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SOPHOCLES,

WITH

ANNOTATIONS, INTRODUCTION, ETC.,

BY

EDWARD WUNDER.

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WITH

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ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

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ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΤΣ.

ΙΕΡΕΤΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ *ἐκ γερόντων Θηβαίων.*

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ *Λαῖον.*

ΕΞΑΓΓΕΛΟΣ.

The part of Oedipus was performed in both plays by Polus, an actor of great celebrity, as we are informed by Arrian in Stobaeus S. XCVII, 28. On Polus see A. Gell. VII, 5. and the note of Moses du Soul on Lucian, Iov. tragoed. 3. T. II. p. 645. which latter author frequently mentions this performer. HERM.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ

ΕΠΙΓΡΑΜΜΑ ΕΙΣ ΤΟΝ ΤΥΡΑΝΝΟΝ ΟΙΔΙΠΟΥΝ.

Λιπὼν Κόρινθον Οἰδίπους, πατρὸς νόθος
 πρὸς τῶν ἀπάντων λαιδορούμενος ξένος,
 ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,
 ζητῶν ἑαυτὸν καὶ γένους φυτοσπόρον.
 εὐρῶν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς
 ἄκων ἔπεφνε Λαῖον γεννήτορα.

Σφιγγὸς δὲ δεινῆς θανάσιμον λύσας μέλος,
 ἥσχυνε μητρὸς ἀγνοουμένης λέχος.

λοιμὸς δὲ Θήβας εἶλε καὶ νόσος μακρά.

Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἐστίαν,
 ὅπως πύθοιτο τοῦ κακοῦ πανστήριον,
 ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα
 τὸν Λαῖειον ἐκδικηθῆναι φόνον.

ὅθεν μαθὼν ἑαυτὸν Οἰδίπους τάλας
 πόρπαισι δισσὰς ἐξανάλωσεν κόρας,
 αὐτὴ δὲ μήτηρ ἀγχόναις διώλετο.

V. 2. I suspect there is something wrong in the words πρὸς τῶν ἀπάντων.

V. 7. Dindorf reads θνήσιμον from cod. Γ.

ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

Ὁ ΤΥΡΑΝΝΟΣ ΟΙΔΙΠΟΥΣ ἐπὶ διακρίσει θατέρου
 ἐπιγέγραπται. χαριέντως δὲ ΤΥΡΑΝΝΟΝ ἅπαντες αὐτὸν
 ἐπέγραφον, ὡς ἐξέχοντα πάσης τῆς Σοφοκλέους ποιήσεως,

καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὥς φησι Δικαίαρχος¹⁾. εἰσὶ δὲ καὶ οἱ ΠΡΟΤΕΡΟΝ αὐτὸν, οὐ ΤΤΡΑΝΝΟΝ, ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι²⁾. ἴδιον δέ τι πεπόνθασιν οἱ μεθ' Ὅμηρον ποιηταὶ τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς ΤΤΡΑΝΝΟΥΣ προσαγορεύοντες, ὅψέ ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἕλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου χρόνους, καθάπερ Ἰππίας ὁ σοφιστὴς φησιν. Ὅμηρος γοῦν τὸν πάντων παρανομώτατον ἔχeton βασιλέα φησὶ καὶ οὐ τύραννον (Ὀδυσσ. σ', 84.).

Εἰς ἔχeton βασιλῆα, βροτῶν δηλήμονα. προσαγορευθῆναι δέ φασι τὸν τύραννον ἀπὸ τῶν Τυρρόφων· χαλεποὺς γάρ τινας περὶ ληστείαν τοὺτους γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα, δῆλον. οὔτε γὰρ Ὅμηρος, οὔτε Ἡσίοδος, οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ τοὺς τυράννους φησὶ τὸ πρότερον Αἰστμνήτας³⁾ προσαγορεύεσθαι. εὐφημότερόν γ' ἐκεῖνο τοῦνομα.

¹⁾ "Dicaearchus was a Sicilian, a pupil of Aristotle, combining the philosopher, orator, and geometrician, the author of many works, enumerated by Suidas and Menag. on Diog. Laert. III, 4." I. M. Heusinger on Cic. Off. II, 5, 4. where Dicaearchus is spoken of as a famous and eloquent Peripatetic. Comp. Argument of Ajax. BOTHE.

²⁾ This drama has sometimes been called the first Oedipus, not the king Oedipus, on account both of the time when it was first brought out, and of the order of events. It certainly was put upon the stage long before the other, which Sophocles composed at a very advanced age; beside which Oedipus did not retire to Colonus until long after he had blinded himself. BR.

³⁾ Aristotle speaks of αἰσμηνητεία in Polit. III, 11.

Α Α Α Ω Σ.

Ὁ Τύραννος Οἰδίπους πρὸς ἀντιδιαστολὴν τοῦ ἐν τῷ Κολωνῷ ἐπιγέγραπται. τὸ κεφάλαιον δὲ τοῦ δράματος γυνῶσις τῶν ιδίων κακῶν Οἰδίποδος, πῆρωςίς τε τῶν ὀφθαλμῶν, καὶ δι' ἀγχόνης θάνατος Ἰοκάστης.

This argument is wanting in the Aldine and in Brunck's ed. ERR.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩ.

Αἴε Λαβδακίδη, παίδων γένος ὄλβιον αἰτεῖς.
 δώσω σοι φίλον υἱόν· ἀτὰρ πεπωμένον ἐστὶ
 σοῦ παιδὸς χεῖρεςσσι λιπεῖν φάος. ὥς γὰρ ἔνευσε
 Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
 οὐ φίλον ἤρπασας υἱόν· ὁ δ' ἠὔξατό σοι τάδε πάντα.

V. 3. σοῦ παιδὸς is the reading of Γ and Δ. Vulg. παιδὸς ἐοῦ.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΤΟΣ.

Ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, οὗ μία φωνή,
 καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσσ' ἐπὶ γαῖαν
 ἐρπετὰ κινεῖται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
 ἀλλ' ὅποταν πλείστοισιν ἐρειδόμενον ποσὶ βαίνει,
 ἐνθα τάχος γυνοῖσιν ἀφανρότατον πέλει αὐτοῦ.

V. 4. ἐρειδόμενον is corrected from Γ instead of ἐπειγόμενον.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλύθι καὶ οὐκ ἐθέλουσα, κακόπτρε Μοῦσα θανόντων,
 φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
 ἄνθρωπον κατέλεξας, ὅς, ἥνικα γαῖαν ἐφέρει,
 πρῶτον ἔφν τετράπους νήπιος ἐκ λαγόνων·
 γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
 αὐχένα φορτίζων, γῆραι καμπτόμενος.

On this solution of the aenigma and the aenigma itself see
 Jacobs, Animadv. ad Anthol. Gr. Vol. III. P. II. p. 350 sqq. Erf.

After these arguments it may be useful to narrate the fable of
 Oedipus as it is treated by Sophocles, pointing out at the same
 time in notes at the foot of the narrative, those passages in which
 he differs from other authors who have written on the same subject.
 This has been already done by Heinr. Blümner in an academical
 dissertation on the Oedipus Rex (Leipzig 1788.). In this tract the
 learned author has given first a list of those poets who have treated
 of the same subject; secondly, the history of Oedipus according to
 Sophocles himself; thirdly, a consideration of the construction of
 the play, and the characters of the persons introduced; lastly, an

exposition of its most remarkable beauties, and a defence of the poet against some unjust criticisms of modern scholars, the whole dissertation being terminated with an examination of some passages in Aristotle's Poetics.

This fable has been alluded to by Homer Odyss. XI, 271—280*); Pherecydes ed. Sturz. p. 187 ed. sec., briefly by Aeschylus in Sept. c. Theb., Euripides Phoen., Apollodorus III, 5, 7, Diodorus IV, 64, Pausanias IX, 5. p. 721. (T. IV. p. 20 sq. ed. Sieb.) and X, 5. p. 508. (T. IV. p. 181 sq.), Hygin. fab. 66. et 67., Schol. on Hom. Od. I. 1., and the author of the argument to the Phoenissae in cod. Guelph.

The variations of the fable of Oedipus have been treated of by Schütz Exc. I. on Aesch. Sept. c. Theb. p. 406 sqq. and Welcker, Aeschyli Trilog. p. 354 sqq., also by C. F. Hermann, in his quaestiones Oedipodae (Marburg 1837), and Schneidewin, die Sage von Oedipus (Göttingen 1852), the last containing several statements, with which I cannot agree.

THE FABLE OF OEDIPUS,

AS ADAPTED TO THE STAGE BY SOPHOCLES.

Laius, the son of Labdacus, king of Thebes, married Iocasta¹⁾, the daughter of Menoeceus²⁾, and sister of Creon (70.). But having been warned by the oracle of Apollo that if he had a son by that

*) The passage in Homer runs thus:

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν ἀνδρείῃσι νόοιο
γῆμαμένη ὧ νῦν. ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχω
Καδμείων ἤνασσε, θεῶν ὁλοῦς διὰ βουλᾶς·
ἣ δ' ἔβη εἰς Αἰδαο πυλάρταο κρατεροῖο,
ἄψαμ' ἐν βρόχον αἰπὺν ἄφ' ὕψηλοιο μελᾶδρον,
ὧ ἄχρ' ἐσχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσα τε μητρὸς Ἑρινύες ἐκτελέουσιν.

In Il. XXIII, 679. Oedipus is thus alluded to:

ὅς (Εὐρύαλος) ποτε Θήβαςδ' ἦλθε δεδουπότος Οἰδιπόδαο
ἔς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας.

¹⁾ Homer, Od. I. 1. calls her Epicaste. See Eustathius, l. c.

²⁾ Diodorus l. l. makes Iocasta the daughter of Creon: Λαίος, ὁ Θηβῶν βασιλεὺς, γήμας Ἰοκάστην, τὴν Κρέοντος etc.

wife, he would be slain by him (711—714. 1175 sq.), and dreading this fate³), he drove iron nails through the feet (718. 1032 sqq.) of the infant three days after he was born, whence the child was called Oedipus (1036.), and Iocasta (1173—1175. 718 sq.) delivered him to one of their shepherds to be put to death. This man however, touched with pity (1178.), entrusted the infant to a shepherd of Polybus, king of Corinth, on mount Cithæron (1026 sqq. 1133—1139.), expecting that he would carry him to the city whence he himself came (1178 sq.). The shepherd took him to Corinth, where he was adopted and educated by king Polybus (1021—1024)⁴) who had as yet no children by his wife Merope⁵). Oedipus, supposing himself his son, was enraged by the language of a drunkard at a banquet, who reproached him with being the supposititious child of Polybus (779 sq.). Being dissatisfied with the reply of his reputed parents when he inquired into his parentage, and deeply feeling the insult, he set out to Delphi without their knowledge, in order to learn from the oracle who were his real parents (787.). From the god however he received no satisfactory reply, but was informed that he should be the murderer of his father, the husband of his mother, and the author of an accursed race. To avoid the threatened misfortune, still believing himself to be the son of Polybus and Merope, he turned aside from Corinth (997 sq.) and arrived at Bœotia. But in passing through Phocis, he met Laius⁶) in his chariot (800.). Being driven out of the road by the king's

³) Aeschyl. Sept. c. Th. 742—753. ed. Blomf. states that Laius was thrice warned by Apollo of the danger of having a son, but by Euripides (Phœn. 21) and Apollodorus, l. l. he is said to have begotten a son *κατηθεις ἐκ φίλων ἀβουλίας*. Diodorus says that he had forgotten the oracle. Sophocles says nothing of the matter.

⁴) Euripides (Phœn. 24—31.) and Apollodorus l. l. relate that the infant was exposed by the shepherds of Laius on mount Cithæron, but was found by the shepherds of Polybus, and delivered to the care of his wife, who is said to have deceived her husband into the belief that it was her own offspring. Hyginus asserts that the child was found by the wife of Polybus herself.

⁵) Apollodorus and Hyginus fab. 66. call her Periboea; Schol. on Oed. R. 785: *Φερεκύδης φησὶ Μέδουσαν εἶναι τὴν Πολύβου γυναῖκα, θυγατέρα δὲ Οἰαυλόχου, τοῦ ἀδελφιδοῦ. οἱ δὲ Ἀντιοχίδα, τὴν Χάλκωνος*. On the fragment of Pherecydes, no. LXXI, see Sturz's ed. p. 206.

⁶) Euripides, with whom Diodorus agrees, says that Laius went to Delphi *τὸν ἐπεθέντα παῖδα μαστεύων μαθεῖν, εἰ μηκέτ' εἴη*. (Phœn. 36.)

charioteer, an altercation ensued, and not recognising his father he slew him with all his attendants (752 sq. 813), including the herald⁷⁾, except one (118. 756.), who escaped by flight (774—813.)⁸⁾. After this he came to Thebes, where he solved the riddle proposed by the Sphinx⁹⁾, who was then harassing the Thebans (35 sq. 391—398. 693 sqq. 1198 sqq.), and thereby freed them from the monster, and became king of Thebes and husband of Jocasta (1202 sqq.), by whom he had four children¹⁰⁾. Many years after a pestilence fell upon the Thebans, and Oedipus, in order to remedy the calamity, sent Creon to consult the oracle of Apollo at Delphi (22—72). He brought back a reply that the murderer of Laius, who was then dwelling at Thebes, must be either banished from the city or put

⁷⁾ According to Apollodorus the name of the herald was Polyphontes.

⁸⁾ Damasistratus is said by Apollodorus l. l. and Pausanias L. X. c. 5. to have buried Laius. — That Creon moreover succeeded to the throne at the death of Laius, and, when the Thebans were troubled by the Sphinx, promised his kingdom and his sister Jocasta in marriage to whoever solved the proposed riddle, is asserted by Diodorus and Hyginus, and to a great extent by Euripides Phoen. 45—52.

⁹⁾ Concerning the Sphinx Apollodorus gives the following particulars, some of which are not mentioned by Sophocles: *Τούτον δὲ βασιλεύοντος (Κρέοντος), οὐ μικρὰ συμφορὰ κατέσχε Θήβας. ἐπεμψε γὰρ Ἡρὰ Σφίγγα, ἣ μητρὸς μὲν Ἐχίδνης ἦν πατρὸς δὲ Τυφώνος· εἶχε δὲ πρόσωπον μὲν γυναικὸς, στήθος δὲ καὶ βάσιν καὶ οὐρὰν λέοντος, καὶ πτέρυγας ὄρνιθος· μαθούσα δὲ αἰνίγμα παρὰ Μουσῶν ἐπὶ τὸ Φίκειον ὄρος ἐκαθέζετο, καὶ τοῦτο προὔτεινε Θηβαίοις. ἦν δὲ τὸ αἶνιγμα· τί ἐστὶν ὁ μῖαν ἔχον φωνὴν τετράπουν καὶ δίπουν καὶ τρίπουν γίνεται; Χρησμοῦ δὲ Θηβαίοις ὑπάρχοντος τηρικαῦτα ἀπαλλαγῆσεσθαι τῆς Σφίγγος, ἥνίκα ἂν τὸ αἶνιγμα λύσῃσι, καὶ συνιόντες εἰς αὐτὸ πολλὰν, ἐξήτει τί τὸ λεγόμενόν ἐστιν. ἐπὶ δὲ μὴ εὗρισκον, ἀρπάσασα ἕνα κατεβίβρωσκε. πολλὰν δὲ ἀπολλυμένων καὶ τὸ τελευταῖον Αἴμονος τοῦ Κρέοντος, κηρύσσει Κρέων τῷ τὸ αἶνιγμα λύσονται καὶ τὴν βασιλείαν καὶ τὴν Λαῖον δώσειν γυναῖκα. Οἰδίπους δ' ἀκούσας ἔλυσεν, εἰπὼν — τὸ βάκτρον. Ἡ μὲν οὖν Σφίγξ ἀπὸ τῆς ἀκροπόλεως ἐαυτὴν ἐξόδιψεν.* These latter particulars are described in nearly the same manner by Diodorus, Hyginus and the author of the argument to the Phoenissae of Euripides in cod. Guelph. Euripides asserts that the Sphinx was slain by Oedipus. The same poet has also some particulars respecting the Sphinx *ibid.* 813—818.

¹⁰⁾ The names of these children were Eteocles, Polynices, Antigone and Ismene. But according to other writers these were not the children of Jocasta, but of Eurygania, the daughter of Hyperphantes. See Apollodorus l. l. The same has been stated on the authority of Homer Od. XI, 271 sqq. by Pausanias L. IX. c. 5. whom see. Compare Pherecyd. fragm. LII. p. 187. with Sturz's note.

to death (96—107.)¹¹⁾. Oedipus, while taking the utmost pains to discover the criminal, by a variety of concurring circumstances found himself to be both the son and murderer of Laius. On this discovery Jocasta destroyed herself by hanging¹²⁾; and Oedipus, driven to desperation, tore the large pins from the garments of Jocasta, and with them deprived himself of sight¹³⁾.

¹¹⁾ These particulars are only found in Sophocles, but something similar occurs in Hygin fab. 67: *Interim Thebis sterilitas frugum et penuria incidit ob Oedipodis scelera, interrogatusque Tiresias, quid ita Thebae vexarentur, respondit: si quis ex Draconteo genere superesset, et pro patria interisset, pestilentia liberaturum. Tum Menoeceus, Iocastae pater, se de muris praecipitavit. Dum haec Thebis geruntur, Corintho Polybus decedit. Quo audito Oedipus moleste ferre coepit, aestimans patrem suum obisse, cui Periboea de eius suppositione palam fecit. Id Itemales senex, qui eum exposuerat, ex pedum cicatricibus et talorum agnovit Lai filium esse.*

¹²⁾ This suicide of Jocasta is not mentioned by Diodorus, Pausanias and Hyginus. According to Euripides Phœn. 1465. Jocasta slew herself with a sword immediately after her two sons had killed each other.

¹³⁾ This is not mentioned either by Diodorus or Pausanias.

ΟΙΔΙΠΟΤΣ ΤΤΡΑΝΝΟΣ.

ΟΙΔΙΠΟΤΣ.

Ω τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἔδρας τάσδε μοι θοάζετε,

V. 1 sqq. When the city of Thebes was suffering under a most severe pestilence, the citizens chose a select body of elders, men, and youths to go, under the guidance of the priest of Jupiter, to the altar which stood before the palace in order to solicit assistance from Oedipus. On hearing of their arrival, the king comes out to inquire the purpose of their mission. — And here we should notice with what skill the poet has at the opening of the play represented the excessive care of Oedipus for the welfare of his people and at the same time their grateful affection towards their king. From this cause the auditors could not fail to be inspired with feelings of the deepest pity and regret, when they beheld Oedipus, whose great virtue they so well knew, accused of crime, and placed in the utmost danger.

Ibid. ὦ τέκνα] The fatherly disposition of Oedipus towards his people is indicated by this appellation. Camerarius compares Hom. Od. ε, 12: ὡς οὔτις μνηστῆρας Ὀδυσσεύς θείοιο λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὡς ἥπιος ἦεν. Hence the poets so often style the

whole people the offspring of the prince. Thus the Thebans are here called Κάδμου τοῦ πάλαι νέα τροφή, as if they had derived their origin from Cadmus, the founder of the Cadmeans; as well as in Euripides Phœn. 815. Καδμογενὴς γέννα. So the Athenians are called in Sophocles Ai. 202. Ἐρεχθεῖδαι, Oed. Col. 1066. Θεσείδαι, in Aeschylus Eum. 1014. παῖδες Κραναοῦ. To the same idea we must refer δῶμα Καδμεῖον infr. vs. 29. and the city of Thebes being called in Ant. 1155. Κάδμου παύροιμοι καὶ δόμον Ἀμφίονος. Compare Virg. Aen. VIII, 134: Dardanus, Iliacæ primus pater urbis et auctor. v. 146: gens eadem, quæ te, crudeli Daunia (i.e. Rutuli) bello insequitur. — Observe also the rarer phrase τροφή τινος, the progeny of any one. Compare Soph. Ant. 918: παιδεῖον τροφῆς. Philoct. 4: τραφεῖς τινος, Eurip. Cycl. 189: μηλιάδων ἀνῶν τροφαί.

V. 2. τίνας — θοάζετε] A brief form of expression for τίνες εἰσὶν αἷδε αἱ ἔδραι, ἃς θοάζετε, i. e. διὰ τί τάσδε τὰς ἔδρας καθήσθε. Cf. Oed. C. 1166: τίς δῆτ' ἂν εἴη τῆνδ' ὁ προσθακῶν ἔδραν.

ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι,
 πόλις δ' ὁμοῦ μὲν θνυμαμάτων γέμει,
 ὃ ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων;
 ἄγὼ δικαίων μὴ παρ' ἀγγέλων, τέκνα,
 ἄλλων ἀκούειν, αὐτὸς ᾧδ' ἐλήλυθα.
 ἀλλ', ὦ γεραιέ, φράζ', ἐπεὶ πρόπων ἔφους
 10) πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,

V. 7. After this verse the following is added in all the MSS. [and Dind.]

ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος,
 which I have been the first to reject as the work of an interpreter, formed from vs. 40: νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπον κᾶρα. For throughout the plays of Sophocles the person who speaks the prologue never announces his own name, but is always first named by some one with whom he is conversing. Besides, Sophocles had too much good taste to introduce Oedipus calling himself τὸν πᾶσι κλεινὸν καλούμενον at the very beginning of the play.

Eurip. Heracl. 55: ἦπον καθ' ἡσθαι τήνδ' ἔδρα καλὴν δοκεῖς; Herc. f. 1214: σὲ τὸν θάσσοντα δυστήνους ἔδρας αὐδῶ. In these passages, as well as here and vs. 13. ἔδρα evidently signifies not the place, but the act of sitting, so that ἔδραν θοάξειν is a similar construction to ὁδὸν ἐλθεῖν, to go a journey. I have also shewn in my review of Loeb's second edition of the Ajax, that θοάξειν here signifies to sit, not to hasten. See Rost, Gr. Gram. § 104. 3, c, ed. VII. Observe also the use of the plural ἔδρας, the reasons for which I have explained in the Excursus on vs. 16.

V. 3. ἱκτηρίοις — ἐξεστεμμένοι] See my remarks in the Excursus on this passage.

V. 4 sq. Schol.: πόλις δ' ὁμοῦ μὲν θνυμαμάτων· οἳ μὲν μηδὲν πεπονθότες ἐπὶ ἀποτροπῇ τοῦ κακοῦ θύουσι καὶ παιᾶνας ᾄδουσιν· οἳ δὲ ἐπταιχότες ἐπὶ τοῖς οἰκείοις κακοῖς ἀποιμῶζουσιν. So Jocasta, when about to beseech Apollo to avert the impending evil, carried with her not only olive boughs bedecked with wool, but likewise θνυμιάματα, suffimenta, infra vs. 913 sqq. See also El. 632 sqq.

V. 6. ἄγὼ etc.] the pronoun ἄ obviously refers, not to the supplication itself, but to its cause, which is contained in the words τίνας ποθ' etc., equivalent to διὰ τί ποτε etc.

V. 6 sq. παρ' ἀγγέλων — ἄλλων] From others, and those messengers. So Eur. Or. 531: τί μαρτύρων ἄλλων ἀκούειν δεῖ μ' ἢ γ' εἰσορᾶν πάρα; Xenoph. Cyrop. I, 6, 2. ὅπως μὴ δι' ἄλλων ἐρμηνέων τὰς τῶν θεῶν συμβουλίας συννεῖης, ἀλλ' αὐτὸς γινώσκῃς. See my note on Philoct. 38. For the hiatus τέκνα ἄλλων see Oed. C. 1263 sq. θροεπήρια· ἄγὼ. Trach. 324 sq. ἐλάσσονα. ἀλλ' .ibid. 934 sq. οὔνεκα ἄκουσα.

V. 9. ὦ γεραιέ] He was priest of Jove, as we learn from vs. 18. On the phrase πρόπων ἔφους see note on Ant. 499.

V. 10 sq. τίνι τρόπῳ — σιέροξαντες] The words τίνι τρόπῳ καθέστατε evidently signify τίς τρόπος τῆς ἔδρας or τῆς ἀφίξεως ἐστίν (cf. vs. 99.) i. e. ποῖα ἐστὶν ἡ ἔδρα or ἡ ἀφίξις. For the use of the verb καθεστάναι cf. Oed. C. 23. Oedipus therefore repeats what he had just before inquired τίνας ποθ' — θοάξετε, except that he explains his meaning more

δείσαντες, ἢ στέρξαντες ὡς θέλοντος ἄν
ἐμοῦ προσαρκεῖν πᾶν. δυσάλγητος γὰρ ἄν
εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἔδραν.

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
15 ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα
βωμοῖσι τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν
πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς
ἱερῆς, ἐγὼ μὲν Ζηνός, οἱ δ' ἰηθέων

[V. 11. στέρξαντες; Dind.]

V. 18. I have written οἱ δ' ἰηθέων on the authority of a MS.

accurately by adding δείσαντες ἢ στέρξαντες. For suppliants might be sent to the altars for two purposes, viz. either to avert the violence of the adversary who pursued them, and consequently through fear of present danger (δείσαντες) or to seek protection from the impending evil which they feared might befall them (στέρξαντες). Thus δέισσαι καθεστάναι or τοῖς βωμοῖς προσῆσθαι might be said of the daughters of Danaus, when they are represented in Aeschylus as supplicating Pelasgus, but στέρξασαι of the Argive women, when in Euripides they supplicate Aethra, the mother of Theseus, to assist them in recovering the bodies of the Argive leaders, who had fallen at Thebes. In this passage they who had approached the palace of Oedipus, beseeching him to find some remedy for the pestilence, and thereby avert a future evil, viz. death and destruction, from the whole city, would especially be στέρξαντες. Hence Oedipus in vs. 58 sq. says: γνωτὰ κοῦν ἄγνωτά μοι προσήλθεθ' ἰμεῖρόντες.

V. 11 sq. ὡς θέλοντος — πᾶν] i. e. νομίσας, ὅτι ἐγὼ ἐθέλωμι ὄν πᾶν προσαρκεῖν. On this use of the particle ὡς see my note on Trach. 391. and Rost, Gr. Gr. note 3. b, c.

V. 12 sq. δυσάλγητος — ἔδραν] On the particles μὴ οὐ and the sense of the passage see my remarks in the second Excursus at the end of this play.

V. 16. βωμοῖσι τοῖς σοῖς] On this passage also, I have treated at some length in the third Excursus.

V. 17. Schol.: πτέσθαι ἀντὶ τοῦ βαδίσαι. ἡ δὲ μεταφορὰ ἀπὸ τῶν νεοττῶν. Thus boys or infants are often called νεοσσοί by the tragedians. Cf. Monk on Eurip. Alc. 414.

Ibid. σὺν γήρᾳ βαρεῖς] i. e. σὺν γήρᾳ ὄντες καὶ τούτῳ βαρεῖς, or γήρᾳ, ᾧ οὐνεῖσι (see on Philoct. 266.), βαρεῖς. Thus below, vs. 1112 (1081) sq. ἐν τε γὰρ μακρῷ γήρᾳ ξυνάδει τῷδε τάνδρῃ σύμμετρος i. e. ἐν τε γὰρ μακρῷ γήρᾳ ἐστὶ καὶ τούτῳ ξυνάδει εἰς. Aj. 1017: ἐν γήρᾳ βαρὺς. Philoct. 185 sq.: ἐν τ' ὀδύναις ὁμοῦ λιμῷ τ' ὀλκρῶς. So also the Latin poets, as Virgil Aen. VI, 359: madida cum veste gravatum, Aen. V, 37: horridus in iaculis.

V. 18. ἱερῆς, ἐγὼ μὲν Ζηνός] From this passage Eustathius p. 775, 21. (684, 28.) shows that priests were employed in embassies. HERM.

Ibid. ἰηθέων] Hesychius: ἰηθέος· ἑφηβος, ἄγαμος.

- λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
 20 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς
 ναοῖς. ἐπ' Ἴσμηνοῦ τε μαντεία σποδῶ.
 πόλις γάρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν
 ἦδη σαλεύει κἀνακουφίσαι κἄρα
 βυθῶν ἔτ' οὐχ οἷα τε φοινίον σάλου,
 25 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός,

of Suidas, v. λεκτός, where we find οἱ δέ τ' ἰηθέων. All the MSS. of Sophocles read οἱ δέ τ' ἰηθέων. But the particles δέ τε are absurd. Nor can I approve of the emendations οἷδε τ' ἰηθέων or οἱ δ' ἐπ' ἰηθέων. Bentley has conjectured and perhaps rightly: βαρεῖς, ἰερεῖς ἐγὼ μὲν —. [Dind. οἱ δ' ἐπ' ἰηθέων.]

V. 19. Schol.: λεκτοί. τὸ λεκτοὶ τάχα μὲν εἰς σύστασιν τῶν παίδων, τάχα δὲ καὶ δημοσίαν ἐκφαίνει τὴν ἐκπομπήν, ὥς ἐπιλεχθεῖσαν καὶ πεμφθεῖσαν παρὰ τοῦ κοινοῦ. The same adjective λεκτόν must also be understood after the following words, τὸ δ' ἄλλο φῦλον. For the signification of the participle ἐξεστεμμένον see note on vs. 3.

V. 20. Schol.: πρὸς τε Παλλάδος διπλοῖς ναοῖς· δύο ἱερά ἐν ταῖς Θήβαις ἴδροντο τῇ Ἀθηνᾷ, τὸ μὲν Ὀγκας, τὸ δὲ Ἴσμηνίας. οἱ δὲ οὕτω, τὸ μὲν Ἀλαλκομενίας, τὸ δὲ Καδμείας. τινὲς δὲ τὸν τῆς Ἀλαλκομενίας οὐκ ἐν Θήβαις εἶναι, ἀλλ' ἐν κόμῃ. On Minerva Onca, whose altar is said to have been placed near the city, but not within its walls, see Pausan. IX, 12, 2., Schol. Pindar. Olymp. II, 39., Aeschyl. Sept. c. Th. 164. 487. and Blomf. gl. on vs. 483. Pausanias does not mention Ismenia, but in IX, 10, 2. he says that he saw the statues of Minerva and Mercury προνάων before the temple of Ismenian Apollo.

V. 21. Schol.: ἐπ' Ἴσμηνοῦ τε μαντεία σποδῶ· καὶ γὰρ ἐστὶ παρὰ τῷ Ἴσμηνοῦ Ἀπόλλωνος ἱερόν, διὸ φησί, μαντεία σποδῶ. τοῦτο δὲ ἀντὶ τοῦ τῷ βασιλῆϊ, ὅτι διὰ τῶν ἐμπύρων ἐμαντεύοντο οἱ ἱερεῖς, ὡς φησὶ Φιλόχορος. It is well known that there was a

temple dedicated to Apollo Ismenius at Thebes near the river Ismenus. Cf. Herodot I, 52. 92. V, 59. VIII, 134., Pausanias IX, 10, 2 sqq. And there is no doubt that the select band of Theban citizens are understood to have sought that temple in order to implore aid of Apollo, when they are said to have seated themselves ἐπ' Ἴσμ. μ. σποδῶ. Yet it can hardly be supposed that the temple itself is meant by the words μαντεία σποδῶ. The Scholiast has rightly observed that these words signify the altar, on which the flames from the victims offered served to foretell the future. And that this was the case is asserted by Herodotus VIII, 134.

V. 22 sqq. πόλις — σαλεύει] See note on Aj. 1055 sq. Compare also my remarks on vs. 343 sq. of the same play, where I have noticed this passage.

V. 24. ἔτ' οὐχ οἷα τε] I. e. οὐκέτι οἷα τε. See Matth. § 609.

V. 25. This description of the pestilence, which is repeated in vs. 168 sqq. was probably suggested to the poet by that fatal calamity of his own countrymen which has been so fully described by Thucydides II, 40., and thence by Lucretius I. VI. Musa.

Ibid. φθίνουσα κάλυξιν ἔγν. χθονός] The dative depending upon φθίνουσα is used

φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε
ἀγρόνους γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
ὕφ' οὗ κενοῦται δῶμα Καδμεῖον, μέλας δ'
30 Ἀιδης στεναγμοῖς καὶ γόοις πλοντίζεται.
θεοῖσι μὲν νυν οὐκ ἰσούμενόν σε' ἐγὼ

in the same way as in Aj. 474. κακοῖσιν ὅστις μηδὲν ἐξαλλάσσειται. The city is poetically said to perish in the buds. Matthiae (Gr. Gr. § 400, b), and Rost (Gr. Gr. § 106, 2) explain this use of the dative otherwise. But when the fruit-bearing buds of the earth are said to perish, the poet evidently means that the fruit or grains, before bursting from the buds, perish while yet inclosed therein. κάλνκτες χθονὸς is similar to Phil. 707. ἱερᾶς γὰρ σπόρος.

V. 26. ἀγέλαις βουνόμοις] Although, if we insist upon a literal interpretation, these words seem to signify: ἀγέλαις βοῶν νεμομένων, cf. Matth. § 446, 3, c. yet, if we compare the use of similar adjectives, as ἀγρονόμος, on which I have remarked at Ant. 780., it is clear that βουνόμοις ἀγέλαις mean nothing more than herds of oxen. Then τόκοι ἄγονοι γυναικῶν are the yet unborn offspring of women, who are said to perish while yet inclosed in the womb as the κάλνκτες ἔγκαρποι χθονὸς a little before. Cf. v. 270 sq. and Herodot. VI, 139: ἀποτεινῆσαι δὲ τοῖσι Πελαγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναικας οὔτε γῇ καρπὸν ἔφερες, οὔτε γυναικῆς τε καὶ ποῖμναι ὁμοίως ἔτιπτον καὶ πρὸ τοῦ.

V. 27. ἐν δ'] The commentators wrongly explain πρὸς τούτοις δέ, ἐν αὐτοῖς δέ. It is in fact a tmesis, as is rightly observed by Reischig on Oed. C. p. XXXVII, and ἐν belongs to σκήψας, so as to form ἐνσκήψας. See Matth. § 594, 2.

Ibid. Schol.: ὁ πυρφόρος θεός· ὁ λοιμὸς ὁ πυρροφόρος.

τὸν γὰρ πυρετὸν πῦρ καλοῦσι, καὶ τὸ ἐναντίον. Ὅμηρος (Il. γ, 31)· καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν. What god is here meant, the poet himself shows in vs. 190. Compare Thucydides II, 49., who speaks thus of the pestilence which broke out in Athens B. C. 430: τὰ ἐντὸς οὕτως ἐκάετο, ὥστε μήτε τῶν πάνν λεπτῶν ἱματίων καὶ συνδόνων τὰς ἐπιβολὰς μηδ' ἄλλο τι ἢ γυμνοὶ ἀνέχεσθαι, ἥδιστα τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ὀρίπειν.

V. 28. ἐλαύνει] Agitates, troubles. Cf. Aj. 257: κείνός τε λύπη πᾶς ἐλήλαται κακῇ. Trach. 1045. Eur. Androm. 31. and Blomf. on Aeschyl. Pers. 777. gloss. See also Schaefer on Demosth. Mid. 557, 28.

V. 29. δῶμα Καδμεῖον] See on vs. 1. For the termination of this verse see Gruppe's Ariadne, p. 263 sqq.

V. 31 sqq. θεοῖσι μὲν νυν etc.] The accusative ἰσούμενόν σε evidently depends upon the participle κρίνοντες. But if any one supposes that for ἐξόμεθα κρίνοντες the poet should have said ἐξόμενοι κρίνομεν, he must remember that the priest speaks to this effect: we have not come hither to supplicate thee because we deem thee equal to the gods, but because etc. For the primary sentence is this: we seek help from thee, the secondary, judging thee not indeed equal to the gods, but wisest among mortals. By παῖδες all the suppliants are meant, as in vs. 58. The words ἐξόμεφ' εἰσι mean the same as vs. 15 sq.

- οὐδ' οἶδε παῖδες ἐξόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίον
 κρίνοντες ἐν τε δαιμόνων ξυναλλαγαῖς·
 35 ὅς τ' ἐξέλυσας ἄστν Καδμεῖον μολὼν
 σκληρᾶς ἀοιδοῦ δασμὸν, ὃν παρείχομεν,
 καὶ ταῦθ' ὕφ' ἡμῶν οὐδὲν ἐξειδῶς πλέον,
 οὐδ' ἐκδιδαχθεῖς· ἀλλὰ προσθήκη θεοῦ
 λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον·
 40 νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπῳ κᾶρα,

V. 35. I have restored ὅς τε from the Scholia. MSS. [and Dind.] ὅς γε, but those who retain this reading, have paid little attention to the Greek mode of expression. For this would be quite irreconcilable with νῦν τε, which follows in vs. 40.

προσήμεθα βωμοῖσι τοῖς σοῖς, cf. Matth. §. 446, 8. Rost, § 97, 4.

V. 33 sq. ἐν τε συμφοραῖς — ξυναλλαγαῖς] By συμφοραῖς βίου is implied whatever may happen to men accidentally, ταῖς συντυχίαις, τοῖς συναντήμασιν: by δαιμόνων ξυναλλαγαῖς whatever unusual event happens through the will of the gods, or by their interference. Thus below vs. 960. νόσον ξυναλλαγή, by the intervention of a disease, and Oed. C. 410. ποῖας φανείσης ξυναλλαγῆς; by what circumstance occurring? As the Scholiast rightly interprets. Br. Comp. Aj. 713. The words δαμ. ξυν. seem particularly to refer to the Sphinx being sent against Thebes by the gods.

V. 35 sqq. ὅς τ' ἐξέλυσας — νῦν τε etc. In these words the poet explains the last sentence, we seek help from thee, by adding: for you (ὅς) have both before this liberated us from an excessive evil, and will now (νῦν τε) afford us help and safety. There is nothing objectionable in the latter member νῦν τε etc. being formed rather loosely, so that instead of saying: you will help us, the poet has said we pray that you will help us. But as in this passage τὲ, which answers to the same particle placed after νῦν, is connected

with the relative pronoun so that ὅς τε ἐξέλυσας etc. signifies the same as ὅς πρόσθεν τε or ὅς πάλαι τε ἐξέλυσας, so also we have in vs. 695: ὅς τε ξυμὴν γὰρ φίλεν — κατ' ὀρθὸν οὐρίσας, τανῦν τε εὐπομπος etc. and Aeschyl. Pers. 710 sq.: ὅς θ' ἔως ἔλευσες ἀνγὰς ἥλιον, ζηλωτὸς ὦν βίοντον εὐαίωνα Πέρσας ὡς θεὸς διήγαγες, νῦν τέ σε ζηλώ θανόντα. So also Herod. VIII, 101: σὺ ὦν ἐμοὶ, καὶ γὰρ . . . νῦν τε συμβούλευσον etc. On the omission of the adverb πρόσθεν or πάλαι in the first member see note on vs. 447.

V. 35 sq. ἐξέλυσας — δασμὸν] The signification of the verb ἐκλύειν does not here differ much from that of the simple verb λύειν, so that it means nearly the same as παύειν. Cf. El. 939: τῆς νῦν παρούσης πημονῆς λύσεις βάρος, and Eurip. Phoen. 702: καίτοι ποδῶν σὼν μόχθον ἐκλύει παρών.

V. 36. Schol.: σκληρᾶς ἀοιδοῦ ὅτι τὸ ἀοιδοῦ εὐφημόν ἐστι, προσέθηκε σκληρᾶς, ὅ ἐστι δυσκόλον, διὰ τὸ αἰνιγμα, ἢ φονικῆς. The Sphinx is called hard, i. e. oppressive, cruel.

V. 38. Schol.: οὐδ' ἐκδιδαχθεῖς· οἶον οὐ προακούσας παρ' ἡμῶν τὸν τρόπον τῶν αἰνιγμάτων. — προσθήκη συμβουλῆ, ἐπικουρία.

V. 40. κράτιστον πᾶσιν]

ἰκετεύομέν σε πάντες οἶδε πρόστροποι
 ἄλκην τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν
 φήμην ἀκούσας, εἴτ' ἀπ' ἀνδρὸς οἰσθ' ἄ που·
 ὥς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
 45 ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.
 ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν·
 ἴθ', εὐλαβήθηθ'· ὥς σε νῦν μὲν ἦδε γῇ
 σιωτῆρα κλήξει τῆς πάρος προμηθείας·
 ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα,

V. 47. ὥς σε is the correction of Neve [Dind. retains the common reading ὥς σέ].

V. 48. I have restored προμηθείας. In Γ there is the note γρ. προμηθείας, in Δ: γρ. προμηθείας. MSS. [and Dind.] προθυμίας, which is inappropriate, since Oedipus was called the saviour of Thebes on account of the assistance he rendered, and of his own skill, not on account of his will or disposition. On the form of the substantive προμηθείας see note on El. 1019.

V. 49. Nearly all the recent editors have wrongly written

Πᾶσιν is not neuter, but masculine, as in Oed. C. 1446: ἀνάξια γὰρ πᾶσιν ἔσται δυστυχεῖν, with which passage Matthiae on Eur. Heracl. 451 aptly compares Xenoph. Mem. I, 1: Σωκράτης ἄξιός ἐστι θανάτου τῇ πόλει. So in this passage πᾶσι κράτιστος signifies best among all i. e. who are considered best by all men. Cf. Aj. 591 and 1254.

V. 41. ἰκετεύομεν — πρόστροποι] So Philoct. 470: ἰκέτης ἰκνοῦμαι, and Oed. C. 1327: ἰκετεύομεν ξύμπαντες ἐξαιτούμενοι. For πρόστροπος signifies a suppliant as in Philoct. 773: ὄντα σαιτοῦ πρόστροπον, and Oed. C. 1309: προστροπαίους λιτάς. So προστρέπω I supplicate Oed. C. 50. Aj. 831.

V. 42. ἄλκην τιν' εὐρεῖν] Cf. Eurip. Androm. 28: καὶ ποῖν μὲν ἐν κακοῖσι κειμένην ὅμως ἑλπίς μ' αἰεὶ προσῆγε, σωθέντος τέκνου, ἄλκην τιν' εὐρεῖν ἀπικνούρησιν κακῶν.

V. 43. οἰσθ' ἄ που] One might have expected εἰδώς που: but see note on vs. 452 (447).

V. 44 sq. Schol.: ὥς τοῖσιν ἐμπείροισιν· ἐν τοῖς συνετοῖς

τὰς συντυχίας καὶ τὰς ἀποβάσεις τῶν βουλευμάτων ὁρῶ ζώσας καὶ οὐκ ἀπολλυμένας, οὐ σφάλλονται, ἀλλὰ τὸ ἀποβησόμενον στοχάζονται καλῶς. For the phrase αἱ ξυμφοραὶ τῶν βουλ. signifying the results of counsel, Musgrave quotes Thucyd. 1, 140: ἐνδέχεται τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἥσσον ἀραθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου, where the Schol. τὰς ξυμφορὰς· τὰς ἀποβάσεις. But when these events are said to live, it means that they do not perish, i. e. are permanent. Cf. v. 485. Ant. 457. So that τοῖς ἐμπείροις αἱ ξυμφ. τῶν β. ζῶσιν must mean the counsels of prudent men have prosperous results. Cf. Herodot. VII, 157: τῷ δὲ ἐν βουλευθέντι πρήγματι τελευτῇ ὥς τὸ ἐπίπαν χρηστή ἐθέλει ἐπιγίνεσθαι.

V. 46 sqq. ἴθ', ὦ βροτῶν — ὕστερον] See remarks on this passage in the fourth Excursus.

V. 48. τῆς πάρος προμηθείας] The genitive depends upon the verb κλήξει, which is rightly joined with the genitive, because possessing the sense of praising

50 *στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον*
ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
ὄρνιθι γὰρ καὶ τήν τὸτ' αἰδίῳ τύχην
παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
ὥς, εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
 55 *ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.*
ὥς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

ΟΙΔΙΠΟΤΣ.

ὦ παῖδες οἰκτροί, γνωτὰ κοῦν ἄγνωτὰ μοι

μεμνόμεθα, thinking with Eustathius that the poet has here used the optative.

or celebrating. Cf. Matth. § 368. Rost § 107—109, 4.

V. 51. Schol.: *ἀλλ' ἀσφαλείᾳ γνώμῃ ἀσφαλεῖ καὶ ἐχνοῶ ἐνθονλίᾳ τὸ ἐμπεδὸν κακὸν τῇ πόλει ἀνόρθωσον*. But what Greek writer has ever used the substantive *ἀσφάλεια* in that sense? *ἀσφαλείᾳ ἄν. πόλιν* obviously means: raise up the city so that it may stand firm. For *ἀσφαλείᾳ* is the dative of intent or purpose, on which I have treated at Philoct. 1126 sq. Cf. Ant. 162 sq.: *τὸ μὲν δὴ πόλεος ἀσφαλῶς θεοί, πολλῶ σάλῳ σείσαντες, ὥρθωσαν πόλιν*.

V. 52 sq. *ὄρνιθι γὰρ — γενοῦ*] The construction is: *ὥσπερ γὰρ τήν τότε τύχην ὄρνιθι αἰδίῳ παρέσχες ἡμῖν, οὕτω καὶ νῦν ἴσος γενοῦ*. On the collocation of these words see note on Oed. C. 1223.

V. 55. *ξὺν ἀνδράσιν*] This must not be joined with the verb *κρατεῖν*, but with the substantive *γῆς*. See note on Philoct. 825.

V. 56. This passage has been imitated by many writers. Tacit. Hist. I, 84: *quid? vos pulcherrimam hanc urbem domibus et tectis et congestu lapidum stare creditis?* where Lipsius compares Dion. Cass. LVI, 6: *ἀνθρώποι γὰρ πον πόλιν*

ἐστίν, οὐκ οἰκίαι, οὐδὲ στοαί, οὐδ' ἀγοραὶ ἀνδρῶν κεναί, where Reimar quotes Thucyd. VII, 77: *ἄνδρες γὰρ πόλιν, καὶ οὐ τείχη*. He seems to have forgotten the passage of our poet. Lucian. de Gymn. c. 20: *πόλιν γὰρ ἡμεῖς οὐ τὰ οἰκοδομήματα ἡγοῦμεθα εἶναι, οἷον τείχη — τὸ δὲ πᾶν κῦρος ἐν τοῖς πολίταις κεκτῆμεθα*. Aristides T. I. p. 791 ed. Dind.: *ἐὰν — πιστευσῇτε ἀληθῆς εἶναι τὸ πάλαι τοῦτο, ὥς ἄρα οὐ τείχη, οὐδὲ ὠδεῖα, οὐδὲ στοαί, οὐδὲ ὁ τῶν ἀψύχων κόσμος αἰ πόλεις εἶεν, ἀλλ' ἄνδρες αὐτοῖς εἰδότες θαυμάζειν*. Ib. p. 821: *τὸν λόγον βεβαιῶσαι, ὅτι οὐκ οἰκίαι καλῶς ἐστεγασμέναι κ. τ. λ.* F. JACOBS.

V. 57. *ἔρημος — ἔσω*] i. e. *εἰ ἔρημος ἐστίν οὕτως ὥστε μηδὲνα ξυνοικεῖν ἔσω*. So El. 241: *γονέων ἐκτίμους ἰσχυροῦσα πτέρυνγας ὀξυτόνων γόων*. Ant. 791: *σύ καὶ διακαίων ἀδίκους φρένας παρασπᾶς ἐπὶ λῶβα*. Ib. 881: *τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει*. Oed. C. 1200: *τῶν σῶν ἀδέρυκτον ὁμμάτων τητώμενος*. Comp. Rost Gr. § 135. note 10. On the use of the adverb *ἔσω* I have treated at Ant. 489.

V. 58. *ὦ παῖδες οἰκτροί*] This does not mean the young only, but the whole body of suppliants present. Cf. vss. 1. and 32.

- πρὸς ἤλθεθ' ἱμείροντες. εὖ γὰρ οἶδ', ὅτι
 60 νοσεῖτε πάντες, καὶ νοσοῦντες ὡς ἐγὼ
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται
 μόνον καθ' αὐτὸν, κούδέν' ἄλλον· ἡ δ' ἐμὴ
 ψυχὴ πόλιν τε κάμει καὶ σ' ὁμοῦ στένει.
 65 ὥστ' οὐχ ὕπνω γ' εὖδοντά μ' ἐξεγείρετε,
 ἄλλ' ἴστε πολλὰ μὲν με δακρύσαντα δῆ,
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.

For the order of the words see Matth. § 277. γνωτὰ κοῦν ἄγνωτα is not a mere redundancy, but signifies: things not unknown, but well known. For the suppliants who had come to Oedipus seemed to think that he was not aware of the troubles of the city. Cf. El. 929. 1078. Aj. 289. and Matth. § 444, 5. — Lastly, we must not with Matth. § 350. not. suppose that the verb ἱμείρειν is to be joined with the suppressed accusative of the thing desired, for the adjectives γνωτὰ κοῦν ἄγνωτα must be referred to the notion of the substantive contained in the verb ἱμείρειν, so that ἄγνωτα ἱμείρειν may signify ἄγνωτον ἱμερον ἱμείρειν. See Rost § 104. note 7.

V. 60. νοσοῦντες] Elmsley supposes that this is an Attic construction for νοσοῦντων. But there is nothing Attic here, nor is the nominative put for the genitive. For the sense is: νοσοῦντες οὐ νοσεῖτε ἐξ ἴσου ὡς ἐγὼ. But in order to shew that this was to be understood of all persons, without exception, the poet changes the construction and says: οὐκ ἔστιν ὑμῶν ὅστις. HERM.

V. 64. πόλιν τε κάμει] See note on vs. 905.

V. 65. ὥστ' οὐχ = οὐκ οὐν. See Rost § 122, 9. note 4, b. ὕπνω εὖδοντα] The expression ἐν ὕπνῳ ὄντα, which a prose writer might have used, would have been beneath the dignity of tragedy. Similar expressions are θυμούσθαι

δι' ὀργῆς 344 (339.), εἰς τὸ φῶς φαίνειν 1229. Electr. 650, ζῶσαν ἀβλαβεῖ βίῳ. 951. βίῳ θάλλοντα. Trach. 168. ζῆν ἀλνπῆτω βίῳ. Eur. Hel. 530. ἐν φάει ζῆν, and many others, which I have noticed in Advers. in Phil. p. 52 sq. So Virg. Aen. I, 680. somno sopitum. But εὖδεν is frequently used to denote a state of inaction, as in v. 586. (566.) Oed. C. 307. Aesch. Ag. 1328 ed. Blomf. Choeph. 868. Theocr. II, 126: εὖδον δ', εἰ καὶ etc., i. e. nihil fecissem, I would have remained quiet. For that passage is usually wrongly rendered: contentus fuisset. Xenophon. An. I, 3, 11: ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν. Cf. Huschk. on Tibull. I, 1, 48. For the subject as well as the expression we may compare Aesch. Sept. c. Theb. 3.

V. 67. πολλὰς δ' — πλάνοις] The peculiar phrase ἐλθεῖν πλάνοις i. e. πλανώμενον ἐλθεῖν occurs also in Phil. 758. which passage may be compared with this. The sense is as follows: I have pondered over in my mind many ways of rendering a cure, i. e. I have tried in my own mind every means of finding a cure for the evil under which you labour. So Eur. Or. 632: Μελέας, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, διπλῆς μερίμνης διπύχους ἰὼν ὁδούς. For φροντίδος πλάνοις cf. vs. 727 [= 700] ψυχῆς πλάνημα. Eurip. Hippol. 283: πλάνον φρενῶν. 290: γνώμης ὁδόν.

- ἦν δ' εὖ σκοπῶν εὗρισκον ἱασίν μόνην,
 ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
 70 Κρέοντ', ἑμμαντοῦ γαμβρόν, ἐς τὰ Πυθικά
 ἔπεμψα Φοῖβου δώμῳ, ὥς πύθοιθ', ὃ τι
 δρῶν ἢ τί φωνῶν τήνδε θυσαίμην πόλιν.
 καί μ' ἤμαρ ἤδη ξυμμετρούμενον χρόνον
 λυπεῖ, τί πράσσει. τοῦ γὰρ εἰκότος πέρα
 75 ἄπεστι πλείω τοῦ καθήκοντος χρόνου.
 ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
 μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.

IEPETΣ.

ἀλλ' ἐς καλὸν σύ τ' εἶπας, οἷδε τ' ἀρτίως
 Κρέοντα προστείχοντα σημαίνουσί μοι.

V. 79. προστείχοντα is the correction of Erfurdt. MSS. προστείχοντα.

V. 68 sq. ἦν δ' — ταύτην ἔπραξα] Observe the phrase πράττειν ἱασίν, to accomplish a cure, i. e. to contrive something which seems likely to save the city. Very similar is Philoct. 86 sq.: ἐγὼ μὲν οὖν ἂν τῶν λόγων ἀλγῶ κλύων, τοὺςδε καὶ πράσσειν στυγῶ.

V. 70. ἑμμαντοῦ γαμβρόν] This term is applied to a sister's husband also in Eur. El. 1295. BRUNCK.

V. 72. τήνδε θυσαίμην] Observe the short vowel before ρ in the verb θύεσθαι. See Aesch. Prom. 235. Sept. c. Th. 91. 830. Eur. Suppl. 380. Bacch. 1336., although some of these passages require correction. HERM.

V. 73. καί μ' ἤμαρ — χρόνον] With χρόνον we must understand τοῦ ἀπεῖναι from the following words, the sense being: and when I compare the day of his departure with the time he has been absent, or as Brunck interprets: et quum computo, quotus hic dies sit, ex quo abiit.

V. 74. λυπεῖ, τί πράσσει] Infra 155: ἄζομενος, τί μοι — ἔξα-

νύσεις χρόνος. Aj. 794: ὥστε μ' ὠδίνειν, τί φῆς. Eur. Hec. 185: δειμαίνω, τί ποτ' ἀναστένεις. See Schaef. on L. Bos. p. 580 sq. Erf. Cf. Matth. § 488, 1.

V. 74 sq. τοῦ γὰρ — χρόνον] i. e. for contrary to my expectation he is longer absent than he ought to be. For the genitive χρόνον one might have expected the accusative. But see Lobeck on Aj. 277. p. 199 ed. 2.

V. 76 sq. τηνικαῦτ' — θεός] Oedipus here unconsciously takes upon himself the investigation of a matter, the discovery of which involves him in the greatest calamity that could befall him.

V. 77. δηλοῖ] The conjunctive. See Matth. § 527. not. 2.

V. 78 sq. Schol.: οἷδε τ' ἀρτίως Κρ. προστείχοντα· οἱ ἡτθεοὶ πρὸς τὸ οὖν αὐτοῦ φασιν, ὅτι πάρεστι Κρέων, ὡς ὄξυνάπεστεροι, δι' αἰδῶ δὲ τοὺς λόγους παρητήσαντο. ὁ δὲ ἱερὸς ἅμα μὲν ὡς πρεσβύτης οὐχ ὀρεῖ, ἅμα δὲ κατὰ νοῦν ἔχων τὸν λόγον τοῦ βασιλέως. It is well known that ἐς καλὸν εἶπας is the same as καλῶς εἶπας. But Oedipus is said to

ΟΙΔΙΠΟΤΣ.

80 ἄναξ Ἀπολλων, εἰ γὰρ ἐν τύχῃ γέ τῳ
σώτῃρι βαίῃ, λαμπρὸς ὥσπερ ὄμματι.

ΙΕΡΕΤΣ.

ἀλλ' εἰκάσαι μὲν ἡδύς. οὐ γὰρ ἂν κάρα
πολυστεφῆς ὧδ' εἴρπε παγκάρπου δάφνης.

ΟΙΔΙΠΟΤΣ.

τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.
85 ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμῖν ἦκεις τοῦ θεοῦ φήμην φέρων;

have spoken well, because he professed implicit obedience to the bidding of Apollo.

V. 80. Schol.: εἰ γὰρ· ἀντὶ τοῦ εἶθε. Cf. Matth. § 513. not. 3. — For the words ἐν τύχῃ τῳ Erfurdt compares Aesch. Sept. c. Th. 474: σὺν τύχῃ δέ τῳ. Choeph. 136: δεῦρο σὺν τύχῃ τινί. Aj. 853: σὺν τάχει τινί. — For the phrase τύχῃ σωτήρ cf. Lobeck. on Aj. 323. Matth. § 429. 4. and my note on Phil. 1443. On the preposition ἐν see note on Phil. 60.

V. 81. λαμπρὸς ὥσπερ ὄμματι] Pindar, Nem. VII, 95 sq. has a different construction: ἐν τε δαμόταις ὄμματι δέρομαι λαμπρόν.

V. 82. εἰκάσαι μὲν] As one may conjecture; see Matth. § 545. On the signification of the adjective ἡδύς see note on Antig. 421.

Ibid. οὐ γὰρ ἂν κάρα] Those who came back from consulting the oracle never returned crowned, unless they had received a favourable answer. Hence the Scholiast adds ἐπὶ τινι αἰσίῳ. But those who heard unfavourable news, or met with any misfortune on their way home, laid aside their crowns. So in Eur. Hipp. 813. on hearing of the death of his wife Theseus says: τί δήτα τοῖςδ' ἀνέστεμμαι κάρα πλετοῖσι φύλοισι, δνςτυχῆς θεωρὸς ὢν; Fabius Pictor on returning from Delphi to

the senate at Rome says in Liv. XXIII, 11: se iussum ab templi antistite, sicut coronatus laurea corona et oraculum adiisset et rem divinam fecisset, ita coronatum navem ascendere, nec ante deponere eam, quam Roman pervenisset. BRUNCK. See El. 43. and Trach. 177. with my note.

V. 83. παγκάρπου] Very prolific. This is an unusual signification of the word, but amply defended by the analogy of other words compounded with πᾶν. Erf. On the notion implied by πολυστεφῆς with a genitive, see Matth. § 345. and on εἴρπε ἂν ibid. § 508, c.

V. 84. ξύμμετρος γὰρ ὡς κλύειν] The words ὡς κλύειν are here placed instead of the dative of the substantive with which ξύμμετρος should properly be joined; the sense is: for he is now in such a place as to be capable of hearing us, i. e. he is sufficiently near to be able to hear us. Cf. Ant. 387. and Monk. on Eurip. Alc. 26. Schol.: οὐκ ἔστι, φησί, μακράν, ἀλλ' ἐγγύς, καὶ μέτρον ἔχον τοῦ ἀκούειν δια τὸ πλησίον γενέσθαι.

§. 85. ἄναξ] Why Creon is thus called, will be seen from my note on vs. 882. ἐμὸν κήδευμα is the same as ἐμὸς κηδεστής. Brunck quotes Ant. 756: γυναικὸς δούλευμα. Eur. Or. 479: κή-

ΚΡΕΩΝ.

ἔσθλῃν. λέγω γὰρ καὶ τὰ δῦσφορ', εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΙΔΙΠΟΤΣ.

ἔστιν δὲ ποῖον τοῦπος; οὔτε γὰρ θρασὺς
90 οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.

ΚΡΕΩΝ.

εἰ τῶνδε χρήσεις πλησιαζόντων κλύειν,
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙΔΙΠΟΤΣ.

ἔς πάντας αὖδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

δευμ' ἐμόν. 1237: ὃ ξυγγένεια πατρὸς ἐμοῦ. Phoen. 298. Or. 924: τάνδον οἰκουρήματα. Bacch. 792: δουλείαις ἐμαῖς. Androm. 446: δόλια βουλευτήρια. Compare also Cicer. de Orat. III, 42. Cf. Rost § 96. 2. a. a.

V. 87 sq. Schol.: ὁ μὲν Οἰδίπους, τίς εἴη ὁ χρησμὸς, ἐπυνθάνετο. ὁ δὲ οὐκ εὐθὺς αὐτὸ τὸ ῥητὸν φιλὸν εἶπεν. ἀπὸ γὰρ τῶν εὐφημῶν ἄρξασθαι θέλει. ὁ δὲ νοῦς· λέγω γὰρ πάντα ἂν εὐτυχεῖν τὴν πόλιν, εἰ καὶ τὰ δῦσφημα τύχοι κατ' ὀρθὸν ἐξελθόντα, τουτέστιν, εἰ τὰ ἀγνωστα γνωσθῇ, τὸ τίς ἐστὶν ὁ φονεὺς Λαῖον. οὐδὲν γὰρ χαλεπὸν ἐνὶ ἐν τῷ χρησμῷ, ἀλλ' ἀγνωεῖται μόνον τὸ ὑπ' αὐτοῦ ῥηθέν. — καὶ τὰ δῦσφορ' εἰ τύχοι· καὶ τὰ χαλεπὰ εἰ τύχοι κατ' ὀρθὸν προϋόντα, πάντα εὐτυχεῖν ἡμᾶς λέγω. He calls the oracle propitious (ἔσθλῃν), because it had predicted that the Thebans should be freed from the pestilence; unpropitious (τὰ δῦσφορα), because, in order to be freed, they were bidden to seek out the murderer of Laius and either to slay or expel him from the city. κατ' ὀρθὸν ἐξελθεῖν has nearly the same signification as κατορθοῦσθαι, to be accomplished aright. Creon says therefore that even a grievous matter, namely the discovery and punishment of the murderer of Laius will be most be-

neficial to the Thebans, if rightly accomplished. For the phrase πάντα εὐτυχεῖν see at vs. 259. and cf. Herodot. VII, 233: οὐ μέντοι τά γε πάντα εὐτύχησαν. I, 65: τοὺς ἄλλους πολέμους εὐτυχοῦντας.

V. 89 sq. οὔτε γὰρ θρασὺς — λόγῳ] On οὔτε — οὔτε οὖν see Matth. § 625. p. 1275. — λόγῳ is an ablative of instrument, so that the sense must be: neither confidence nor fear has been inspired in me by your words. Cf. Matth. § 398. Aeschyl. Pers. 215: οὔτ' ἄνθρωποι λόγοις οὔτε θαρσύνειν. Plutarch in Demosth. c. 9: Δημοσθένης — οὕτως ἐπέστρεψε τοὺς παρόντας, ὥστε δείσαντα τῷ θορύβῳ τὸν σοφιστὴν ὑπεκδύναί τῆς πανηγύρεως.

V. 91. πλησιαζόντων] For the information of my younger readers I may observe that πλησιάζειν, as the text plainly shews, means to be near at hand. So διπλάζειν in Aj. 268. means to be double. Other words ending in αζω of a similar signification are adduced by Lobeck on Aj. 268. p. 196 sq. ed. 2.

V. 92. ἔτοιμος] On the omission of εἰμὶ see Matth. § 306. — εἴτε καὶ etc. is an elliptic form for καὶ εἰ χρήσεις, ἔτοιμός εἰμι καὶ ἔσω στείχειν.

V. 93 sq. Schol.: ἔς πάντας αὖδα· ἀξίως τοῦ βασιλικοῦ ἥθους

ΚΡΕΩΝ.

95 λέρομι' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα.
 ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
 μῖασμα χώρας, ὡς τεδραμμένον χθονὶ
 ἐν τῇδ', ἐλαύνειν, μηδ' ἀνήκεστον τρέφειν.

ΟΙΔΙΠΟΤΣ.

ποίῳ καθαριῶ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡΕΩΝ.

100 ἀνδρηλατοῦντας, ἣ φόνῳ φόνον πάλιν
 λύνοντας, ὡς τόδ' αἶμα χειμάζον πόλιν.

ΟΙΔΙΠΟΤΣ.

ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

ΚΡΕΩΝ.

ἦν ἡμῖν, ὦναξ, Λαίῳ ποθ' ἡγεμὼν
 γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.

ΟΙΔΙΠΟΤΣ.

105 ἔξοδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω.

ΚΡΕΩΝ.

τούτου θανόντος, νῦν ἐπιστέλλει σαφῶς
 τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινά.

V. 107. I have written *τινά* from the conjecture of Schaefer. MSS. incorrectly *τινάς*.

δημοσίᾳ φράζειν κελεύει· αἶμα μὲν ἐπεὶ μηδὲν ὑποπτεῖναι περὶ ἑαυτοῦ, καὶ οἶεται θεοφιλὲς εἶναι, αἶμα δὲ καὶ ὑπὲρ τοῦ ἐν μέσῳ ὀηθέντων ἀνυσθῆναι τὰ τῆς ἀναζητήσεως, αὐξεῖ δὲ ὁ ποιητὴς τὸ ὡς ἐννοικὸν ἡθὺς τοῦ Οἰδίποδος, ὅπως ἀῦξοιτο τὰ τῆς τραγωδίας, ὅστερον αἰτίον αὐτοῦ τῶν κακῶν ἀναφαινομένων.—τῶν δὲ γὰρ πλέον φέρω τὸ πένθος· περὶ τούτων πλέον ἀγωνίζομαι ἢ περὶ τῆς ἑμᾶντοῦ ψυχῆς. Cf. Matth. § 277, b.

V. 99. τίς ὁ τρόπος τῆς ξυμφορᾶς;] Τρόπος here signifies property, characteristic. Eurip. Phoen. 388; τί τὸ στέρεσθαι πατρὶδος; — τίς ὁ τρόπος αὐτοῦ; τί φηγάσιν τὸ δυσχερές; Herc. f. 945: τίς ὁ τρόπος ξενώσεως τῆσδε; Schneider in his Lexicon interprets it *aversio*, as if it were *τροπή*. NEVE.

V. 101. ὡς τόδ' αἶμα — πόλιν] i. e. thinking that this shedding of blood is the cause of trouble to the city. For the construction see Matth. § 568. 3. Τόδε αἶμα is the same as τούτων τὸν φόνον, viz. the murder of Laius.

V. 102. ποίου — τύχην] i. e. ποίου γὰρ ἀνδρὸς ἐστὶν ἡδε ἡ τύχη, ἣ μηνύει;

V. 107. χειρὶ τιμωρεῖν] See note on vs. 140. On the pronoun *τινά*, which is nearly equivalent to ἡμᾶς, see Matth. § 487. 3.

ΟΙΔΙΠΟΤΣ.

οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὐρεθήσεται
ἵχνος παλαιᾶς δυστέκμαρτον αἰτίας;

ΚΡΕΩΝ.

110 ἐν τῇδ' ἔφρασκε γῇ. τὸ δὲ ζητούμενον
ἀλωτόν· ἐκφεύγει δὲ τὰ μελούμενον.

ΟΙΔΙΠΟΤΣ.

πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λαῖος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνος;

ΚΡΕΩΝ.

θεωρός, ὡς ἔφρασκεν, ἐκδημῶν, πάλιν
115 πρὸς οἶκον οὐκέθ' ἵκεθ', ὡς ἀπεστάλη.

ΟΙΔΙΠΟΤΣ.

οὐδ' ἄγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;

V. 110. The editors compare Chaeremon ap. Stob. I, 9. p. 236: οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὃ τι οὐκ ἐν χρόνῳ ζητούσιν ἐξευρίσκεται, and Ter. Heaut. IV, 2, 8: nihil tam difficile est, quin quaerendo investigari possit.

V. 112. Schol.: ὡς συνετός ὁ Οἰδίπους ζητεῖ τὰ καθ' ἕκαστα, εἰτα οὕτως ἐπὶ τὴν ἀναζήτησιν ἔξεισι, μεταπεμφόμενος τοὺς πολίτας, ἵνα καὶ ἀφορμὴ τῆς εἰσόδου γενήσεται. It may appear strange that the poet should represent Oedipus as being ignorant of the manner and place of Laius' death after he had lived so long with Jocasta. This apparent error however admits the excuse alleged by Aristotle A. P. XVIII, 14. and XXV, 3. ed. Herm., viz. that the murder of Laius is ἐξωθεν τῆς τραγῳδίας. ERFURDT.

V. 113. συμπίπτει] This is used in the sense of a perfect absolute, as by Hom. Il. κ, 200: ἐδριόωντο ἐν καθαρῷ, ὅθι δὴ νεκρὸν διεφαίνετο χάρος πιπτόνων.

V. 114. Schol.: θεωρός· ὁ πρὸς τοὺς θεοὺς διὰ χρησμὸν ἀπερχόμενος, i. e. τὸν ἐκτεθένητα παῖδα μαστεύων μαθεῖν, εἰ μὴ ἐτ' εἴη, as explained by Euripides Phoen. 36. ELMSL.

V. 116 sq. Schol.: οὐδὲ συμπράκτωρ ὁδοῦ· οἶον, οὐδὲ ἀκούουθός, παρ' οὗ τις ἂν μάθοι καὶ χρήσαιτο πρὸς ζήτησιν. We should certainly have expected the poet to express by the words ὅτου τις etc., what the Scholiast thinks he did mean. But as they now stand in the MSS. they cannot mean anything but: from whom the city might have heard the news, and whom they might have employed to assist them in investigating the matter. And this would evidently be a strange, if not altogether inappropriate remark. For although it is not clear what conditional clause is to be understood, we evidently cannot understand with Sander: if the city had wished. I am therefore inclined to doubt the integrity of the passage.

ΚΡΕΩΝ.

θυήσκουσι γάρ, πλὴν εἷς τις, ὃς φόβῳ φυγῶν
ὦν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδὼς φράσαι.

ΟΙΔΙΠΟΤΣ.

120 τὸ ποῖον; ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,
ἄρχῃν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.

ΚΡΕΩΝ.

ληστὰς ἔφασκε συντυχόντας οὐ μιᾷ
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλῆθει χερῶν.

ΟΙΔΙΠΟΤΣ.

πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
125 ἐπράσσει' ἐνθ' ἐνδ', ἐς τόδ' ἂν τόλμης ἔβη;

ΚΡΕΩΝ.

δοκοῦντα ταῦτ' ἦν· Λαῖον δ' ὀλωλότος,
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐρίγνετο.

V. 118. Schol.: θυήσκουσι γὰρ πλὴν εἷς τις· οἷον, πάντες οἱ ἀκολουθοῦντες αὐτῷ ἀνῆρέθησαν, δηλονότι ὑπεραγωνιζόμενοι τοῦ δεσπότου, πλὴν ἐνός, ὃς διὰ δειλίαν ἐκφυγὼν οὐδὲν ἀκριβὲς εἶχεν εἰπεῖν, πλὴν ὅτι ὑπὸ ληστῶν ἀνῆρέθη. ἄκρως δὲ ὑπέγραψε τὸ ἥθος τῶν δειλῶν· ἅμα μὲν γὰρ ἐπαίρουσι τὰ πεπραγμένα, ἵνα μὴ δόξωσι διὰ δειλίαν φηγεῖν, ἅμα δὲ καὶ ἐν παραφρονήσει ὄντες τὰ βραχέα μεῖζω δοξάζουσι. καλῶς δὲ ὠκονόμηται, ἵνα τέως μὴ ἐλέγχοντο τὸ κατὰ τὸν Οἰδίποδα. See my note on vs. 122.

V. 120. ἐξεύροι] Gl. ἀντὶ τοῦ μηχανὴν δοίη.

V. 122. The structure and sense is: συντυχεῖν αὐτῷ ληστὰς καὶ οὐχ ἵνα κτανεῖν αὐτόν, ἀλλὰ πλέονας, Cf. Matth. § 636. Sophocles with great probability represents this servant as stating that Laius was attacked and slain by several persons, in order to escape the punishment he deserved for not having defended him. Besides, this fiction contributed much to the artifice and well-wrought development of the plot. For if

Laius had been reported to have been slain by one man only, Oedipus after vs. 767 sq. (740 sq.) would have at once perceived that he himself was the murderer, as is plain from vs. 836—847 (809—820).

V. 124 sq. εἴ τι μὴ — ἐπράσσει' ἐνθ' ἐνδ'] i.e. unless perchance he was bribed with money from this place (i. e. from this city or by some citizen): On this use of the verb πρᾶσσειν see Duker on Thucyd. IV, 89. and Aj. 446. There is nothing objectionable in the imperfect ἐπράσσειτο, although the aorist is used in the other conditional member. For the sense of the whole passage is this: but the robber would not have gone to such an extent of audacity, but was doubtless bribed with money. And in this sense we often find the imperfect used in the protasis both by the Greeks and Latins, although the aorist is used in the apodosis. See my note on Oed. C. 267. Lastly, the pronoun τι refers to the particle εἰ, so that εἴ τι μὴ would

ΟΙΔΙΠΟΥΣ.

κακὸν δὲ ποῖον ἐμποδῶν, τυραννίδος
οὔτω πεσούσης, εἴργε τοῦτ' ἐξειδέναι;

ΚΡΕΩΝ.

- 130 ἡ ποικιλωδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν
μεθέντας ἡμᾶς τᾶφανῇ προσήγετο.

ΟΙΔΙΠΟΥΣ.

ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν.

- 135 ὥστ' ἐνδίκως ὄψεσθε καὶ μὲ σύμμαχον
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος.
ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανὼν τάχ' ἂν
140 καὶ μ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.

V. 130. I have restored τὸ from the best MSS. Vulg. τά.

V. 140. Some editors have wrongly approved of the reading of

be in Latin nisi forte. So in vs. 969 (= 940): εἴ τι μὴ τῶμῳ πόθω κατέφθιτο. Oed. C. 1450: εἴ τι μοῖρα μὴ κιχάνει. Trach. 586: εἴ τι μὴ δοκῶ πράσσειν μάταιον. 712: εἴ τι μὴ ψευσθήσομαι γνώμης. Schol.: εἴ τι μὴ ξὺν ἀργυρῷ ἀντὶ τοῦ, εἴ μὴ ἐπὶ κέρδει. τείνει δὲ τοῦτο εἰς Κρέοντα, ὡς αὐτοῦ συνθεμένου τῷ τοῦ Λαῖου φονεῖ διὰ τὴν βασιλείαν. ἐνθ' ἐνδε οὖν, ἐκ τῆς πόλεως ταύτης.

V. 130 sq. Schol.: ἡ ποικιλωδὸς ἠνάγκαζεν ἡμᾶς ἡ Σφίγξ μεθέντας τὰ ἀφανῆ τὰ κατὰ τὸν φόνον τοῦ βασιλέως (τοῦτο γὰρ ἀφανές) τὸ παρὰ ποσὶ κακὸν σκοπεῖν. Elmsley compares Rhes. 482: μὴ νῦν τὰ πόρῳ ἀγγύθεν μεθεῖς σκοπεῖ.

V. 137. Schol.: οὐ μόνον ὑπὲρ τοῦ ἀνηρημένου βασιλέως ἀξίον ποιήσασθαι τὴν ἀναζήτησιν, ἀλλὰ καὶ ὑπὲρ αὐτοῦ ἑμοῦ. ὁ γὰρ ἐκεῖνον ἐπιχειρήσας ἰσως κάμει ἐπιβουλεύσει.

V. 138. αὐτὸς αὐτοῦ] The

reciprocal pronoun αὐτοῦ is frequently used in the first and second persons instead of ἐμαντοῦ, especially in the tragedians. Cf. Herm. on Trach. 451. and Matth. § 489. — On ἀποσκεδῶ, the Attic future for ἀποσκευάσω, see Matth. § 181, 2. [Throughout the whole of this speech we may observe the skill of the poet, who, in order to render the lot of Oedipus more unhappy, represents him thinking that he consults his own safety while doing the very thing which is the means of bringing down upon himself the most fearful calamities. F. JACOBS.]

V. 139. τάχ' ἂν καὶ μ' ἂν — θέλοι] The first ἂν must be joined to the particle τάχα for τάχ' ἂν are here placed ἐκ παραλλήλου, the latter referring to the verb θέλοι. Hermann (on Vig. p. 781.) thinks otherwise. SCHAEF. Cf. Rost § 120. annot. 4.

V. 140. τιμωρεῖν] I have some doubts respecting the verb τιμω-

κείνῳ προσαρκῶν οὖν ἐμαντὸν ὠφελῶ.
 ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
 ἴστασθε τοὺςδ' ἄραντες ἐκτῆρας κλάδους·
 ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροίζετο,
 145 ὡς πᾶν ἐμοῦ δράσοντος. ἡ γὰρ εὐτυχεῖς
 σὺν τῷ θεῷ φανούμεθ', ἡ πέπτωκότες.

ΙΕΡΕΥΣ.

ὦ παῖδες, ἰστώμεσθα· τῶνδε γὰρ χάριν
 καὶ δεῦρ' ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται.
 Φοῖβος δ' ὁ πέμψας τὰςδε μαντείας ἅμα
 150 σωτήρ θ' ἵκοιτο καὶ νόσου πανστήριος.

ΧΟΡΟΣ.

(στροφὴ α').

ὦ Διὸς ἄδυεπὲς φάτι, τίς ποτε τὰς πολυχρύσου

the Lond. MS. which has ἐν for ἄν, although the phrase ἐν χειρὶ is correct, see note on Philoct. 60.

V. 151. ἄδυεπὲς is the reading of La and Lb. Vulg. ἄδυεπής.

ρεῖν, which I do not recollect finding in any other sense than that of taking vengeance or punishing, when joined with an accusative. But this sense would be foreign to the passage, where we require a word signifying to slay. Either then the Copyists have introduced τιμωρεῖν, or Sophocles must be thought to have given the verb the new meaning to slay. One is led to prefer the latter opinion by vs. 107, where, although we may interpret τιμωρεῖν as meaning to take vengeance or punish, yet the addition of the substantive χειρὶ (on which see note at Aj. 27.), renders the idea of slaying more appropriate.

V. 141. Schol.: καὶ τοῦτο κινητικὸν τοῦ θεάτρον, τὰ γὰρ ἐναντία ἀποβήσεται.

V. 142 sq. Schol.: ἴστασθε· ἀνίστασθε. See notes on Philoct. 48. and 875. On the genitive βάθρων depending on the verb ἴστασθε I have remarked at Phil. 605. I have explained in my first Excursus on vs. 3 the reasons

why the suppliants are ordered to depart with the boughs in their hands. Triclinius: ἰστέον, ὅτι ὁ τόπος, ἐνθα ἡ ἐκκλησία ἐγένετο, βαθυμοῖσιν ἦν κύκλω διειλημμένος ἅλλαις ἐπ' ἅλλαις, ἐνθα οἱ συνελθόντες πάντες καθήμενοι ἀνεμποδίστως ἡγοῶντο τοῦ ἱσταμένου ἐν μέσῳ καὶ συμβουλευόντος.

V. 144. Schol.: πιθανὴ ἡ εἰσόδος τοῦ χοροῦ. συνέπτεσθαι γὰρ φησι δεῖν μετὰ τοῦ δήμου περὶ τῶν πρακτέων.

V. 147. Schol.: ὦ παῖδες, ἰστώμεσθα· ἔξεισιν ὁ ἱερεὺς πράξας διόπερ' ἦλθεν, ἅμα δὲ καὶ ὑπὲρ τοῦ χώραν εἶναι ἐτέρῳ ὑποκριτῇ.

V. 148. ἐξαγγέλλεται] The middle form ἐξαγγέλλομαι occurs also in Eur. Heracl. 532. Ion 1605, the simple verb ἀγγέλλομαι is used in the same sense by Sophocles in Aj. 1376. ELMSEL.

V. 151. Schol.: ὦ Διὸς ἄδυεπὲς φάτι· κατὰ τὴν πρόσταξιν τοῦ βασιλέως πάρεσι πρεσβύται τινες, ἐξ ὧν ὁ χορὸς συμπληροῦται. Διὸς δὲ ἡδυεπὴ φάτιν τὴν

Πυθῶνος ἀγλαὰς ἔβας
 Θήβας; ἐκτέταμαι φοβεράν φρένα δείματι πάλλον,
 ἡΐς Δάλιε Παιῶν,
 155 ἀμφὶ σοὶ ἀζόμενος, τί μοι ἢ νέον
 ἢ περιτελλομέναις ὥραις πάλιν
 ἔξανύσεις χρόος.
 εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.

V. 156 and 157 are united in one verse by Dind.

μαντείαν φησίν. ὁ γὰρ Ἀπόλλων ὑποφήτης δοκεῖ εἶναι τοῦ πατρὸς, καὶ παρ' ἐκείνου λαμβάνειν τὰς μαντείας, καὶ τοῖς ἀνθρώποις ἐκφέρειν. καὶ Ὀμηρὸς (Il. β, 93.) Διὸς ἄγγελος ὅσσα δεδήει. Cf. Aesch. Eum. 19: Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός. Virg. Aen. III, 251. and Schol. on Oed. C. 790.

Ibid. ἀδνεπὲς φάτι] for ἀδεῖα φάτις, a redundancy very frequently used by the greek poets in order to give force to the expression. The chorus has not yet heard what reply has been brought from the oracle, and consequently means only to express its gratification, not at the reply itself, but at the fact of a reply having arrived. Here, and again v. 158, the oracle is personified, and addressed as Apollo himself.

Ibid. Schol.: τίς ποτε τὰς πολυχρύσων· ἥτις ποτέ ἐστιν. ὅτι μὲν γὰρ πάρεστι λόγιον ἀπὸ τῆς Πυθῶνος, ἀκηκόασιν· τὸ δὲ ῥητὸν αὐτὸ ζητοῦσιν. The riches of the temple at Delphi are well known from Hom. Il. ι, 404. Compare the commentators on Eur. Ion 54. On the genitive Πυθῶνος see Matth. § 354, ζ. and on the accusative depending upon the verb βαίνειν see Rost § 104. annot. 4.

V. 153. Triclinius: ἐκτέταμαι· ἀντὶ τοῦ ἐκπέπληγμαι, παρ' ὅσον οἱ ἐκπλαγέντες ἐκτασιν σώματος καὶ ἀννησίαν, ἐν ὅσῳ χρόνῳ ἐκπλήττονται, πάσχουσιν.

Ibid. Schol.: φοβεράν· περίφοβον. καὶ Ἀλκαίος· ἐλάφῳ δὲ

βρόμος ἐν στήθεσι φύει φοβερός. ἀντὶ τοῦ περίφοβος. Φοβερός occurs thus not only in Xenophon (see Kuster on Oecon. VII, 25), but also in Thuc. II, 3. Plat. de Rep. III. p. 413, D. de Legg. I. p. 649, D. NEVE.

Ibid. Schol.: δείματι πάλλων· ἀντὶ τοῦ παλλόμενος φόβῳ, ἀγωνιῶν. On the use of the active πάλλειν see Seidler on Eurip. El. 433.

V. 154. In order to show more clearly that Apollo ἱατρός is meant, the poet has added Δάλιε, since he was supposed to have been born in that island.

V. 155. ἀζόμενος] Gl. εὐλαβούμενος, φοβούμενος. Rightly. ἄζεσθαι occurs in this sense in Homer Il. ε, 261: ἄζετο γὰρ, μὴ Νηυτὶ θοῇ ἀποθύμια ἔρδοι. BR.

V. 156. Schol.: ἢ περιτελλομέναις ὥραις· εἰς τὸν ἐξῆς χρόνον προοιούσης τῆς ὥρας. ὁ δὲ νοῦς· τί μοι ἢ νῦν ἢ μετὰ χρόνον ἀνύσεις; For the adverb νέον cf. Oed. C. 1775: ὃς νέον ἔρδει, for the substantive ὥραις Sophocle. fr. 519 ed. Dind.: τὰν δ' ἀνθρώπων ζόαν ποιμιλομήτιδες αἶται πημάτων πάσαις μεταλλάσσουσιν ὥραις.

V. 157. ἔξανύσεις χρόος· Χρόος is equivalent to res, on which usage see Blomf. gloss. on Aesch. Ag. 84.

V. 158. ὦ χρυσέας τέκνον Ἐλπίδος] The poet calls the oracle of Apollo the daughter of golden hope, because the response of an oracle is sought

(ἀντιστροφὴ α΄.)

πρῶτα σὲ κεκλόμενος, θύγατερ Διός, ἄμβροτ' Ἀθάνα,
 160 γαιάοχόν τ' ἀδελφεὰν
 Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
 καὶ Φοῖβον ἐκαβόλον, ἰὼ
 τρισσοὶ ἀλεξιόμοροι προφάνητέ μοι,

by persons who hope that the reply will be favourable to their wishes. The Scholiast's note is nearly to the same effect: παρ' ὅσον ἐν ἐλπίδι τινὲς γενόμενοι αἰτοῦσιν ἀπὸ τοῦ θεοῦ.

V. 159. κεκλόμενος] Matth. § 312. 5. and § 556. not. 2. wrongly thinks that we must refer the participle to the foregoing ἐκτέταμαι, which is quite destructive of the force and sublimity of diction. The construction is arranged πρὸς τὸ ὑπονοούμενον. For the poet in saying: πρῶτα σὲ κεκλόμενος — τρισσοὶ ἀλεξιόμοροι προφάνητέ μοι, means this: First calling upon thee—I ask thee to avert destruction. In a very similar manner Plato Leg. VI. p. 286. quoted by Erfurdt: θνητὸς ὢν — σμικρόν τινα χρόνον πόνος ἀντὶ παρορμενεῖ παμπόλως. On the use of the participle κεκλόμενος see Matthiae Gr. Gr. Vol. I. p. 531.

V. 160. γαιάοχόν τ' ἀδελφεὰν] There was a temple at Thebes mentioned by Paus. Boeotic. c. 17.) dedicated to Diana, the tutelary goddess of Boeotia (cf. Aesch. Sept. c. Th. 449.). Plutarch in Aristid. c. 20. writes thus of the goddess: ἔθιψαν ἐν τῷ ἱερῷ τῆς Εὐκλείας Ἀρτέμιδος — τὴν δ' Εὐκλείαν οἱ μὲν πολλοὶ καὶ καλοῦσι καὶ νομίζουσιν Ἄρτεμιν, ἔθιοι δὲ φασιν Ἡρακλεους μὲν θυγατέρα καὶ Μυρτοῦς γε νίσθαι, τῆς Μενoitίον μὲν θυγατρός, Πατρόκλου δ' ἀδελφῆς· τελευτήσασαν δὲ παρθένον ἔχειν παρὰ τε Βοιωτοῖς καὶ Λοκροῖς τιμὰς· βομὸς γὰρ αὐτῇ καὶ ἀγαλμα παρὰ πᾶσαν ἀγορὰν ἰδρῦνται, καὶ προθύουσιν αἱ τε γαμουμέναι καὶ οἱ γαμοῦντες.

Ibid. Schol.: γαιάοχόν· ἀντὶ τοῦ πολιοῦχον· ὥστε τὴν γῆν ἀντὶ τῆς πέλειως εἴληφεν.

V. 161. Schol.: Εὐκλεία Ἄρτεμις· οὕτω παρὰ Βοιωτοῖς τιμᾶται. Cf. Plutarch. Arist. c. 20., as quoted in the preceding note. The Scholiast seems to have considered εὐκλέα as the nominative Εὐκλέα, an epithet of Diana, but other commentators have shown that this is incorrect. For the verb θάσσειν with an accusative cf. Eur. Ion 91: θάσσει τρίποδα ζάθεον, and the examples I have adduced at Phil. 145. For the signification of the phrase θρόνον θάσσειν, meaning nearly the same thing as to be honoured or revered, see Musgrave on Eur. Ion 1618. Lastly, κυκλόεντα ἀγορᾶς θρόνον seems similar in expression to πολλὰς πόντον θινός in Phil. 1123., where see my note, the sense being: ἃ εὐκλεᾶ θρόνον ἐν κυκλοέσσει ἀγορᾷ θάσσει. And these words were understood in the same manner by Eustathius in various passages, especially p. 1335, 60. (1463, 5.): καὶ Ὅμηρος γὰρ φθάσας ἱερὸν κύκλον ἔφη τὴν ἀγορὰν, καὶ Σοφοκλῆς δὲ πον κυκλόεντα θρόνον ἀγορᾶς εὐκλεῇ λέγει. But Neve asserts that κυκλόεις does not mean κυκλώδης but having many κύκλους. Buttmann. § 119, 81. Matth. § 110., who only excepts ἀστερόεις. That κύκλοι are choruses of dancers, and that hence is derived the phrase περὶ βωμόν κυκλοῦσθαι, is shown by Spanheim on Callim. in Dian. 267. Simonides in Anthol. Palat. VI, 212: Αἰτωλὶδην ἀγορῆς καλλικόρου πρῦτανιν.

εἰ ποτε καὶ προτέρως ἄτας ὑπερ-
 165 ορνυμένας πόλει
 ἡνύσατ' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν.

(στροφὴ β').

ὦ πόποι, ἀνάρηθμα γὰρ φέρω
 πῆματα· νοσεῖ δέ μοι πρόπας
 στόλος, οὐδ' ἐνι φροντίδος ἔγχος, 170
 170 ὧ τις ἀλέξεται. οὔτι γὰρ ἔκγονα
 κλυτὰς χθονὸς αὔξεται, οὔτε τόκοισιν

V. 164 sq. ὑπερορνυμένας is the conjecture of Musgrave, adopted by Dind. MSS. ὑπερ ορνυμένας. Dind. unites vss. 164 and 165.

V. 168 and 169 are united by Dind.

V. 164 sq. καὶ προτέρως ἄτας ὑπερορνυμένας πόλει] I have joined ὑπὲρ ὀρνυμένας, although ὑπερορνυμαι is not elsewhere found in use. But as Sophocles is known to have used many compound verbs which other writers both of prose and verse have avoided, so ὑπερορνυμένας πόλει is probably the correct reading for ορνυμένας ὑπὲρ τῆς πόλεως, the sense being: if indeed formerly also, when calamity hung over the city. But ὑπὲρ ἄτας would scarcely be correct in this place.

V. 166. ἡνύσατ' ἐκτοπίαν] This is rightly explained by the scholiast: ἐποιήσατε ἐκτετοπισμένην, τουτέστιν ἐξετοπίσατε, ὑπερ-ὄριον ἐποιήσατε. The words φλόγα πῆματος mean the Sphinx itself, from which Oedipus had, by the will of the gods, released the Thebans; and φλόξ is metaphorically used of vehemence, as incendium by the Latins. Thus incendium invidiae in Cicero in Cat. I, 11. and flamma invidiae, de Orat. III, 3. The schol. explains rightly: φλόγα πῆματος· περιφραστικῶς τὴν πημονὴν τὴν διάπυρον. On the conjunction of the verbs προφάνητε and ἔλθετε see note on Ant. 814.

V. 167. ὦ πόποι] Gl. ἀντι τοῦ φρεν. διὰ μέσου. BR. ὦ πόποι

o di. The nominative occurs in Lycophron v. 943: τοιγὰρ πόποι φνύηλιν ἠνδρώσαν πόρον. Plutarch Vol. II. p. 22, C.: Δρόπες δὲ πόπους τοὺς δαίμονας [καλοῦσιν]. MUSGR.

V. 169. οὐδ' ἐνι φροντίδος ἔγχος] Gl. οὐδ' ἐνεσσι μηχανῆς, ἐπινοίας δυνάμεις. BRUNCK.

V. 170 sq. ἔκγονα κλυτὰς χθονός] With these verses of Sophocles P. Vettori (Var. Lectt. XV, 20.) compares the words of Pacuvius, quoted from the Dulo-restes by Nonius: Nec grandiri frugum fetum posse, nec mitescere. For it was formerly supposed that the gods, when angry with men on account of some wicked deed, hindered the growth of the harvests, and destroyed the young of animals, until their anger was appeased by the expiation of the crime. BR. HUSCHK. on Tibull. II, 5, 91. p. 390. compares Herodot III, 68. Aristoph. Pac. 1320. Aeschyl. Eum. 905., observing that the ancients in their forms of supplication were in the habit of joining three certain indications of public prosperity, richness of harvest, abundance of flocks, and fecundity of the women. F. JACOBS. Compare Hesiod. Op. et D. v. 240 sqq.

V. 171 sq. Schol.: οὔτε τόκοισιν· αἷ τε γυναικὲς τῶν κα-

ιηίων καμάτων ἀνέχουσι γυναῖκες· 174

ἄλλον δ' ἂν ἄλλῳ προσίδοις, ἅπερ εὐπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρός ὄρμενον

175 ἀκτὴν πρὸς ἐσπέρον θεοῦ.

(ἀντιστροφὴ β').

ὦν πόλις ἀνὰριθμος ὄλλυται·

νηλέα δὲ γένεθλα πρὸς πέδῳ 180

θαναταφόρα κεῖται ἀνοίκτως·

V. 177 and 178 are united by Dind.

V. 178. I have restored θαναταφόρα from the best MSS. on account both of metre and sense. Vulg. θανατηφόρα.

μάτων ἐν τοῖς τόκοις οὐκ ἀνέχουσι, τουτέστιν, οὐ περιγίνονται τῶν πόνων. τὸ δὲ ἀνέχουσιν, ἤτοι ἐλευθεροῦνται, καὶ ἄνω ἔχουσιν ἑαυτάς, ἐκ μεταφορᾶς τῶν ἄνω νεόντων μόγις ἐν τῷ νήχεσθαι. ἀνέχουσιν has been variously explained by the commentators, although no one has ever doubted what must be the true sense of the passage. For it is evident that Sophocles means: nor do the women bring forth offspring, but they remain barren. Cf. vs. 26 sq. It is however equally certain that this sense might be expressed in other ways. Indeed, although I have no doubt but that the sense is: Nor do women bear grievous labours at the birth (while giving birth to children), yet I confess that I do not see how ἀνέχειν καμάτων could be used to express that meaning. I am therefore inclined to believe that the poet wrote some other word instead of ἀνέχουσιν. We must besides observe that τοκοῖσιν is not a dative of time, but of the instrument.

V. 172. *ιηῖον καμάτων*] *κάματοι* *ιηῖοι* mean labours accompanied with groans. Cf. *ιηῖον μέλος*; *ιηῖον γόνον* in Eurip. Phœn. 1046. and El. 1211.

V. 173. *ἄλλον ἄλλῳ*] The Scholiast rightly, as I think, interprets: *ἄλλον ἐπ' ἄλλῳ ἰδοῖς ἀν' ἀποθνήσκοντα*. Neve compares

Aj. 866: *πόνος πόνῳ πόνον φέρει*. — With the words ἅπερ εὐπτ. ὄρνιν Musgrave aptly compares Eur. Hipp. 840: *ὄρνις γὰρ ὥς τις ἐκ χερῶν ἀφαντος εἰ πηδημ' ἐς Αἶδον κραιπνὸν ὀρμήσασά μοι*.

V. 174. *κρεῖσσον — πυρός*] This proverb, by which the rapid progress and virulence of the evil is signified, occurs also in Eurip. Hecub. 608. MUSGRAVE.

V. 175. *ἐσπέρον θεοῦ*] Plato^x is called *θεὸς ἐσπερος*, because his residence was supposed to be at the western extremity of the earth. comp. Hom. Odys. XII, 81: *πρὸς ζόφον εἰς Ἑρεβος τετραμμένον*.

V. 176. *ὦν πόλις ἀνὰριθμος ὄλλυται*] With which (dead bodies) the city abounding is wasting away. So El. 232: *οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι ἀνὰριθμος ὁδε θρήνων*. Trach. 247: *ἡμερῶν ἀνῆριθμον*.

V. 178. *θαναταφόρα κεῖται*] In the word *θαναταφόρα* is contained the cause of the bodies of the dead being suffered to remain on the ground unwept and destitute of the honours of sepulture. For the friends of the dead feared lest while burying the corpses they should themselves contract the disease by contagion. This was perceived by the scholiast, who observes: *οὐκ ἡλέον δὲ ἀλλήλους, ἵσως ὑπὸ τῆς συνη-*

- ἐν δ' ἄλοχοι πολιαί τ' ἐπι ματέρες
 180 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλα
 λυγρῶν πόνων ἱκτῆρες ἐπιστενάχουσιν, 185
 παιὰν δὲ λάμπει στονόεσσά τε γῆρους ὄμανλος·
 ὦν ὕπερ, ὧ χροσέα θύρατερ Διός,
 εὐῶπα πέμψον ἀλκάν.

(στροφὴ γ')

- 185 Ἄρεά τε τὸν μαλερόν,
 ὃς νῦν ἄχαλκος ἀσπίδων 190

[V. 185 and 186 are united by Dind.]

θείας τοῦ κακοῦ, ἢ ὑπὸ φόβον καὶ προςδοκίας τῶν ὁμοίων. D: ὡς δὲ εἶδεν ἐκπεπωκότα, λαμ-
 πρὸν ἀνωλόλυσεν.

V. 179. ἐν δ'] On this use of the adverb see note on El. 700.

V. 180. ἀκτὰν παρὰ βώμιον] At the steps of the altar. Ἀκτὴ sometimes signifies an eminence, ἐξοχὴν, as the scholiast well interprets. So in Aesch. Choeph. 718. ἀκτὴ χώματος is used of the tumulus of a sepulchre. ERF.

V. 181. λυγρῶν π. ἰ. ἐπιστενάχουσιν] groaning over the evils which they suffer. they pray the gods to avert them. Ἐπιστενάχειν τινός. comp. Eur. Phoen. 1434: κακῶν σὼν ὅσον στένω, and Iph. A. 370: Ἑλλάδος μάλιστα ἔγωγε τῆς ταλαιπώρου στένω. Soph. El. 1075: πατρὸς στενάχουσα. ibid. 1117: κλαίειν τῶν Ὀρεστίων κακῶν. Cf. Matth. § 368.

V. 182. Schol.: παιὰν δὲ λάμπει· ἀντὶ τοῦ ἀκμάζει, λαμπρὸς τῇ φωνῇ λέγεται, πρὸς ἀποτροπὴν τῶν κακῶν. ὄμανλος δὲ ἀντὶ τοῦ ὁμόθρους, ὁμόφρονος, τοῦτο δὲ ὁμοίον ἐστί τῷ [v. 5.] ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων. Musgr. The boldness of this figure παιὰν λάμπει seems softened by the custom of the Greeks. Thus λαμπρὰ φωνή is a clear voice; Pollux II. 116., Plutarch Amator. § 22: p. 768,

D: ὡς δὲ εἶδεν ἐκπεπωκότα, λαμ-
 πρὸν ἀνωλόλυσεν.

V. 183. ὦν ὕπερ] For these, or for the benefit of these who sit suppliants at the altars of the gods. Τὰρ is therefore here used in its common signification.

V. 184. εὐῶπα — ἀλκάν] Hermann aptly compares Aesch. Choeph. 487: εὐμορφον κράτος. On the grammatical reason for εὐῶψ ἀλκὰ, see Matth. § 112. not. 2.

V. 185. Ἄρεα] The Ancients ascribed to the displeasure of Mars not only wars, but all kinds of evils, even pestiferous diseases. See Musgr. on Aj. 706. ERF.

V. 185 sqq. Ἄρεα — νωτίσαι] The infinitive used for the imperative (see my Greek syntax § 85.) the subject being Ζεὺς (v. 195. 196). Νωτίζειν is used in the active sense of compelling to turn back. Sophocles here gives to Mars the same attributes which Aesch. in the Eumenides gives to the Furies. Jupiter however had the power of destroying with his bolts all these pernicious deities. See Eumen. 826 sqq.

V. 186. ἄχαλκος ἀσπίδων] This properly signifies ὦν ἄνευ ἀσπίδων χαλκῶν, thence it has the same meaning as ἄσκενον ἀσπίδων El. 36. Many examples of this pleonasm are adduced by Matth. § 339.

φλέγει με περιβόητος ἀντιάζων,
παλίσσυντον δράμημα νωτίσαι πάτρας
ἄπουρον, εἴτ' ἐς μέγαν·

190 θάλαμον Ἀμφιτρίτας,
εἴτ' ἐς τὸν ἀπόξενον ὄρμων
Θρήκιον κλύδωνα·
τέλει γὰρ εἴ τι νύξ ἀφῆ,
τοῦτ' ἐπ' ἡμαρ ἔρχεται·

195

V. 187. L. Stephens conjectures *περιβόατος* for *περιβόητος*, and with reason, for the tragic poets in Doric choruses commonly change the Attic *η* into *α* in words compounded with *βοᾶν*. [*περιβόατον*, ἀντιάζω Dind.]

V. 188. *Δράμημα*. Most MSS. have *δρόμημα*.

[V. 189, 190 in one line. Dind.]

V. 191. *ὄρμων* is Doederlein's conjecture. MSS. *ὄρμων*.

V. 187. Schol.: *περιβόητος*, *περὶ ὃν ἕκαστος βοᾷ, μετὰ βοῆς καὶ οἰμωγῆς ἐπιών, ὡς ἐπὶ πολέμον πάλιν*. The former interpretation is correct; and the sense appears to be that Mars, whither soever he may go, is received with the most vehement mourning and lamentation on account of the wounds inflicted by him upon the citizens.

V. 189. *ἄπουρον*] Observe that this word is compounded of the Ionic *οὔρος*, i. e. *ὄρος*, and *ἀπό*. See note on Phil. 681.

V. 189 sq. *εἴτ' ἐς μέγαν θ. Ἀμφιτρίτας*] By this I should understand the Atlantic Ocean, both on account of its magnitude, and because it was the farthest from Greece of the seas then known, and consequently the one to which the Thebans would most appropriately desire the pestilence to be removed. Cicero Somn. Scip. c. 6: *circumfuso illo, quod Atlanticum, quod magnum — appellatis*. Theon in Arat. Phenom. 26: *ὁκεανὸς δὲ ἡ ἐκτὸς καὶ μεγάλη θάλασσα καλεῖται*. Musgr. This is quite correct; for Erfurdt and others wrongly suppose that *μέγαν θάλ.* Ἀμφ. refers to the mediterranean seas, and since the Pontus Euxinus

(*Θρήκιος κλύδων*) is among these, he thinks that the Thebans pray that Mars, as the god of war, may be sent into Thrace, as a pestilence into the sea (*ἐς μυχοῦς ἁλός* Pind. Pyth. VI, 22.). But the particles *εἴτε — εἴτε* evidently show that two different and far distant seas must be meant. Such seas are therefore most appropriately mentioned, as we know to have been considered by the Greeks as the limits of the known world. Cf. Wytttenbach on Plato Phædon p. 299. and Matth. on Eur. Hipp. 3. It is a favorite expression both of the Greek and Latin poets that whatever is grievous or abominable ought to be cast into the sea.

V. 191 sq. *εἴτ' ἐς — κλύδωνα*] The Pontus Euxinus is meant, called the Thracian sea, because it washes the confines of Thrace. Doederlein remarks that *ἀπόξενον ὄρμων*, i. e. *ἄξενον ὄρμων* is used in the same manner as *ἀπόφρητος κωνυμάτων* and many other similar constructions, meaning *ἄνευ ξενίων ὄρμων*.

V. 193 sq. *τέλει γὰρ — ἔρχεται*] Nam si quid nox dimiserit, id dies aggredditur. The poet speaks of the day and night as of an enemy, who destroys in the morning those who had escaped

195 τὸν, ὃ πυρφόρων ἀστραπᾶν κράτη νέμων, 200
ὃ Ζεῦ πάτερ, ὑπὸ σφ' φθίσον κεραυνῷ.

(ἀντιστροφὴ γ')

Λύκει' ἄναξ, τὰ τε σὰ
χρυσοστρόφων ἀπ' ἀγκυλῶν
200 βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι 205
ἄρωγὰ προσταχθέντα, τὰς τε πυρφόρους
Ἀρτέμιδος αἴγλας, ξὺν αἷς
Λύκι' ὄρεα διάσσει
τὸν χρυσομίτραν τε κικλήσκω,

V. 195. Either this verse or the antistrophic, or both together must have suffered some corruption, for the metres do not agree. [Dind. reads τὸν, ὃ τῶν πυρφόρων = ἀστ.]

[V. 198, 199 in one line, Dind.]

V. 199. Perhaps we should read ἀγκυλῶν with Elmsley [so Dind].

V. 200. ἀδάματ' was first restored by Elmsley. MSS. ἀδάμαστ'.

V. 201. προσταχθέντα is the conjecture of Dindorf. MSS. προσταθέντα.

in the night. If τέλει is the true reading, of which however I have some doubt, it must have the same signification as τελίως. For the use of ἐπὶ belonging to the verb ἔρχεται, comp. Trach. 129.

V. 195. Schol.: τὸν· ἀντὶ τοῦ ὄν. τὸν μαραντινὸν Ἄρεα κεραυνώσον, ὃ Ζεῦ.

V. 198. Λύκει' ἄναξ] Apollo, the Averter is usually invoked under this title. Cf. Aeschyl. Sept. c. Th. 133. ed. Blomf. καὶ σὺ, Λύκει' ἄναξ, λύκειος γενοῦ στρατῷ δαῖτω. Soph. El. 645. 655. 1379. For as he is said to have formerly expelled the wolves by which Sicyon was infested, so he is here implored to expel the pestilence-bearing deity. See note on El. vs. 7.

V. 199. ἀγκυλῶν] Custom has applied this word to nearly every kind of cord, as to ships' cables in Eur. Iph. T. 1419.; shoestrings in Hesych. v. ἀγκύλας; the yoke by which hounds are coupled in Pollux V. § 54. It here denotes the bow-string, for Apollo bore a bow, not a dart. MUSGR.

V. 200. ἐνδατεῖσθαι] The Schol. on vs. 198 rightly interprets: βολοίμην δὲ καὶ τὰ σὰ βέλη, ὃ Ἀπολλόν, τὰ ἀδάμαστα καταμερίζεσθαι εἰς αὐτόν, καὶ τὰς λαμπάδας Ἀρτέμιδος. Ἐνδατεῖσθαι must evidently be taken in the sense of hurling. Compare Hom. Il. I, 53: ἐννήμαρ μὲν ἀπὸ στρατὸν ὄρχετο κῆλα θεοῖο.

V. 201 sq. τὰς τε πυρφ. Ἀστ. αἴγλας] See Spanheim on Callim. h. in Dian. 11., where the goddess is represented from an ancient coin with a torch in each hand. She is described as διπύρους ἀνέχουσα λαμπάδας in Aristoph. Ran. 1406. MUSGR. Cf. Trachin. 210.

V. 203. Λύκι' ὄρεα διάσσει] Diana is said to wander through the mountains of Lycia, because she was by some supposed to have been born in Lycia.

V. 204. χρυσομίτραν] She is also described by Lucian: μίτρα — ἀναδεδεμένος τὴν κόμην, in dial. Jovis et Junonis, Vol. I. p. 247., as well as in Προσγάλλια, Vol. III. p. 76. MUSGR.

- 205 τᾷςδ' ἐπώνυμον γᾶς, 210
οἰνῶπα Βάκχον εὖιον,
Μαινάδων ὁμόστολον,
πελασθῆναι φλέγοντ' ἀγλαῶπι
210 πεύκα' πλὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215

ΟΙΔΙΠΟΥΣ.

- Αἰτεῖς· ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἀγῶ ξένος μὲν τοῦ λόγον τοῦδ' ἐξερω,
215 ξένος δὲ τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν 220
ἴχνηνον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ αὐτὸς εἰς ἀστοὺς τελῶ,

V. 209. See remarks on vs. 195. [Dind. πελασθῆναι φλέγοντ' = ἀγλαῶπι ***.]

[V. 216. αὐτὸ Dindorf.]

V. 217. I have written αὐτὸς on the authority of two MSS.

V. 205. Triclinius: τᾷς δ' ἐπ. γᾶς· ἥτοι Θηβαῖον· ἐκ Θηβῶν γὰρ ὁ Διώνυσος.

V. 207. So also in the Antigone the chorus entreats Bacchus to come not alone, but ξὺν Θυιάσι προσπόλοις. MUSEB. Ὀμόστολον is rightly explained in the gl. ὁμοδιατον, συνόμιλον, συνοδοιπόρον. On the genitive governed by the adjective, see Matth. § 379., Rost § 107—109.

V. 210. Schol.: ἐπὶ τὸν ἀπότιμον· ἀπότιμον θεὸν λέγει τὸν λοιμόν, τὸν μὴ μετέχοντα τῆς τιμῆς τῶν θεῶν· θεῶν γὰρ ἔστι τὸ εὐεργετεῖν τοὺς ἀνθρώπους.

V. 211—213. αἰτεῖς· ἃ δ' — κακῶν] The language is suited to poetical style, but the sense is this: you ask a remedy and alleviation of these evils, and you shall obtain what you ask, if you will receive my words with attention, and aid me in averting this pestilence. Cf. note on Philoct. 1299.

V. 212. Schol.: ὑπηρετεῖν· ἐπαρκεῖν καὶ συμπράττειν.

V. 214 sq. ξένος μὲν — πραχθέντος] These words are rightly explained by the Scholiast on vs. 211: οὐκ ἀκηκοὺς πρότερον περὶ τοῦ φόνου τοῦ Λαῖου, οὐδὲ μὴν καθ' ὃν χρόνον ἐπράχθη ὁ φόνος παρῶν. ξένος is joined with the genitive, because it signifies ignorant of.

V. 215 sq. οὐ γὰρ ἂν μακρὰν — σύμβολον] The particle οὐ must be construed in conjunction with μακρὰν; αὐτός being equivalent to sine vobis, without your assistance. The sense of the passage is: for unless I had been ignorant of the whole matter, I should not have investigated it long without discovering some evidence, i. e. I should soon have found clear evidence even without your assistance. On the use of μὴ οὐ see Excurs. II. μακρὰν ἴχνην-ειν is used in the same manner as El. 1259. μακρὰν λέγειν, and Trach. 317: καὶ γὰρ οὐδ' ἀνιστόρον μακρὰν.

V. 217 sq. νῦν δ' ὕστερος γὰρ αὐτὸς εἰς ἀστοὺς τελῶ] Oedipus says: but because I

- ὑμῖν προφωνῶ πᾶσι Καδμείους τάδε·
 ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
 220 κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο, 225
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
 καὶ μὲν φοβεῖται, τοῦ πικλήμ' ὑπεξελὼν
 αὐτὸς καθ' αὐτοῦ, πείσεται γὰρ ἄλλο μὲν
 ἄστεργές οὐδὲν, γῆς δ' ἅπεισιν ἀβλαβής.
 225 εἰ δ' αὖ τις ἄλλον οἶδεν ἢ ἕ ἄλλης χειρός 230
 τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
 κέρδος τελεῶ γῶ, καὶ χάρις προσκείσεται.
 εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἢ φίλον

The common reading is *ἄστός* [and so Dind.], but they who defend this, neither know the meaning of *εἰς ἄστους τελεῖν*, nor understand the sense of the passage.

V. 225. I have written ἢ ἕ from Vauvillier's conjecture, instead of *ἐξ*, and *χειρός* with Neve for *χθονός*. The absurdity of the common reading will be evident to any one who considers attentively the connection of the passage. [Dind. *ἐξ ἄλλης χθονός*.]

am a newer citizen, so that (sc. *ὑμῶν τις πάντα σημαίνειν ἐμοί*) the accusation of murder, let him remove himself or take flight privately and I came than you who are citizens born (*Καδμεῖοι*), I bid you do these things, which will procure you an end of your troubles, if you attend to what I say. Elmsley rightly saw that we must write *αὐτὸς* for *ἄστός*. For since *εἰς ἄστους τελεῶ* cannot mean any thing else than I am reckoned among the citizens, I have become a citizen (cf. Passow Lex. G. s. v. n. 3, b.), *ἄστός* would evidently be an absurd addition; while *αὐτὸς* is plainly required to point out the distinction between Oedipus and the chorus, as is evident from *ὑμῖν* placed at the commencement of the following verse: because *I* myself am a new citizen, I bid *you* who are citizens born in this land, etc.

V. 221. Schol.: πάντα· πάντα τὰ πραχθέντα.

V. 222 sq. καὶ μὲν φοβεῖται — ἀβλαβής] And if he fears

V. 225. ἄλλον — ἢ ἕ ἄλλης χειρός] Neve aptly quotes Eurip. Iphig. Aul. 1164: ἀπώλεσέν σ', ὃ τέκνον, ὃ φοντεύσας πατήρ αὐτὸς κτανὼν, οὐκ ἄλλος, οὐδ' ἄλλη χειρὶ.

V. 228 sq. ἢ φίλον δείσας]

- δεισας ἀπώσει τοῦπος ἢ χαυτοῦ τόδε,
 230 ἀκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ. 235
 τὸν ἄνδρ' ἀπανθῶ τοῦτον, ὅστις ἐστί, γῆς
 τῆςδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
 μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν τινά,
 μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
 235 κοινὸν ποιεῖσθαι, μήτε χέριβας νέμειν. 240
 ὠθεῖν δ' ἀπ' οἴκων πάντα, ὥς μιᾶσματος
 τοῦδ' ἡμῖν ὄντος, ὥς τὸ Πυθικὸν θεοῦ
 μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
 ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
 240 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω. 245

V. 229. ἀπώσει is rightly restored from some MSS. by Brunck. The rest have ἀπόσῃ.

The poet has here joined δεισας with the genitive (which I do not recollect observing in other writers), because it is used in the sense of the verb κηδεσθαι; and verbs of such signification usually take a genitive. Cf. Matth. § 348. The construction of the verbs δακρύειν, ἄγασθαι, στυγεῖν and others, with which Matth. § 368. compares this phrase, is different.

V. 229. ἀπώσει τοῦπος] Neglects this my order, i.e. does not point out the author of the deed.

V. 230. ἐκ τῶνδε] Μετὰ ταῦτα, dehinc, postea. See Matth. § 574.

V. 231 sqq. Schol.: τὸν ἄνδρ' ἀπανθῶ· πολὺν ἔλεον ἐργάζεται ὁ λόγος, ὅτι κατηγορεῖ ἐαυτοῦ ἄγνοων. πρῶτερον δὲ τὰ φιλήν-θραπα εἰρηκώς, τελευταῖα ἐπη-νεγκε τὰ σκληρότερα. The words must be construed thus: ἀπανθῶ μήτ' ἐσδέχεσθαι τινά τῆςδε γῆς — τὸν ἄνδρα τοῦτον. On the use of the infinitive with the particle μή after verbs of forbidding etc. see Matth. § 534. not. 4.

V. 231—233. γῆς τῆςδ' — ἐς-δέχεσθαι] The genitive γῆς τῆςδε depends on τινά, and from

the words ὠθεῖν ἀπ' οἴκων, which follow shortly after we may understand ἐς οἴκους after ἐσδέχεσθαι. For the phrase γῆς τῆςδε τινά one example, Aj. 1175, will suffice: εἰ δέ τις στρατοῦ βίβ' σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ. I have no doubt therefore but that Oedipus here says the same thing as in vs. 817 sq. (790, 91.) ὃν μὴ ξένων ἔξεστι μὴδ' ἀστῶν τινά δόμοις δέχεσθαι μὴδὲ προσφωνεῖν τινά, ὠθεῖν δ' ἀπ' οἴκων.

V. 235. κοινὸν ποιεῖσθαι] Socium adhibere. Musgr. κοινὸς is here equivalent to κοινω-νός.

Ibid. The meaning of the phrase χέριβας νέμειν is shown by the following passage of Athenaeus, L. IX. p. 409: ἔστι δὲ χέριψ ὕδωρ, εἰς δ' ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυσίαν ἐπετέλουν· καὶ τούτῳ περιό-δαινόντες τοὺς παρόντας ἡγνίζον. Br. Erfurdts refers to Wolf on Leptin. p. 376. Aeschyl. Choeph. 288. and Eur. Or. 885.

V. 236. ὠθεῖν δ' ἀπ' οἴκων] Understand κελεύω, which is implied in ἀπανθῶ. Cf. Matth. § 634, 3.

V. 239. Schol.: δαίμονι· τῷ ταῦτα μαντευσάμενφ' Ἀπόλλωνι.

κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
εἰς ὃν λέληθεν εἴτε πλειόνων μετὰ,
κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος

245 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότης, 250

παθεῖν ἅπερ τοῖςδ' ἀρτίως ἡρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν
ὑπέρ τ' ἐμαντοῦ τοῦ θεοῦ τε τῆςδέ τε
γῆς, ὧδ' ἀκάρπως ἀθέως ἐφθαρμένης.

250 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255

ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι,
ἀνδρός γ' ἀρίστου βασιλέως τ' ὀλωλότος,
ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ
ἔχων μὲν ἀρχὰς, ὥς ἐκείνος εἶχε πρίν,

V. 252. βασιλέως ὀλωλότος, MSS.

V. 253. ἐπεὶ κυρῶ τ' ἐγώ. This is Burton's conjecture.
MSS. ἐπικυρῶ τ' ἐγώ. Brunek edited: νῦν δὲ γ' ἐπικυρῶ τ' ἐγώ.

V. 211 sq. εἴτε τις εἰς] On the phrase τις εἰς see Matth. § 487.

V. 243. τὸν δεδρακότα — νιν] See Matth. § 472, I. a. p. 876.

V. 244 sqq. ἐπεύχομαι δ' — παθεῖν] But I pray that, if the murderer be in my house with my knowledge, I may myself suffer the same punishment as I have invoked upon these persons. Schol.: ἀγνοῶν ἐπαράται ἑαυτῷ, εἰ συνοιδε τὸν φονέα. διὸ καὶ περὶ παθέστερος γίνεται ὁ λόγος.

V. 248. ὑπέρ τ' ἐμαντοῦ] On the collocation of the particle τὲ see note at Oed. C. 33. — The position of τῆςδέ τε at the end of a verse, and belonging to a noun γῆς in the next is not more objectionable than that of a preposition in a similar situation in conjunction with a noun in the following verse, of which I have adduced examples at Philoct. 183.

V. 249. ἀκάρπως ἀθέως ἐφθ.] So El 1181: ὦ σῶμ' ἀτίμως ἀθέως ἐφθαρμένον.

V. 250 sq. οὐδ' εἰ γὰρ etc.]

The sense is this: for it was not right for you to leave this murder unexpiated, even though the god had not ordered it to be investigated. For as it frequently happens that some word pertaining to two members of a sentence, is to be understood in one sense in that member in which it is placed, and in another in that in which it is to be supplied (see on El. 72, and on vs. 236 above), so here τὸ πρᾶγμα joined with θεήλατον signifies the investigation of the murder, but when referred to ἀκάθαρτον εἶναι it signifies the murder itself. On εἰκὸς ἦν placed without εἶναι see Matth. § 508. note 2. Rost § 120. note 2.

V. 253. ἐπεὶ κυρῶ τ' ἐγὼ ἔχων etc.] The apodosis follows in vs. 259., the construction being loosely formed, in this sense: but because I now hold the power which he held before, — therefore I will carry on the affair as if for my own father. The particle τὲ answers to τὲ after κοινῶν in vs. 256.

- 255 ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον, 260
κοινῶν τε παίδων κοῖν' ἄν, εἰ κείνῳ γένος
μὴ δυστύχησεν, ἣν ἂν ἐκπεφυκότα·
νῦν δ' ἐς τὸ κείνου κρατ' ἐνήλαθ' ἡ τύχη.
ἀνθ' ὧν ἐγὼ τάδ' ὥσπερ εἰ τοῦμοῦ πατρός
- 260 ὑπερμαχοῦμαι, καὶ πᾶντ' ἀφίξομαι 265
ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
τῷ Λαβδακείῳ παιδί Πολυδάρου τε καὶ
τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
καὶ ταῦτα τοῖς μὴ δρωῶσιν εὖχομαι θεοῖς

V. 255. Schol. min.: ὁμόσπορον· εἰς ἣν ἔσπειρε καὶ ἐκείνος καὶ ἐγώ.

V. 256 sq. κοινῶν τε παίδων κοῖν' ἄν etc.] The sense is this: and because, if he had be- gotten children, we should possess a common family. For κοινῶν παίδων κοινὰ is a pleo- nastic expression for κοῖνοι παῖ- δες. Cf. Matth. § 442, 4. Neve compares Eurip. Androm. 704. τὸ κείνης δυστυχεῖ παίδων πέρι.

V. 258. νῦν δ' ἐς — ἡ τύχη] This verse expresses definitely what had been hypothetically stated in the preceding, so that the sense is: but an evil fortune befell him, so that he did not beget children. So in Aj. 1057., quoted by Erfurdt: κεί μὴ θεῶν τις τήνδε πείραν ἔσβεσεν, ἡμεῖς μὲν ἂν τήνδ' ἣν ὁδ' εἴληχεν τύχην θανόντες ἀνπροκείμεθ' αἰσχίστῳ μόρῳ, οὗτος δ' ἂν ἔξη· νῦν δ' ἐνήλλαξεν θεὸς τὴν τοῦδ' ὕβριν πρὸς μήλα καὶ ποίμνας πεσεῖν. See also my note on Oed. C. 269. Musgr. aptly compares with this passage Antig. 1345: τά τ' ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰς- ἤλατο.

V. 259. ἀνθ' ὧν] Ἀντὶ τούτων. Cf. Matth. § 480, c. Schol.: αἱ τοιαῦται ἔννοιαι οὐκ ἔχονται μὲν τοῦ σεμνοῦ, κινήτικαί δὲ εἰσι τοῦ θιάτρον. αἷς καὶ πλεονάζει Εὐρι- πίδῃς· ὁ δὲ Σοφοκλῆς πρὸς βραχὺ μὲν αὐτῶν ἀπτεῖται πρὸς τὸ κινή- σαι τὸ θέατρον.

V. 259 sq. τάδ' ὥσπερ εἰ τοῦ-

μοῦ — ὑπερμαχοῦμαι] This is an example of a common mode of speaking among the Greeks, who frequently join a pronoun or adjective in the accusative case neuter with verbs of various kinds so as to make it refer to the sub- stantive notion contained in the verb, with which it is joined. Ταῦ- τα ὑπερμάχεσθαι τινος is there- fore an abbreviated expression for ταύτην τὴν μάχην μάχεσθαι ὑπὲρ τινος. So Aj. 1346: σὺ ταῦτ', Ὀδυσ- σεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί. Hom. Il. α, 257: τὰδε πάντα μαρναμέ- νοιν. A similar construction oc- curs below at vs. 1327. (1303.): πῶς ἔτλης τοιαῦτα σὰς ὄφεις μα- ρᾶναι, i. e. πῶς ἔτλης τοιοῦτον μαρασμὸν σῶν ὁμμάτων ποιῆσαι; Compare also note on vs. 560. and the remarks in my review of Lo- beck's edition of the Aiax, p. 86. §. 4. Rost Gr. Gr. § 104. not. 7.

V. 260. καὶ πᾶντ' ἀφίξο- μαι] See note on Philoct. 257.

V. 262. τῷ Λαβδακείῳ παιδί] Τῷ τοῦ Λαβδάκου παιδί. I have remarked on this construction in my note on Aj. 134. Brunck ob- serves that Eustathius has twice used this example to illustrate si- milar constructions in Homer; Il. β, 54. [p. 172, 28. (130, 47.)] Νε- στορέη παρὰ νηϊ Πυλοιογενέος βα- σιλῆος. and ε, 741. [p. 601, 34. (458, 2.)] ἐν δέ τε Γοργείῃ κε- φαλή δεινοῖο πελώρου.

V. 264. ταῦτα τοῖς μὴ δρω- σιν] They who omit to do

- 265 μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινά, 270
 μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ
 τῷ νῦν φθερεῖσθαι, καὶ τοῦδ' ἐχθρόν.
 ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
 τάδ' ἔστ' ἀρέσκονθ', ἥ τε σύμμαχος Δίκη
 270 χοῖ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί. 275

ΧΟΡΟΣ.

ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἀναξ, ἐρῶ.
 οὐτ' ἔκτανον γὰρ, οὔτε τὸν κτανόντ' ἔχω
 δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
 Φοῖβον τόδ' εἰπεῖν, ὅστις εἰργασταὶ ποτε.

ΟΙΔΙΠΟΤΣ.

- 275 δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς 280
 ἂν μὴ θέλωσιν οὐδ' ἂν εἰς δύναιτ' ἀνήρ.

V. 265. γῆς is the conjecture of Musgrave. MSS. γῆν.

this, viz. to point out or search for the murderer. We may compare a similar speech of Cambyses in Herod. III, 65: καὶ ταῦτα μὲν ποιεῦσι ὑμῖν γῆ τε καρπὸν ἐκφέρει, καὶ γυναῖκές τε καὶ ποιῦναι τίκτοιεν, ἐοῦσι ἐς τὸν ἅπαντα χρόνον ἐλευθέροις· μὴ ἀνασώσασθαι μὲν οἱ δὲ τὴν ἀρχὴν μηδ' ἐπιχειρήσασθαι ἀνασώζειν τὰ ἐναντία τοῦτοισι ἀρέσθαι ὑμῖν γενέσθαι.

V. 264 sq. εὖχομαι θεοὺς — γυναικῶν παῖδας] I pray the gods that they will never allow the harvest to spring for them from the earth, nor children to be born from their wives. ERF. On αὐτοῖς repeated after δρωσιν see Matth. § 472, I. a., and on μήτε — μήτ' οὖν § 625. — For the sense of the passage the commentators compare Aeschin. in Ctesiph. § 111. p. 59 ed. Steph.: καὶ ἐπύχεται αὐτοῖς μήτε γῆν καρποὺς φέρειν, μήτε γυναῖκας τέκνα τίκτειν γονεῦσιν ἐοικότα, ἀλλὰ τέτατα, μήτε βοσκήματα κατὰ φύσιν γονᾶς ποιεῖσθαι, ἥτταν δὲ αὐτοῖς εἶναι πολέμον καὶ δικῶν καὶ ἀγορῶν, καὶ ἐξώλεις εἶναι καὶ αὐτοὺς καὶ οἰκίας καὶ γένος τὸ ἐκείνων.

V. 266 sq. τῷ πότμῳ τῷ νῦν] The present calamity, i. e. the pestilence. On the infinitive future φθερεῖσθαι after εὖχομαι see Matth. § 506, VI. [On the 2. fut. middle used passively compare my Greek Gramm. § 114. annot. 1. Rost.]

V. 269 sq. ἥ τε σύμμαχος Δίκη] i. e. ἥ τε Δίκη σύμμαχος εἴη. Observe in the next verse the phrase εὖ ξυνεῖναί τινι, to favour any one, similar to which is εὖ διδόναι, below vs. 1081 (1052).

V. 271. ὥσπερ μ' ἀραῖον ἔλαβες] Eustathius p. 1809, 14. reads: ὥσπερ μ' ἀραῖον εἶλες, and explains it: ὥσπερ με εἶλες διὰ τῆς ἀρᾶς. BR. The sense is: as you have forced me by your curses to speak, so will I speak.

V. 273—274. τὸ δὲ ζήτημα — ποτε] The Chorus says: but the investigation was the business of him who gave the answer (τοῦ πέμψαντος), viz. Phoebus, and he ought to say who perpetrated this murder.

V. 276. οὐδ' ἂν εἰς δύναιτ' ἀνήρ] Hermann compares Taach.

ΧΟΡΟΣ.

τὰ δεύτερο' ἐκ τῶνδ' ἂν λέγοιμ', ἃ μοι δοκεῖ.

ΟΙΔΙΠΟΥΣ.

εἰ καὶ τρίτ' ἐστὶ, μὴ παρῆς τὸ μὴ οὐ φράσαι.

ΧΟΡΟΣ.

ἄνακτ' ἄνακτι ταῦθ' ὁρῶντ' ἐπίσταμαι
280 μάλιστα Φοῖβω Τειρεσίαν, παρ' οὗ τις ἂν 285
σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.

ΟΙΔΙΠΟΥΣ.

ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἔπεμψα γάρ, Κρέοντος εἰπόντος, διπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.

ΧΟΡΟΣ.

285 καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη. 290

ΟΙΔΙΠΟΥΣ.

τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.

ΧΟΡΟΣ.

θανεῖν ἐλέχθη πρὸς τινων ὁδοιπόρων.

V. 277. Elmsley conjectures ἀμοί, [which is adopted by Dindorf.]

1072: καὶ τόδ' οὐδ' ἂν εἰς ποτε ἐπραξάμην put for ἐπραξα see τόνδ' ἄνδρα φαίη πρὸςθ' ἰδεῖν ibid. § 496, 7.
δεδρακότα.

V. 277. ἐκ τῶνδε] So above vs. 230: ἀκ τῶνδε δράσω.

V. 278. μὴ παρῆς τὸ μὴ οὐ φράσαι] Cf. Matth. § 534. not. 4. 7.

V. 279 sq. Schol. rec.: τὸν Ἀπόλλωνα καὶ τὸν Τειρεσίαν λέγει ἄνακτα· τὸν μὲν ὡς φύσει ἀνάσσειν, τὸν δὲ Τειρεσίαν ὡς ὑπὸ τῶν ἀνθρώπων οὕτω τιμώμενον διὰ τὸ κράτος τῆς μαντικῆς.

V. 281. σκοπῶν] Gl. ζητῶν, ἐρευνῶν. and at v. 291. σιωπῶ, ἐξετάζω. BRUNCK.

V. 282. ἐν ἀργοῖς] Carelessly; cf. Matth. § 577. — On

V. 283. Schol.: κἀνταῦθα τὸ κηδεμονικὸν τῶν ἡθους διετήρησεν· τὸ μὲν οὖν διπλοῦς πομπούς τῆς σπουδῆς ἐστὶ τεκμήριον· τὸ δὲ Κρέοντος εἰπόντος πιθάνον εἰς τὰ ἑξῆς [378. 385sq. 555.], ἵνα ἡ ὑπόνοια αὐτοῦ πῖστιν ἔχοι, τὸ πεπεισμένον ὑπὸ τοῦ Κρέοντος τὸν Τειρεσίαν μαντεύεσθαι κατὰ τοῦ Οἰδίποδος τὰ ψευδῆ.

V. 284. μὴ παρὼν θαυμάζεται] i. e. μὴ παρεῖναι αὐτὸν θαυμάζω. Cf. Matth. § 555. p. 1092.

V. 285. κωφὰ καὶ παλαί' ἔπη] On the word κωφός see Corray on Heliod. T. II. p. 152 sq. and on παλαιός see Schütz on Aesch. Prom. 317. ERF.

ΟΙΔΙΠΟΤΣ.

ἤκουσα κἀγώ· τὸν δ' ἰδόντ' οὐδείς ὄρα·

ΧΟΡΟΣ.

ἀλλ' εἴ τι μὲν δὴ δείματος τρέφει μέρος,
290) τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς.

295

ΟΙΔΙΠΟΤΣ.

ὃ μὴ 'σσι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

ΧΟΡΟΣ.

ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἷδε γὰρ
τὸν θεῖον ἤδη μάντιν ὦδ' ἄγουσιν, ὃ
τάληθές ἐμπέφυκεν ἀνθρώπων μόνῳ.

ΟΙΔΙΠΟΤΣ.

295 ὃ πάντα νωμῶν Τειρεσία, διδακτά τε

300

[V. 288. τὸν δὲ δρῶντ' Dind.]

V. 289. τρέφει is my own conjecture. Vulg. δειματός γ' ἔχει. But the various readings of the MSS. show that Sophocles could not have written thus, moreover the use of the particle γὲ would be foreign to the sense of the passage. [δειμάτων ἔχει μέρος, Dind.]

and on παλαιός see Schütz on Aesch. Prom. 317. Erf.

V. 288. τὸν δ' ἰδόντ' οὐδείς ὄρα] Although it would at first sight appear that for τὸν δ' ἰδόντ' we should write τὸν δὲ δρῶντ' (cf. Ant. 319.), on account of what follows, yet the common reading is perfectly correct. For it is natural for Oedipus to say: we have all heard that report, but its author is not known, i. e. he who witnessed the murder of Laius, and who could alone inform us as to who committed it, is no where to be seen.

V. 289. τρέφει] Viz. the murderer of Laius, who might be ascertained from the person who witnessed the deed. For the use of the verb τρέφειν cf. Trach. 28: ἀέλι τιν' ἐκ φόβον φόβον τρέφω, and my note on Ant. 884.

V. 290. τὰς σὰς ἀκούων etc.] He will not bear it (i. e. he will become his own accuser), when he hears your imprecations. Μένειν is used thus

in Philoct. 871: οὐ γὰρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηγήσῃ ἐγώ, τλήναι σ' ἐλεινῶς ὥδε ταμὰ πῆματα μεῖναι.

V. 291. δρῶντι τάρβος] On the participle see Matth. § 555. not. 2.

V. 292. οὐξελέγξων αὐτὸν ἔστιν etc.] i. e. ἔστι τις, ὃς αὐτὸν ἐξελέγξει, i. e. φανερώσει, τὸν θεῖον μάντιν λέγω, καὶ ἤδη ἐξελέγξει· ἀρτίως γὰρ ὥδε ἄγεται. We may compare Philoct. 1241 sq. ἔστιν τις, ἔστιν, ὃς σε κωλύσει τὸ δρᾶν. NE. τί φῆς; τίς ἔσται μ' οὐ-πικωλύσων τάδε; On the reason for Sophocles introducing Tiresias on the stage, I may refer the student to some observations in my Uebungsstücke zum Uebersetzen aus dem Deutschen in das Lateinische etc. (Grimma 1855) p. 178 sqq.

V. 294. τάληθές] Ἡ ἀλήθεια. See on Philoct. 83.

V. 295. Schol.: ὃ πάντα νωμῶν· ἀντὶ τοῦ κρίνων ἑκαστα καὶ ἐξετάζων. ἐπαινεῖ δὲ τὸν μάντιν,

ἄρδῆτά τ' οὐράνιά τε καὶ χθονοστιβῇ,
 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
 οἷα νόσφ' σύνεστιν· ἧς σὲ προστάτην
 σωτήρά τ', ὧναξ, μοῦνον ἐξευρίσκομεν.

300 Φοῖβος γάρ, εἴ τι μὴ κλύεις τῶν ἀγγέλων, 305

πέμψασιν ἡμῖν ἀντέπεμψεν ἔκλυσιν
 μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
 εἰ τοὺς κτανόντας· Λαῖον μαθόντες εὖ
 κτεínaμεν, ἢ γῆς φνυγάδας ἐκπεμψαίμεθα.

305 σὺ δ' οὖν φθονήσας μῆτ' ἀπ' οἰωνῶν φάτιν, 310

μῆτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμὲ,
 ῥῦσαι δὲ πᾶν μίasma τοῦ τεθνηκότος.

ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν

310 ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. 315

V. 300. εἴ τι is the conjecture of Steph. Vulg. εἰ καί.

πάντων αὐτῷ περιτιθεῖς ἐμπειρίαν
 θείων τε καὶ ἀνθρωπίνων, τοὺς
 ἐκείνου λόγους οὐκ ἀναμένων, ὅπερ
 δηλωτικόν ἐστι τῆς σπουδῆς. Be-
 sides other passages Musgrave com-
 pares Aeschyl. Sept. c. Th. 24: ὁ
 μάντις, οἰωνῶν βοτήρ, ἐν ᾧσι νω-
 μῶν καὶ φρεσὶν πυρὸς δίχα χρη-
 στήριους ὀρνιθίας ἀψευθεῖ τέχνη.

V. 297. φρονεῖς δ' ὅμως] Of
 the particles δὲ ὅμως thus joined
 I have adduced several examples
 at Ant. 234.

V. 298. οἷα νόσφ' σύνεστιν]
 Under what a calamity it
 labours. See note on this phrase
 at Philoct. 266.

V. 299. μοῦνον] I have ex-
 plained at Oed. C. 925 the license
 by which Sophocles made use of
 this Ionic form, which is found
 neither in Aeschylus nor Euripi-
 des. On the use of the verb ἐξευ-
 ρίσκειν see note on Trach. 1157 sq.

V. 300. κλύεις] Ἀνήκας. See
 on Philoct. 259. and Rost § 116
 annot. 2. On εἴ τι μὴ see note on
 vs. 124 sq.

V. 301. πέμψασιν ἡμῖν ἀν-
 τέπεμψεν] Cf. 149: Φοῖβος δ'

ὁ πέμψας τάςδε μαντείας, and 278
 (273): τοῦ πέμψαντος ἦν Φοῖβος.
 Πέμπειν is sometimes used by So-
 phocles to mean to send per-
 sons to consult an oracle
 (Xenoph. Cyrop. VII, 2, 18: πέμψω
 περὶ παιδῶν), sometimes to send
 them back with the answer.

V. 306. ὁδόν] Method, man-
 ner. See above vs. 67 πολλὰς δ'
 ὁδοὺς ἐλθόντα φροντίδος πλάνοις.

V. 308. πᾶν μίasma τοῦ τε-
 θνηκότος] He means all matters
 referring to the murder of Laius
 and consequently needing expia-
 tion. HERM. For the genitive see
 Matth. § 342.

V. 309. ἐν σοὶ γὰρ ἐσμέν]
 We depend on thee, i. e. our
 safety depends on thee. Cf. Oed.
 C. 247. ἐν ὑμῖν κείμεθα. Eur.
 Alc. 279: ἐν σοὶ δ' ἐσμέν καὶ ζῆν
 καὶ μὴ. Cf. Matth. § 577.

V. 309 sq. ἄνδρα δ' — πόνων]
 It is plain from the very colloca-
 tion of the words that ἄνδρα is
 not the object, but the subject of
 the passage, so that the sense is
 this: ἐσθλοῦ γὰρ ἀνδρός πόνος
 κάλλιστος ἂν εἴη, ὠφελεῖν ἀφ'

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ· φρονεῖν ὡς δεινόν, ἔνθα μὴ τέλῃ
λύῃ φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἰκόμεν.

ΟΙΔΙΠΟΥΣ.

τί δ' ἔστιν, ὡς ἄθυμος εἰσελήλυθας;

ΤΕΙΡΕΣΙΑΣ.

315 ἄφες μ' ἐς οἴκους· ῥᾶστα γὰρ τὸ σὸν τε σὺ 320
καγὼ διοίσω τοῦμόν, ἣν ἐμοὶ πείθῃ.

ΟΙΔΙΠΟΥΣ.

οὔτ' ἔννομ' εἶπας οὔτε προσφιλὲς πόλει
τῇδ', ἣ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

ΤΕΙΡΕΣΙΑΣ.

ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν
320 πρὸς καιρόν· ὡς οὖν μῆδ' ἐγὼ ταυτόν πάθω. 325

V. 312. I have adopted λύῃ from the best MSS. and the Scholiast, for Sophocles often places the conjunctive after relative pronouns and adverbs, and consequently after the conditional particle. Vulg. λύνει. [so also Dind.]

[V. 314. τί δ' ἔστιν; ὡς — ας· Dind.]

[V. 319. οὔτε Dind.]

[V. 320. πρὸς καιρόν ὁρθῶς μῆτ' Dind.]

ὦν ἔχοι τε καὶ δύναιτο. On the signification of the substantive ἄνδρα see my note on Aj. 512., on the verb ὠφελεῖν put without a case, comp. fragm. inc. 667 ed. Dind.: αἰδῶς γὰρ ἐν κακοῖσιν οὐδὲν ὠφελεῖ. For the phrase ἄφ' ὧν ἔχοι comp. El. 1377: ἣ σε πολλὰ δὴ ἄφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί.

V. 311 sq. Schol.: ὡς δεινόν, φησί, τὸ φρονεῖν, ὅταν τὸ φρονούμενον τῷ φρονοῦντι μὴ λυσιτελή. σχετλιάζει δὲ μὴ βουλόμενος εἰς φῶς ἄγειν τὰ τοῦ Οἰδίπου. διαλελυμένως δὲ εἶπεν τέλῃ λύῃ, ἀντὶ τοῦ λυσιτελεῖν. On the participle φρονοῦντι, for which one might expect the infinitive, see Matth. § 555. not. 2, for the conjunctive, Aj. 1054. and 1133.

V. 312. ταῦτα γὰρ καλῶς ἐγὼ εἰδὼς etc.] The sense is: but knowing this well, that it is dangerous to be wise,

when our wisdom avails us not, I was yet forgetful thereof when I came hither; for if I had remembered it, I should not have come. By which Tiresias evidently signifies that the task of telling the truth is a painful one in this case.

V. 313. διώλεσα] Gl. ἐπελαθόμεν. Rightly: for as σώζειν is often used to signify to hold in remembrance, so διολλύναι sometimes means to forget. See my note on Eur. Bacch. 782. and on Hipp. 391. BRUNCK.

V. 316. Schol.: ἣν ἐμοὶ πείθῃ, εἰάν με ἀπελθεῖν ἐάσης.

V. 318. Schol.: ἀποστερῶν· μὴ λέγων τὸν χρησμόν.

V. 319 sq. Schol.: ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημα· οὐ γὰρ σύμφορός σοι οὐδὲ κατὰ καιρὸν ἡ ζήτησις γίνεται. ἵνα οὖν μὴ ἐκ τούτου μέμψις ἀκολουθήσῃ, σιωπῶ. τὸ μὲν κατὰ λόγον ἔλλι-

ΧΟΡΟΣ.

μή, πρὸς θεῶν, φρονῶν γ' ἀποστραφῆς, ἐπεὶ
πάντες σε προσκυνούμεν οἷδ' ἱκῆριοι.

ΤΕΙΡΕΣΙΑΣ.

πάντες γὰρ οὐ φρονεῖτ'· ἐγὼ δ' οὐ μήποτε
τάμ', ὥς ἂν εἴπω μὴ τὰ σ', ἐκφήνω κακά.

ΟΙΔΙΠΟΥΣ.

325 τί φῆς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἔννοεῖς 330
ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;

ΤΕΙΡΕΣΙΑΣ.

ἐγὼ οὔτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μιν.

ΟΙΔΙΠΟΥΣ.

οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρον
330 φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτε, 335
ἀλλ' ὧδ' ἄτεγκτος ἀτελεύτητος φανεῖ;

ΤΕΙΡΕΣΙΑΣ

ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ
ναίουσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.

V. 321 sq. Hermann and Elmsley [and Dind.] assign these verses to Oedipus on the authority of a few MSS. The scholiast assigns them to the chorus.

V. 323, *μή ποτε* Dind.

πῆς ἔστι. τὸ δὲ κατὰ διάνοιαν πλήρες. ὃ δὲ βούλεται λέγειν, ὁρῶ τὸ σὸν φῶνημα μὴ πρὸς καιρὸν ἐξίόν· καὶ γὰρ οὐκ φωνὴν μὴ πρὸς καιρὸν ἀφιέναι φυλάσσομαι. We must rather consider the words οὐ λέξω τὴν φάτιν, which must be supplied with the particle γὰρ, as omitted also by Tiresias after πάθω. It is perhaps better however to put a pause after πάθω. V. 323 sq. ἐγὼ δ' οὐ μήποτε — ἐκφήνω κακά] Schol.: οὐκ ἐμφανῶ τὰ ἐμὰ ἔπη, ἵνα μὴ τὰ σὰ εἴπω κακά. ἤδη δὲ τρανότερόν φησιν, ὅτι τὰ αὐτοῦ κακά ἀποκρυπτεται.

V. 328. ἄλλως] In vain. See note on Philoct. 929.

V. 329. ὦ κακῶν κάκιστε]

On this phrase see Matth. § 459, 1. — In the words καὶ γὰρ — ὀργάνειας Oedipus alleges the reason, or rather adds an excuse for abusing Tiresias with the epithet ὦ κ. κ.

V. 330. ὀργάνειας] Gl. εἰς ὀργὴν κινήσεως.

V. 331. ἄτεγκτος ἀτελεύτητος] Ἄτεγκτος ἀντὶ τοῦ ἀσυμπαθῆς καὶ ἀδάκρυτος. τέγγειν γὰρ τὸ βρέχειν. ἀτελεύτητος δὲ δυσ-αξιώτος, δυσπαρακλήτος, ἀμελλίχος. Schol. Eustathius p. 441, 26. (335, 33.): ἀτελεύτητος παρὰ Σοφοκλεῖ καὶ τὸν μὴ τελευτήν ἐπαγοντα τοῖς ζητουμένοις δηλοῖ ἐν τῷ ἄτεγκτος ἀτελεύτητος φανεῖ.

V. 332sq. ὀργὴν ἐμέμψω τὴν ἐμήν etc.] Since Oedipus in the

ΟΙΔΙΠΟΤΣ.

τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη
335 κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάσεις πόλιν;

340

ΤΙΡΕΣΙΑΣ.

ἦξει γὰρ αὐτά, καὶ ἐγὼ σιγῇ στέγω.

ΟΙΔΙΠΟΤΣ.

οὐκοῦν ἂ γ' ἦξει καὶ σὲ χορὴ λέρειν ἐμοί.

ΤΙΡΕΣΙΑΣ.

οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις,
θυμοῦ δι' ὀργῆς ἦτις ἀγριωπάτη.

preceding passage does not reproach Tiresias for being angry himself, but for causing anger in others, it is evident that the Scholiast has rightly explained ὀργὴν τὴν ἐμὴν thus: ὀργὴν, εἰς ἣν ἐγὼ ἄλλους κινῶ. — The ambiguity of the following words has been pointed out by Eustathius p. 755, 14. (656, 44.) who observes: δοκεῖ μὲν λέγειν ὁ Τειρεσίας, ὅτι τὴν σὴν ὀργὴν οὐ κατείδες, τὴν σὺν φρεσὶν σοι. ἀληθῶς δὲ λέγει, ὅτι τὴν σὴν ἄλογον οὐκ οἶδας, ἥχουν τὴν μητέρα σου, ἢ συμβιοῖς. ὅπερ ὀννήσας ἐκφῆναι, εἶπε τὸ ὁμοῦ ναύουσιν. ὃ ταῦτον ἐστὶ τῷ ὁμειν-νέτιν. The sense is: but you do not perceive that it is yourself who exasperate the minds of others, and that in you dwells that, which fills other's with anger. Yet Oedipus only understood the words of Tiresias to mean that he himself provoked Tiresias to anger by his reproaches.

V. 334sq. τοιαῦτ' ἂν οὐκ ἂν] On this repetition of the particle ἂν see the excellent remarks of my friend Rost in Gr. Gr. § 120. annot. 4.

V. 335. ἃ νῦν σὺ τήνδ' ἀτ. πόλιν] The double accusative, depending on a single verb (ἀτιμ.) has been fully illustrated in my review of Lobeck's edition of the Ajax, p. 80 sqq.

V. 336. ἦξει] Gl. παραγενήσεται, φανήσεται. — Schol.: αὐτὰ ἀντόματα. So Trach. 1177: ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν. The particle γὰρ refers to σιγῇ understood.

V. 338. πρὸς τὰδ'] Wherefore, on account of which. So Electr. 383: πρὸς ταῦτα φράζον. Aj. 972: πρὸς ταῦτ' — ὑβρίζετω. Cf. Herm. on Vig. 863. Matth. § 591.

V. 339. θυμοῦ δι' ὀργῆς] An unusual expression. But as ἔρχεσθαι δι' ὀργῆς is used (cf. Matth. § 580, c. p. 1149.) in nearly the same sense as ὀργίζεσθαι, Sophocles, in order to give greater force to the expression, has used instead of ἔρχον another verb expressive of anger, which was the chief object, and although in so doing he departed from the usual construction, his meaning was evidently ὀργίζον ὀργὴν. Similar are ὕπνω εὐδοντα above vs. 65. and other examples adduced in my note on Philoct. 139sq. Comp. also Herod. VIII, 77: δι' ἀντιλογίης λέγειν.

Ibid. ἦτις ἀγριωπάτη] Aesch. Sept. c. Th. 65: καίρὸν ὅστις ὠκιστος. Pers. 830: κόσμον ὅστις εὐπρεπής. See Matth. § 445, a. coll. § 461. So also the Latins. Cicero in Pis. c. 21: poenas — eas, quae gravissimae sunt. ER-FURDT.

ΟΙΔΙΠΟΤΣ.

- 340 καὶ μὴν παρήσω γ' οὐδέν, ὥς ὀργῆς ἔχω, 345
 ἄπερ ξυνλήμ'. ἴσθι γὰρ δοκῶν ἐμοὶ
 καὶ ξυμφυτεῦσαι τοῦ ὄργον εἰργάσθαι θ' ὅσον
 μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
 καὶ τοῦ ὄργον ἐν σοῦ τοῦτ' ἔφην εἶναι μόνου.

ΤΕΙΡΕΣΙΑΣ.

- 345 ἄλλῃθες; ἐννέπω σὲ τῷ κηρύγματι, 350
 ὅπερ προεῖπας ἐμμένειν, καὶ ἡμέρας
 τῆς νῦν προσαυδᾷν μήτε τούσδε μήτ' ἐμέ,
 ὥς ὄντι γῆς τῆςδ' ἀνοσίῳ μιάστορι.

ΟΙΔΙΠΟΤΣ.

- οὔτως ἀναιδῶς ἐξεκίνησας τόδε 355
 350 τὸ ῥῆμα; καὶ πον τοῦτο φεύξεσθαι δοκεῖς;

ΤΕΙΡΕΣΙΑΣ.

πέφευγα· τάληθες γὰρ ἰσχύον τρέφω.

V. 342. La a pr. m., Γ, Δ εἰργάσθαι δ', which may perhaps be the true reading.

V. 340. ὥς ὀργῆς ἔχω] Pro ira qua ardeo. Cf. Matth. § 337. Rost § 107—109. III, 4, b. pp. 553 sqq.

V. 342. ξυμφυτεῦσαι τοῦ ὄργον] The preposition σύν must be understood again in composition with εἰργάσθαι. Oedipus suspects that he was an accomplice both in the conception and in the perpetration of the murder. On the particles καὶ — τε see my note at Oed. C. 1389.

V. 342 sq. Schol.: εἰργάσθαι θ' ὅσον μὴ χερσὶ· εἰργάσθαι τὰ ἄλλα τοῦ φονοῦ, χωρὶς τῆς ἀπὸ τῶν χειρῶν ἐνεργείας· εἰ δὲ ἔβλεπες, ἐκάλουν ἂν σε καὶ φονεῖα αὐτόχειρα.

V. 345. ἄλλῃθες;] Gl. εἰρωνιόν. See my note on Aristoph. Ran. 840. Br. Cf. Ant. 758. Eur. Cyl. 241. Aristoph. Av. 1605.

Ibid. ἐννέπω σὲ] I bid thee. See note on Oed. C. 837.

V. 348. ὥς ὄντι — μιάστορι] I need scarcely remark that both

ἐννέπω σε ποιεῖν τοῦτο and ἐννέπω σοὶ ποιεῖν τοῦτο are in use. There would therefore be nothing objectionable in the dative ὄντι μιάστορι, if σοὶ had preceded. But since the accusative σὲ precedes, the poet must have had some rhetorical reason for departing from the usual construction. In this passage he has merely done so in order to avoid ambiguity. See note on Aj. 980.

V. 349. Schol.: οὔτως ἀναιδῶς ἐξεκίνησας· οἶεται αὐτὸν πλασάμενον ψεύδεσθαι. εἰκότως δὲ ἀπιστεῖται ὥς δι' ὀργὴν εἰρηκώς· εἰ δὲ ἐπιστενῶθι κατ' ἀρχὴν ὁ μάντις, τὰ ἐξῆς τοῦ δράματος ἀνῆρητο, τὰ τοῦ ἀναγνωρισμοῦ, ἐν οἷς καταγέγονε μάλιστα ὁ ποιητής.

V. 350. καὶ πον τοῦτο φεύξεσθαι δοκεῖς;] i. e. as the Scholiast rightly explains, τὴν ἀκολουθοῦσαν τῷ ῥήματι βλάβην.

V. 351. πέφευγα] This does not so much signify I have escaped,

ΟΙΔΙΠΟΤΣ.

πρὸς τοῦ διδασκῆς; οὐ γὰρ ἔκ γε τῆς τέχνης.

ΤΕΙΡΕΣΙΑΣ.

πρὸς σοῦ. σὺ γὰρ μ' ἄκοντα προὔτρεψω λέγειν.

ΟΙΔΙΠΟΤΣ.

ποῖον λόγον; λέγ' αὐθις, ὥς μᾶλλον μάθω.

ΤΕΙΡΕΣΙΑΣ.

355 οὐχὶ ξυνῆκας πρόσθεν; ἢ ἔκπειρά λέγειν;

360

ΟΙΔΙΠΟΤΣ.

οὐχ ὥστε γ' εἶπεν γνωστόν· ἄλλ' αὐθις φράσον.

ΤΕΙΡΕΣΙΑΣ.

φονέα σέ φημι τάνδρὸς οὗ ζητεῖς κυρεῖν.

ΟΙΔΙΠΟΤΣ.

ἄλλ' οὔτι χαίρων δὲς γε πημονὰς ἐρεῖς.

V. 355. Brunck gives λόγων for λέγειν from conjecture, but thinks it probable that Sophocles wrote thus: οὐχὶ ξυνῆκας; πρὸς τί μ' ἐκπειρᾷ πάλιν;
[V. 358. ἄλλ' οὐ τι Dind.]

as I am free, viz. from that punishment, with which you threaten me for my boldness of speech. So Phil. 1044: τῆς νόσου πεφευγέναι. Compare my note on Phil. 910. On the use of the verb τρέφειν see note on v. 289. Tiresias means to say: I cannot suffer for a falsehood, since what I have spoken is the truth.

V. 352. πρὸς τοῦ διδ.] Since Oedipus still disbelieves the statement made by Tiresias, he is of course still more astonished when in reply to the inquiry at whose instigation he makes this assertion, Tiresias answers πρὸς σοῦ. Oedipus begins to suspect that Tiresias has been suborned by some other party and therefore asks: by whom were you instructed to affirm that I am the murderer of Laius? to which T. replies: you have yourself

compelled me to say so, since you have insisted against my will on having an answer after I had hinted that I knew who had done the deed. V. 355. ἢ ἔκπειρά λέγειν;] This unusual expression seems to me to be used in this sense: are you tempting me? i. e. are you trying by repeating the question, to induce me to say what is not true.

V. 356. οὐχ ὥστε γ' i. e. οὐχ οὕτως γε, ὥστε etc. So again v. 1131 (1100). See on v. 360.

V. 357. φονέα σέ φημι — κυρεῖν] Johnson rightly renders: peremptorem te essec dico viri, cuius peremptorem quaeris. ELMSL.

V. 358. πημονὰς] Gl. λοιδορίας. So vs. 520 (501). ἡ ζημία τοῦ λόγον. On the signification of the words οὐ χαίρων I have remarked at Ant. 230.

ΤΕΙΡΕΣΙΑΣ.

εἴπω τι δῆτα κάλλ', ἔν' ὀργίξῃ πλέον;

ΟΙΔΙΠΟΤΣ.

360 ὅσον γε χρήσεις· ὥς μάτην εἰρήσεται.

365

ΤΕΙΡΕΣΙΑΣ.

λεληθέναι σέ φημι σὺν τοῖς φίλτάτοις
αἵσχισθ' ὀμιλοῦντ', οὐδ' ὄραῖν ἔν' εἴ κακοῦ.

ΟΙΔΙΠΟΤΣ.

ἦ καὶ γεγηθῶς ταῦτ' ἀεὶ λέξιν δοκεῖς;

ΤΕΙΡΕΣΙΑΣ.

εἴπερ τί γ' ἔστι τῆς ἀληθείας σθένος.

ΟΙΔΙΠΟΤΣ.

365 ἀλλ' ἔστι, πλὴν σοί. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370
τυφλὸς τὰ τ' ὥτα τὸν τε νοῦν τὰ τ' ὄμματ' εἴ.

ΤΕΙΡΕΣΙΑΣ.

σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἃ σοὶ
οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.

V. 359. κάλλ' Dind.

V. 359. εἴπω τι] We must not adopt Brunck's reading τί δῆτα. τι is here an enclitic: dicamne etiam aliud quid? ERFURDT.

V. 360. ὅσον γε] i. e. τοσοῦτόν γε, ὅσον. So vs. 1239. (1215.) and Trach. 1214: ὅσον γ' ἂν ἀντὸς μὴ τι προσψεύων χροοῖν. See on vs. 361. (356.)

V. 361. σὺν τοῖς φίλτάτοις] The plural number refers to his mother only. Thus below, vs. 1184. (1153.) Oedipus says: ξὺν οἷς τ' οὐ χρῆν ὀμιλῶν, οὗς τ' ἐμ' οὐκ ἔδει πτανῶν, the latter expression referring to his father, the former to his mother only. This construction is frequent in the tragedians. See Gataker opp. T. I. p. 351. Br. Cf. below vss. 1007. 1012. (978. 983.): τῶν φυτευσάντων. Ant. 10. Oed. C. 813: τοὺς φίλους. Oed. C. 832: τοὺς ἐμούς. El. 803: τῶν φί-

λων. ibid. 1233: γοναὶ σωμάτων. See also the note on vs. 1403. (1369.) of this play and on Phil. 1326 sq.

V. 365. πλὴν σοί. σοὶ δὲ] On this repetition of the pronoun see at Phil. 1035.—ἀλλ' ἔστιν—οὐκ ἔστ'. Since the words of Tiresias, to which Oedipus replies, signify: if indeed there be any force in truth, i. e. if truth prevail at all, it is evident that Oedipus means this: truth has some force indeed, except in thee, but in thee it has none, i. e. truth from thy lips avails nought. Meaning that what Tiresias asserts to be true, is not to be believed.

V. 368. οὐδεὶς ὅς οὐχὶ] On the omission of ἔστι see Matth. § 306. Rost § 100. note 4.

ΟΙΔΙΠΟΥΣ.

μῖα̃ς τρέφει πρὸς νυκτός, ὥστε μήτ' ἐμὲ
370 μήτ' ἄλλον, ὅστις φῶς ὀρᾷ, βλάψαι ποτ' ἄν. 375

ΤΕΙΡΕΣΙΑΣ.

οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἐκάνος Ἀπόλλων, ᾧ τὰδ' ἐκπρᾶξαι μέλει.

ΟΙΔΙΠΟΥΣ.

Κρέοντος ἢ σοῦ ταῦτα τάξευρήματα;

ΤΕΙΡΕΣΙΑΣ.

Κρέων δέ σοι πῆμ' οὐδέν· ἀλλ' αὐτὸς σὺ σοί.

ΟΙΔΙΠΟΥΣ.

375 ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης 380

V. 369. μῖα̃ς τρέφει πρὸς νυκτός] i. e. by thee, who dwellest in darkness eternal, nothing can ever be made known, which can injure either myself, or any other man who sees the light. By which he means to say that a blind man like Tiresias will never be able to point out the murderer of Laius. See my note on Trach. 114 sqq.

V. 371. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν] I shall not hurt thee; for it is not ordained by the fates that thou shouldst fall through me, since that must be the work of Apollo. Cf. v. 1329 sq. (1305 sq.)

V. 372. τὰδ' ἐκπρᾶξαι] Viz. τὸ πεσεῖν σε. He means to say that it is the duty of Apollo to cause the discovery of Oedipus being the murderer of Laius.

V. 373. Κρέοντος — τάξευρήματα] The sense is: is this discovery, which you say will be made by Apollo, the invention of Creon, or is it your own? For Oedipus suspected that Tiresias had been suborned by Creon to say that Apollo would make such disclosures as Creon had himself invented in order to get possession of the kingdom.

V. 374. Κρέων δέ — σὺ σοί] The meaning is: Creon does not cause thy fall, but it happens through thine own fault. On the particle δέ used thus in answers, cf. Matth. § 616.

V. 375. τέχνη τέχνης ὑπερφέρουσα] Skill overcoming skill, i. e. that skill in which any one surpasses his fellows. But the skill and prudence of a king was thought to surpass all other; cf. Philoct. 137 sq.: τέχνα γὰρ τέχνας ἑτέρας προῦχει καὶ γνώμα, παρ' ὅτῳ τὸ θεῖον Διὸς σκήπτρον ἀνάσσεται, i. e. τέχνας γὰρ ἑτέρας προῦχει τέχνα καὶ γνώμα ἐκείνων, παρ' ὅτῳ — ἀνάσσεται. Xenoph. Memorab. IV, 2, 11: μεγίστης ἐφίεσσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική. Oedipus is not however thinking of his own skill, as developed in solving the riddle of the Sphinx, but, as Matthiae rightly observes, he mentions three chief objects of envy among men, riches, power, and excess of skill. The remarks of Hermann lately promulgated against this view of the text cannot possibly be approved by anyone who attentively considers the sense and connection of ideas in the whole passage. On the verb ὑπερφέρειν taking a genitive cf. Matth. § 358.

- ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
 ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
 εἰ τῆςδὲ γ' ἀρχῆς οὐνεχ', ἣν ἐμοὶ πόλις
 δωρητόν, οὐκ αἰτητόν εἰσεχειρίσεν,
 380 ταύτης Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος, 385
 λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἱμείρεται,
 ὑφεῖς μάγον τοιόνδε μηχανοδόρφον,
 δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
 μόνον δέδορκε, τὴν τέχνην δ' ἔφν τυφλός.
 385 ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἰ σαφής; 390
 πῶς οὐχ, ὅθ' ἡ ῥαψωδὸς ἐνθάδ' ἦν κύων,
 ἧῦδας τι τοῖςδ' ἀστοῖσιν ἐκλυτήριον;
 καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦπιόντος ἦν
 ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει.
 390 ἦν οὔτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων, 395

V. 377. ὅσος παρ' — φυλάσσεται] i. e. ὅσος ὁ φθόνος ἐστίν, ὃς παρ' ὑμῖν φυλάσσεται, to how great envy are ye exposed in this life of emulation.

V. 381. ὑπελθὼν] Schol. rec.: τὸ ὑπελθὼν ἀπὸ μεταφορᾶς τῶν παλαιόντων, ὅταν τοὺς ἀντιπάλους ὑπέρχωνται λαθόντες, ἵνα εὐχειρωτούς οὗτω ποιήσαντες καταστρέψωσι. Cf. Philoct. 1007: οἷως μ' ὑπῆλθες.

V. 382. Schol.: μηχανοδόρφον· τὰ φανῆλα μηχανώμενον. μάγον δὲ ἐκάλουν τοὺς ψευδεῖς φαντασίας περιτιθέντας. ἀπὸ τούτου δὲ καὶ τοὺς φαρμακεῖς μάγονς ἔλεγον.

V. 383. ἐν τοῖς κέρδεσιν μόνον δέδορκε] So Cicero Tusc. Disp. V, 39. speaking of Cn. Aufidius who was blind: videbat in litteris. Erf. Schol.: ἀγύρτην· πτωχόν, ὀχλαγωγόν. Neve quotes Aesch. Ag. 1273. καλονμένην δὲ φοιτᾷς ὡς ἀγύρτρια πτωχὸς τέλεινα λιμοδυνῆς ἡγεσχύμην. On the use of the word ἀγύρτης see Plato Republ. p. 364, B. C. and Stallbaum's note (p. 112ed. Stallb.).

V. 385. ἐπεὶ] This does not signify alioqui, si secus est, as Brunck interprets, but nam,

for, as in vs. 433. (428.) and elsewhere in many places. On the use of the particle ποῦ I have treated at Aj. 1073.

V. 386. ῥαψωδὸς — κύων]. Schol.: ῥαψωδός· ἡ, Σφίγξ ἡ ῥάπτουσα τὰς ὥδας. κύων δὲ αὐτὴν καλεῖ διὰ τὸ ἀρπακτικόν. The Greek poets are in the habit of applying the epithet dog to all kinds of fearful monsters. Eur. Herc. f. 1277: τὴν τ' ἀμφίκρανον καὶ παλιμβλαστὴν κύνα ὄδραν φονεύσας. Apollonius II, 289. calls the Harpies μεγάλοιο Διὸς κύνας. The Furies in Electra 1387 are called μετὰδρομοι κακῶν πανουργημάτων ἀφνικτοὶ κύνες. Br. They are styled μητρὸς ἐγκοτοὶ κύνες by Orestes in Aesch. Choeph. 1051. For the Sphinx, compare a fragment of the tragedy of Aeschylus so called: Σφίγγα, δυσ-αμερίαν πρότανιν κύνα, as well as Arist. Ran. 1287. See Voss. Mythol. Briefe II, 2, 3. Jacobs. Additam. animadv. in Athen. p. 71. and the authors there quoted. ERFUERT.

V. 388. Schol.: τοῦ 'πιόντος· τοῦ τυχόντος. ἀντὶ τοῦ οὐ τοῦ τυχόντος ἦν σαφηνίσαι. διὰ τούτων δὲ αὖξαι τὸ ἔδιον κατορθώμα,

- οὐτ' ἐκ θεῶν του γινώσκον· ἀλλ' ἐγὼ μολών,
 ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
 γνώμη κυρήσας, οὐδ' ἀπ' οἰωνῶν μαθὼν·
 ὃν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις
 395 παραστατήσῃν τοῖς Κρεοντείοις πέλας. 400
 κλαίων δοκεῖς μοι καὶ σὺ γὰρ συνθεῖς τάδε
 ἀγγηλατήσῃν· εἰ δὲ μὴ δόξεις γέρον
 εἶναι, παθῶν ἔγνωσ' ἂν οἶά περ φρονεῖς.

ΧΟΡΟΣ.

- ἡμῖν μὲν εἰκάξουσιν καὶ τὰ τοῦδ' ἔπη
 400 ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405
 δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
 μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.

ΤΕΙΡΕΣΙΑΣ.

- εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
 ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
 405 οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία· 410
 ὥστ' οὐ Κρέοντος προστάτου γεγράφωμαι.

μεῖζον καὶ μαντικῆς καὶ πάσης ἀν-
 θρωπίνης συνέσεως. Cf. Oed. C. 752.

V. 392. ὁ μηδὲν εἰδὼς] i. e.
 I who am accounted as knowing
 nothing.

V. 393. Schol.: κυρήσας· ἐπι-
 τυχών. On οὐδὲ see Matth. § 608.

V. 396. γὰρ συνθεῖς τάδε]
 And he who has contrived
 these things, i. e. who has
 planned them. So above vs. 378
 (373): Κρέοντος ἢ σοῦ ταῦτα τάξ-
 ενρήματα; For συντιθέναι used
 in this sense Jacobs compares
 Demosth. de Cor. p. 275: καὶ
 γὰρ εὖ πρᾶγμα συντεθεὶν ὤψεσθε,
 where συντεκευασμένη had preceded.
 Eur. Ion 382: κακουργοὺς ἀνδρας
 ὡς αἰετὶ στυγῶν, οἳ συντιθέντες τὰ
 διν' εἰτα μηχαναῖς κοσμοῦσιν.

V. 397. ἀγγηλατήσῃν] Pia-
 cula aبلغare velle; as it is
 rightly explained by Suidas, Hes-
 ych., Etym. M., and the gl.
 Herodot. V, 72. MUSEG. Schol.:
 ἀγγηλατήσῃν· τὸ ἀγος ἀπελά-
 σῃν τὸ περὶ τὸν Λάϊον.

V. 397 sq. εἰ δὲ — φρονεῖς]
 Tiresias is similarly threatened by
 Pentheus in Eur. Bacch. 254: εἰ
 μὴ σε γῆρας πολὺν ἐξερόμετο,
 καθ' ἧς ἂν ἐν Βάκχαισι δέσμιος
 μέσαις, τελετὰς πονηρὰς εἰσάγων.
 Br.

V. 403 sq. εἰ καὶ τυραννεῖς
 — ἀντιλέξαι] Tiresias says:
 even though you have this
 distinction of being king,
 still the right of returning
 equal answers should be
 common to us both.

V. 406. οὐ — γεγράφωμαι]
 I shall not be enrolled on
 the public tablets as the
 client of Creon. By the Attic
 law all foreigners residing in the
 city (μέτοικοι) were compelled to
 take some citizen as their patron
 (προστάτην), and to be enrolled
 accordingly in the public lists.
 See Suid. v. ἀπροστασίον, v. νέ-
 μειν προστατήν. Hesychius:
 προστατόν· ὥστ' οὐ Κρέοντος
 προστατόν γεγράφωμαι. ἀπὸ τοῦ

λέγω δ', ἐπειδὴ καὶ τυφλόν μ' ὠνειδίσας·
σύ καὶ δέδορκας, κοῦ βλέπεις ἴν' εἴ κακοῦ,
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκοῖς μέτα.

410 ἄρ' οἶσθ' ἀφ' ὧν εἴ; καὶ λέληθας ἐχθρὸς ὧν 415
τοῖς σοῖσιν αὐτοῦ νέρθε καπὶ γῆς ἄνω.

καὶ σ' ἀμφιπλήξῃ μητρός τε καὶ τοῦ σοῦ πατρὸς
ἐλᾷ ποτ' ἐκ γῆς τῆςδε δεινόπους Ἀρά,
βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.

415 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμὴν, 420
ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχῶν;

Ἀθήνησι νομῖμον. ἀνάγει δὲ εἰς
τοὺς ἥρωας. ἔνεμον γὰρ προστά-
την οἱ μέτοικοι, καὶ οἱ μὴ ἐπι-
γραφόμενοι τοῦτον ἀποστὰσιον δι-
κην ἄφειλον. Musgr. Brunck
refers to P. Vettori Varr. Lectt.
VII, 22.

V. 408. σὺ καὶ δέδορκας,
κοῦ βλέπεις] The particles καὶ
— καὶ answer to each other, and
this is the less objectionable, be-
cause the poet makes Tiresias
speak in an obscure and unusual
strain throughout his whole con-
versation with Oedipus. Hence
Oedipus says in vs. 439 (434) ὡς
πάντ' ἄγαν αἰνικτὰ κάσασθ' ἔ-
γεις. But Tiresias says: you are
not blind, in as much as you
possess the power of seeing,
and yet you are blind, be-
cause you do not see, i. e. un-
derstand etc. Brunck com-
pares Aj. 85: ἐγὼ σκοτώσω βλέ-
φαρα καὶ δεδορκάα. So also
Aeschyl. Prom. 456: βλέποντες
ἔβλεπον μάτην.

V. 410. ἄρ' οἶσθ' [Knowest
thou? i. e. expressed positively,
thou knowest not. Erf.

410 sq. καὶ λέληθας — ἄνω]
The sense is: οὐκ οἶσθα ἐχθρὸς
ὧν (i. e. ἐχθρόν σε εἶναι) τοῖς
σοῖσιν αὐτοῦ καὶ τοῖς νέρθε (i. e.
to your father) καὶ τοῖς ἐπὶ γῆς
ἄνω (i. e. to your mother).

V. 412. Schol.: ἀμφιπλήξ·
ἢ ἔξ ἀμφοτέρων ἑλασία, ἢ ἑκατέ-

ρωθεν πλήττουσα, ἢ τε πατρὸς
καὶ μητρός. So also ἀμφιπλήξ in
Trach. 930. and ἀμφίπληκτος Phil.
678., (where see note) are used
actively. On τοῦ σοῦ, joined to
the second substantive only, see
Matth. § 441. not. 2.

V. 413. ἐλᾷ] i. e. ἐλάσει, cf.
on v. 138. — δεινόπους, ad-
vancing with awful step. So
El. 491: χαλκίπους Ἑρινύς. For
Ἀρά is Ἑρινύς, as is rightly ob-
served by Elmsley, who compares
Aesch. Eum. 419: ἡμεῖς μὲν ἔσμεν
Νηκτὸς αἰανῆς τέκνα, Ἀρά δ'
ἐν οἴκοις γῆς ὑπὸ καὶ κεκλήμεθα,
and Sept. c. Th. 729: πατρὸς εὐ-
κταίαν Ἑρινύν.

V. 414. βλέποντα — σκότον]
So σκότον δεδορκῶς Eur. Phoen.
391. εἰσορᾷ νέφας Bacch. 510.
See also below, vs. 1273 (1249).
Musgr. Erfurdt also refers to
Jacobs on Anthol. Vol. II. P. III.
p. 203.

V. 415. βοῆς] The genitive de-
pends upon σύμφωνος, see Matth.
§ 379. not. 2. Rost § 107—109,
1. 5, a. and additum p. 532. Schol.:
λιμὴν· τὸν λιμένα τίθησιν ἀεὶ
ἀντὶ τοῦ τόπου. τροπικῶς δὲ ἀντὶ
τοῦ ποῖ οὐκ ἐλευσθ' βοῶν. It seems
to signify a receptacle.

V. 416. Κιθαιρῶν] The allu-
sion to Mount Cithaeron is pecu-
liarly appropriate.

V. 417—418. ὅταν καταίσθῃ
— τυχῶν] Τυμέναιον εἰσπλέειν

ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν,
 420 ἃ σ' ἐξισώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις. 425
 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόν στόμα
 προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
 κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙΔΙΠΟΥΣ.

ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
 425 οὐκ εἰς ὄλεθρον; οὐχὶ θάσσον; οὐ πάλιν 430
 ἄψορός οἶκον τῶνδ' ἀποστραφεῖς ἄπει;

ΤΕΙΡΕΣΙΑΣ.

οὐδ' ἰκόμην ἔγωγ' ἄν, εἰ σὺ μὴ 'κάλεις.

ΟΙΔΙΠΟΥΣ.

οὐ γάρ τι σ' ἤδη μῶρα φωνήσουτ', ἐπεὶ
 σχολῇ σ' ἄν οἶκος τοὺς ἐμοὺς ἐστειλάμην.

ΤΕΙΡΕΣΙΑΣ.

430 ἡμεῖς τοιοῖδ' ἔφυνεν, ὥς μὲν σοὶ δοκεῖ, 435
 μῶροι, γονεῦσι δ', οἳ σ' ἔφρυσαν, ἔμφρονες.

although a somewhat strange expression, is nevertheless appropriate, as *ὕμεναιος* denoting the nuptial procession entering the home of the bridegroom, contains also in some degree the notion of the substantive *εἰςπλος*, and since by *ὕμεναιος εἰςπλος* is signified the marriage itself, the sense must be: when you learn with what an unlucky marriage you have entered your father's house after your successful expedition, viz. after having so ingeniously solved the Sphinx's riddle.

V. 420. ἃ σ' ἐξισώσει — *τέκνοις*] The sense appears to be: and when you have learned this, you will find out that you are (*ἵσος σοί*, i. e. not the son of Polybus, as you fancy, but of Laius) what you are, and the brother of your own children (*ἵσος τοῖς σοῖς τέκνοις*).

V. 421. *πρὸς ταῦτα*] Itaque See on vs. 343 (338). — *τοῦμόν στόμα*, gl. *τοὺς ἐμοὺς λόγους*. So below vs. 671 (648): *τὸ γὰρ σὸν — ἐποικτεῖρω στόμα ἐλείπον*.

V. 425. *οὐκ εἰς ὄλεθρον*] See on v. 1146 (1115). — *οὐ πάλιν — ἄπει*; will you not begone, and quit this house? Cf. 193 (188): *παλίσσντον δράμημα νωτίσαι πάτρας ἄπουρον*.

V. 428 sq. *οὐ γάρ τι — ἐστειλάμην*] I sent for you because I did not know that you would speak foolishly, for had I known this, I would by no means have sent for you to my house. with the same brevity as *ἐπεὶ — ἐστειλάμην* in this passage, we find above vs. 318 (313): *οὐ γὰρ ἄν δεῦρ' ἰκόμην*.

V. 430. *τοιοῖδε*] As *μῶροι* is here added to explain this pronoun, so in Phil. 1271 (1243): *τοιοῦτος ἦσθα — πιστός, ἀτηρὸς λάθρα*. There is nothing objection-

ΟΙΔΙΠΟΥΣ.

ποίοισι; μείνον. τίς δέ μ' ἐκφύει βροτῶν;

ΤΕΙΡΕΣΙΑΣ.

ἦδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

ΟΙΔΙΠΟΥΣ.

ὡς πάντ' ἄραν αἰνικτὰ κάσαφῃ λέγεις.

ΤΕΙΡΕΣΙΑΣ.

435 οὐκουν σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφες;

440

ΟΙΔΙΠΟΥΣ.

τοιαῦτ' ὀνειδίξ', οἷς ἔμ' εὐρήσεις μέγαν.

ΤΕΙΡΕΣΙΑΣ.

αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.

ΟΙΔΙΠΟΥΣ.

ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.

able in the position of the particle *μὲν*, which some critics would place after *σοί*. See Ant. 557: καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ δόκουν φρονεῖν. Philoct. 279: ὁρῶντα μὲν ναῦς — ἄνδρα δ' οὐδέν' ἐντοπον, and *ibid.* 1136: ὁρῶν μὲν αἰσχροῦς ἀπάτας στνγνόν τε φῶτα. Just as in these passages *μὲν* is placed after *ὁρῶν*, because the poet, by so doing, formed the apodosis in his own mind thus: ὁρῶντα δὲ ἄνδρα and ὁρῶν τε στνγνόν etc., which might have been used as above vs. 259 sq. (254, 255). ἔχων μὲν ἀρχὰς — ἔχων δὲ λέκτρα: so here he has written ὡς μὲν σοὶ δοκεῖ intending to form the opposite member thus: ὡς δὲ γονεῦσι δοκεῖ. So Xenoph. Cyrop. V, 2, 28: ὡς μὲν τινες ἔφασαν — ὡς δ' αὐτὸς νῦν λέγει. See also my note on El. 183.

V. 431. *ἐμφρονες*] Gl. φρόνιμοι. οἳ σ' ἔφρσαν means your real parents, in contradistinction to those whom Oedipus supposed to be his parents.

V. 433. Schol.: ἦδ' ἡμέρα φύσει σε ἀντὶ τοῦ, οἷων εἰ γονέων δεικνύσαι διαφθερεῖ δὲ, διὰ τὴν πῆρῳσιν καὶ τὴν λοιπὴν τοῦ βίου ἀντροπήν.

V. 435. Schol.: οὐκουν σὺ ταῦτ' ἄριστος ὥσπερ εἰρωνευόμενός φησιν αἰνιγμά ἐστι σὺ θάπτον νοήσεις, ὅτι καὶ τὸ τῆς Σφριγγὸς αἰνιγμα πρῶτος ἐξεύρες. ὃ δέχεται εἰς ἔπαινον.

V. 436. οἷς ἔμ' εὐρήσεις μέγαν] In which you will find me great, if you consider the matter carefully. The future *ἔσται* may be explained in the same manner in vs. 1495 (1460). ERFURDT.

V. 437. αὕτη — σ' ἡ τύχη διώλεσεν] viz. the solution of the riddle.

V. 438. οὐ μοι μέλει] I will willingly bear any calamity which may befall me for having solved that riddle, if I have saved the city by so doing.

ΤΕΙΡΕΣΙΑΣ.

ἄπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.

ΟΙΔΙΠΟΤΣ.

- 440) κομιζέτω δῆθ'· ὥς παρὼν σύ γ' ἐμποδὼν 445
ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.

ΤΕΙΡΕΣΙΑΣ.

εἰπὼν ἄπειμ' ὦν οὐνέκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλα

- 445) ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον 450
τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε,
ξένος λόγῳ μέτοικος, εἴτα δ' ἐργενῆς
φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ θεοδορκότος,

V. 440 sq. Σὺ γε is an expression denoting indignation, and ὀχλεῖς ἐμποδὼν, by a common construction of this adverb, means you trouble me by being in the way. HERM. On the double ἂν see note on vs. 334.

V. 442. Schol.: ἐνταῦθα παρ-
ῥησιαστικώτερον ὅλον τὸ πρῶγμα
παρανίττεται, ἀμφοτέρων τοῦ ποι-
ητοῦ στοχασαμένον, τοῦ τε τῷ δρά-
ματι συμφέροντος, ὅπως μὴ ἀνα-
καλύπτηται ἡ ὑπόθεσις (διὸ αἰ-
νιγματωδῶς πάντα φησί), τοῦ τε
τῷ προσώπῳ πρόποντος. ἔδει γὰρ
εἰπεῖν τὸν μάντιν τὰ μετ' ὀλίγον
φανησόμενα.

V. 443. πρόσωπον] Counte-
nance (understand the epithet
threatening): i. e. your
threats. So v. 533 (614) τόλμης
πρόσωπον. Bothe compares Hor.
Od. III, 3, 3: non voltus in-
stantis tyranni. — οὐ γὰρ
ἔσθ' ὅπου, nunquam enim;
cf. Matth. § 482. not. 2. p. 903.

V. 444. λέγω δέ σοι] So above
vs. 412 (407) sq.: λέγω δ' — ὠνεί-
δισας; σύ καὶ etc. — On the phrase
τὸν ἄνδρα τοῦτον, ὃν — οὗτος
etc. see Matth. § 474.

V. 447. ξένος λόγῳ μέτοικος]
The complete phrase would be:

νῦν μὲν ξένος λόγῳ μέτοικος ἂν.
We must therefore observe two
things; first, that the poet has
been guilty of anacoluthon; for
after having so commenced, that
an adjective joined with the par-
ticipule φανησόμενος ought to have
been opposed to the adjective
μέτοικος, he has quitted the con-
struction he began with, and
used a finite verb instead of the
participule. Examples of the same
kind occur El. 183. 749. Ant. 805.
1141 sq. Trach. 262 sq. 667 sq.
On which passages see my notes.
Add vs. 1200 (1171) sq. of this play.
Secondly, we must bear in mind
that νῦν μὲν or πρῶτα μὲν are
sometimes omitted when the par-
ticles εἴτα or ἔπειτα δὲ immedi-
ately follow, plainly indicating that
the former particles are to be sup-
plied. So Hom. Il. 2, 92: ἔλε δ'
ἄνδρα Βηήνορα, ποιμένα λαῶν,
αὐτόν, ἔπειτα δ' ἑταῖρον, Οἰλήα
πλήξιππον. The contrary occurs
in vs. 695 (670) sqq. where τανῦν
is opposed to the suppressed par-
ticle πάλα.

V. 449. τῇ ξυμφορᾷ] Viz. in
its appearing that he was a The-
ban citizen. ξυμφορά is also thus
used of good fortune in Electr.

- 450 καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπι 455
 σκηπτρῷ προδεικνὺς γαῖαν ἐμπορεύσεται.
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν
 ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ ἥς ἔφν
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
 455 ὁμόσπορος τε καὶ φονεύς. καὶ ταῦτ' ἰὼν 460
 ἔσω λογίζου· καὶν λάβῃς ἐψευσμένον,
 φάσκειν ἐμ' ἥδη μαντικῇ μηδὲν φρονεῖν.

ΧΟΡΟΣ.

(στροφὴ α').

- Τίς, ὄντιν' ἄ θεσπιέπεια Δελφὶς εἶπε πέτρα 465
 ἄρῳτ' ἄρῳτῶν τελέσαντα φουνταῖσι χερσίν;
 460 ὦρα νιν ἀελλάδων
 ἵππων σθεναρώτερον

V. 456. εἴσω Dind.

1230: ἀπὶ ξυμφοραῖς μοι γεγη-
 θὸς ἔρπει δάκρυον ὁμμάτων ἄπο.

V. 451. σκηπτρῷ προδει-
 κνὺς] Understand τῇ βακτηρίᾳ
 προδεικνὺς ἐαυτῷ τὴν ὁδόν. BR.
 After προδεικνὺς we should un-
 derstand properly τὴν γῆν, ἣν σι-
 βεύσει, which would be equivalent
 to τὴν ὁδόν. Commentators aptly
 compare Theocr. XXII, 102: τὸν
 μὲν ἀναξ ἑτάραξεν, ἑτώσια χερσὶ
 προδεικνὺς πάντοθεν, and Senec.
 Oed. 656: repet incertus viae,
 baculo senili triste praeten-
 tans iter.

V. 452. φανήσεται — πατήρ]
 It will appear that the same
 man is both brother and fa-
 ther of his own children
 with whom he dwells.

V. 455. ὁμόσπορος] Τὴν αὐ-
 τὴν σπεῖραν γυναικᾶ. SCHOL. As
 the tragedians use γενέτης to mean
 not only the father, but also the
 son (cf. vs. 464.), and again ὁμο-
 γενής is used in vs. 1330. in an
 active sense, so ὁμόσπορος is not
 only applied to the woman (255.),
 ἣ σπεῖρεται ὑπὸ ἑνὸς σὺν ἄλλῳ
 τινί (who is treated as a wife by
 one man in common with another),
 but also, as here, to the man,

ὃς σπεῖρει τὴν αὐτὴν τιμὴν γυ-
 ναῖκα, who shares the same wife
 with another man. The con-
 struction of this adjective with the
 genitive is explained by Matth.
 § 379. not. 2.

V. 457. φάσκειν] Infinitive for
 Imperative; cf. Matth. § 546.

V. 458 sqq. Schol.: ἀπόλονθά
 ἔστι τὰ τοῦ χοροῦ πρὸς τὰ προει-
 ρημένα. νῦν δὲ οὐκ ἔστιν αὐτῷ
 εὐπρόσωπον ἀναλογίζεσθαι περὶ
 ὧν εἶπεν ὁ μάντις. διὸ ἀνατρέχει
 ἐπὶ τὸ μάντευμα τοῦ θεοῦ. ἡ δὲ
 νοῦς· τίς ἔστιν οὗτος, ὅστινα ἐμ-
 φανίξει τὸ μαντεῖον. ἢ οὕτως· τίς
 ἔστιν οὗτος, ὃν κατώπτευσεν ἡ
 Δελφὶς πέτρα, οἶον, ὃ μὴ λαθὼν
 τὸ μαντεῖον τοῦ Ἀπόλλωνος.

V. 458. Δελφὶς πέτρα] The
 city itself and the temple of Apollo
 were both situated on mount Par-
 nassus. See Strab. IX. p. 418.
 Justin. XXIV, 6. Liv. XLII, 15.
 ERF. Cf. Eur. Andr. 999. Ion 550.

V. 459. ἄρῳτ' ἄρῳτῶν] Ma-
 xime nefanda; cf. on Philoct.
 465. and Matth. § 446, 5.

V. 461. σθεναρώτερον] Nei-
 ther here nor in Hom. Il. IX, 505:
 Ἄτη σθεναρὴ τε καὶ ἀτίπος, does
 the adjective σθεναρὸς by itself

φυγᾷ πόδα νωμᾶν.
 ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρῶσκει
 πῦρ καὶ στεροπαῖς ὁ Διὸς γενέτας, 470
 465 δειναὶ δ' αἶμ' ἔπονται
 Κῆρες ἀναπλάκῃτοι.

(ἀντιστροφὴ α').

ἔλαμψε γὰρ τοῦ νιφόεντος ἀστὶως φανεῖσα
 φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν.
 φοιτᾷ γὰρ ὑπ' ἀγρίαν 476
 470 ὕλαν ἀνά τ' ἄντρα καὶ
 πέτρας, ἅτε ταῦρος,

V. 471. I have adopted ἅτε for the sake of the metre, on the recommendation of Erfurdt, and Dorville on Charit. p. 464 ed. Lips. MSS. ὥς.

imply swiftness, as Erfurdt asserts in his note on this passage, but vehemence. When however this quality is attributed, as here, to a race or flight, it certainly does not differ from swiftness.

V. 462. φυγᾷ πόδα νωμᾶν] On the poetical phrase φυγᾷ ἀπελθεῖν for ἀποφενύειν I have remarked at Phil. 1126 sq. So Virg. Aen. IV, 281: ardet abire fuga.

V. 463. ἔνοπλος] Armed with the thunder-bolts of Jove. Bothe observes that Apollo and Minerva sometimes use the bolts of their father. Apollo is so represented on a Thyrean coin in Golz. Graec. tab. 61. and Natal. Com. IV, 10.; also Minerva in various places, as Virg. Aen. I, 42, where see Heyne. Compare also my remarks on El. 1046 sq.

V. 464. πῦρ καὶ στεροπαῖς] As Jupiter is called πυρόφορος ἀστεροπητής (Philoct. 1198.) because he sends down lightning, so in this passage Apollo is said to pursue the murderer of Laius with fire and thunder-bolts, which is a stronger expression although used in the same sense as βροντὰς ἀνγαῖς in Phil. 1199. Γενέτας signifies here a son, as in Eur. Ion 916.

V. 466. Schol.: Κῆρες ἀναπλάκῃτοι· αἱ εἰς μηδὲν ἀμαρτάνουσαι, ἀλλὰ πάντων κρατοῦσαι, κῆρες δὲ τοῦ τελευτήσαντος Λαῖον· ἢ οὕτως· ἀφανῖτοι, ἀπλάκῃτοι, ἀπροςπέλαστοι, ἀφανεῖς, ὥς οὐκ ἔστιν ἀποφενύειν.

V. 467. ἔλαμψε] See note on v. 186 (182).

V. 468. Schol.: πάντα· πανταχοῦ] Although this interpretation is scarcely correct, since πάντα is not used for πανταχοῦ, yet the Scholiast saw the sense of the passage much more clearly than the later commentators, who very erroneously consider πάντα as the accusative masculine; as if the oracle had ordered that all the Theban citizens together should search for the assassin of Laius. But πάντα is clearly the neuter plural, to be referred to the substantive notion implied in the verb ἰχνεύειν, πάντα ἰχνεύειν being put for πᾶσαν ἰχνεῖαν ἰχνεύειν. See note on vs. 259 sq.

V. 469. Schol.: φοιτᾷ γὰρ ὑπ' ἀγρίαν ὕλαν· ἐκεῖνος ὁ πεπορευμένος πανταχοῦ κρυπτομένος οὗ βούλεται εἶναι τὸν ἐμφανίσαι. τὸ δὲ ἐξἰχνεύειν ἐπήγαγε καὶ τὰ ἄλλα ὀνόματα τροπικῶς, ὥς ἐπὶ ἀγρῶν ταύρων τῶν ὑπο πάντων

μέλεος μελέω ποδὶ χηρεύων,
τὰ μεσόμεφαλα γὰς ἀπονοσφίζων
μαντεῖα· τὰ δ' αἰεὶ

480

475 ζῶντα περιποτᾶται.

(στροφὴ β').

δαινὰ μὲν οὖν, δαινὰ ταράσσει σοφὸς οἰωνοθέτας,
οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὃ τι λέξω δ',
ἀπορῶ.

485

πέτομαι δ' ἐλπίσιν, οὔτ' ἐνθάδ' ὄρων οὔτ' ὀπίσω.

τί γὰρ ἢ Λαβδακίδαις ἦ

480 τῷ Πολύβου νεῖκος ἔκειτ', οὔτε πάροιδέν ποτ' ἔργω'
οὔτε τανῦν πω

490

[V. 474. αἰεὶ Dind.]

V. 479. Dindorf makes ἦ commence the next line.

ζητουμένων καλῶν, καὶ ὥσπερ ἐν
ὕλῃ κεκοιμημένων. οἰκεῖα δὲ ταῦ-
τα τὰ ὀνόματα, ἄντρα καὶ πέτραι.

V. 472. Schol.: μελέω ποδὶ
χηρεύων· ἀντὶ τοῦ μηδενὶ γι-
γνωσκόμενος, τῇ φυχῇ μονάζων.
ὃ καὶ αὐτὸ οἰκεῖον τῇ θηριώδει
διαίτη.

V. 473 sq. τὰ μεσόμεφαλα —
μαντεῖα] Τὰ μεσ. γὰς μαντεῖα
is a poetical expression for τὰ
μεσομφάλου γῆς μαντεῖα (see note
on Philoct. 159. and 1101.), which
is to be understood in the same
sense as that which just preceded:
τοῦ νιφόντος φάμα Παρνασοῦ.
The murderer of Laius is poeti-
cally said to hide himself from
(ἀπονοσφίζειν) the oracle which
enjoined the search, instead of
from the persons who were in
search of him. For the verb ζῆν
see note on v. 45.

V. 476 sq. δαινὰ — ταράσσει
— οὔτε δοκοῦντ'] i. e. δαινῆν
ταραχῆν ποιεῖ λέγων οὔτε δοκοῦν-
τα etc. So above vs. 340 (335),
ὃ νῦν σὺ τῇδ' αἰτιμάζεαι πόλιν.
On the phrase δαινὰ ταράσσειν
see my note on vs. 264 (259).

V. 477. Schol.: οὔτε δο-
κοῦντ' οὔτ' ἀποφάσκοντα·
οὔτε πιστά οὔτε ἀπιστα. In like

manner we might say in German:
weder ansprechendes noch
absprechendes (neither prob-
able nor improbable).

V. 478. πέτομαι δ' ἐλπίσιν]
Between hope and fear my mind
is in a state of suspense. This
phrase is touched upon by Valck.
on Phalar. p. XVIII, to whom
Herm. refers. — οὔτ' ἐνθάδ'
ὄρων οὔτ' ὀπίσω, under-
standing neither present nor
future, i. e. neither seeing any-
thing at present to induce me to
believe that Tiresias has spoken
truly, nor understanding what can
happen to give validity to his
statement. Elmsley rightly re-
marks that all the interpreters
render ὀπίσω things past, where-
as it should be the future. A
tragic poet quoted by Stob. XXII.
p. 188. Gesn. 115. Grot.: θνητὸς
περὶνὼς τῶπίσω πειρῶ βλέπειν.
See Philoct. 1105. Aesch. Suppl.
625. Eur. Alex. fragm. 8.

V. 479. τί γὰρ — νεῖκος ἔκειτ']
Τί is not put for ποῖον, but the
sense is: for what grudge can
have existed between etc.
The rest of the passage is rightly
explained by the later Scholiast
thus: τίς φιλονεικία ἔκειτο ἢ τῷ
Λαῖῳ πρὸς τὸν τοῦ Πολύβου,

ἔμαθον, πρὸς ὅτου **** δὴ βασάνῳ
ἐπὶ τὰν ἐπίδαμον φάτιν εἴμ' Οἰδιπόδα, Λαβδακί-
δαις 495

ἐπίκουρος ἀδὴλων θανάτων.

(ἀντιστροφὴ β'.)

485 ἀλλ' ὁ μὲν οὖν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ
βροτῶν

εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ γὰρ φέρεται, 500
κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν
παρὰ μείψειεν ἀνὴρ. ἀλλ'

490 οὐ ποτ' ἔργω' ἄν, πρὶν ἰδοίμ' ὀρθὸν ἔπος, μεμφομέ-
νων ἂν καταφαίην. 505

φανερὰ γὰρ ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα

V. 481. Brunck has added *χρησάμενος* after *ὅτου* on account of the antistrophic verse. I have preferred placing the mark of a lacuna. [Dindorf reads *ὅτου* δὴ.]

[V. 489. ἀλλ' begins in the next line in Dind.]

[V. 491. Dind. omits γὰρ ἐπ' αὐτῷ.]

ἦγον τὸν Οἰδιπόδα, ἢ τῷ Οἰδί-
ποδι πρὸς τὸν Λαῖον. Cf. Doe-
derl. de brachylog. p. 14.

V. 481. πρὸς ὅτου δὴ βασά-
νω] i. e. πρὸς οὐτινος νείκους
βάσανισας αὐτό, from the know-
ledge or discovery of which
cause of quarrel. Πρὸς ὅτου
is used in the same sense as vs.
506. πρὸς τοῦ.

V. 483. ἐπὶ τὰν ἐπ. φ. Οἰδ.]
The sense is: knowing and dis-
covering which, I may at-
tack the good reputation of
Oedipus, and become the
avenger of an unknown mur-
der to the Labdacidae, i. e.
and may avenge Laius by disco-
vering his murderer, who is at
present unknown.

V. 484. ἐπίκουρος θανάτων]
So αἰμάτιον ἐπίκουρος Eur. El.
138: Λαῖον ἀρωγὸς above vs. 127.;
Orestes paternae mortis au-
xilium unicum as he is called
by Seneca Agam. 509. MUSGRAVE.

V. 485. Ζεὺς] The reason why
Jupiter and Apollo are here men-
tioned together may be seen from
vs. 151.

V. 486 sq. Schol.: ἀνδρῶν δ'
ὅτε — ἀληθής· οὐπω πιστεύω,
ὅτι οἱ μάντις πλέον ἐμοῦ φρονοῦ-
σιν. Cf. Herodot. VII, 168: ἡλι-
ξον πλέον τι τῶν ἄλλων οἴσεσθαι.

V. 489. Schol.: ἀλλ' οὐ ποτ'
ἔργω' ἄν, πρὶν· ἐγὼ δὲ οὐκ ἄν
ποτε ἐπαινέσαιμι τοὺς μεμφομέ-
νους τὸν βασιλέα, πρὶν ἰδοίμισαφῇ
τὰ ἔργα καὶ τὴν ἀπόβασιν. Mus-
grave rightly observes that κατα-
φαίην means: I would assent.
Aristot. Metaphys. III, 7: ἡ διὰ-
νοια ἢ κατάφησιν ἢ ἀπόφησιν.—
Μεμφομένων is the genitive ab-
solute, on which see El. 1325. with
my note.

V. 490. ὀρθὸν ἔπος] Brunck
rightly interprets: the assertion
(of Tiresias) corroborated by
the event. Cf. v. 88.

V. 491. Schol.: φανερὰ γὰρ·
ἃ μὲν ἐγκαλοῦσιν αὐτῷ, ἀδελφά,
καὶ οὐ πάντως ἀληθῆ· ἃ δὲ κατ-
ώρθωσε, φανερὰ, ὅτε (οἷ?) ἐπελ-
θούσης αὐτῷ τῆς Σφιγγὸς ὥφθη
σοφός. The poet has expressed in
a contracted form what may be
thus explained: φανερόν γάρ ἐστιν,
ὅτι, ἐπεὶ πτερόεσσα κόρη ἐπ' αὐ-

ποτέ, καὶ σοφὸς ὦφθη βασάνῳ θ' ἡδύπολις. τῷ ἀπ' ἑμαῖς 510
φρενὸς οὐ ποτ' ὀφλήσει κακίαν.

ΚΡΕΩΝ.

"Ἄνδρες πολῖται, δεῖν' ἔπη πεπυσμένος
495 κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
ταῖς νῦν νομίζει πρὸς γ' ἑμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν ἐς βλάβην φέρον,
οὗτοι βίον μοι τοῦ μακροβίου πόθος
500 φέρουσι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν
ἢ ζημία μοι τοῦ λόγου τούτου φέρει, 520
ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.

ΧΟΡΟΣ.

ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦναιδος τάχ' ἄν
505 ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.

ΚΡΕΩΝ.

τοῦ πρὸς δ' ἐφάνθη, ταῖς ἑμαῖς γνώμαις ὅτι 525

[V. 492. ἀδύπολις Dind.]

[V. 497. πρὸς τί μου Dind.]

V. 506. I have restored τοῦ πρὸς from the best MSS. Vulg. πρὸς τοῦ

τῷ ἦλθε, σοφὸς ὦφθη etc. See my note on Aj. 224. Nor is there anything objectionable in the words ἐπ' αὐτῷ ἦλθε, meaning that the Sphinx had come down upon, or attacked Oedipus, since an aenigma was proposed, which would have caused his death, had he been unable to solve it.

V. 492. Schol.: βασάνῳ θ' ἡδύπολις· κρίσει τε ἡδὺς ὦφθη τῇ πόλει.

V. 493. ὀφλήσει κακίαν] Ὀφλισκάνειν κακίαν, δυσσεβείαν and similar phrases are wellknown, signifying to incur the charge of villainy, etc.

V. 495. This verse and 925 (896) seem to have given the name of the King Oedipus to this play; and to these verses Eustathius seems to refer p. 1839, 10 (Od. 658, 33). HERMANN.

V. 496. Schol.: ἀτλητῶν· μὴ καρτερῶν, μὴ φέρον, δυσανασχετῶν.

V. 498. ἐς βλάβην φέρον] The phrase φέρειν εἰς τι is illustrated by Markland on Suppl. 295. Gl. φέρει· ἀφορᾷ, ἔρχεται. BRUNCK. Erfurdt compares vss. 520 (501). and 991 (962) ed. Br. and Viger p. 313 sq. ed. Herm.

V. 504 sq. Schol.: ἐπειδὴ τὸ τοῦ χοροῦ πρόσωπον ἰσοδύσοτον δεικνύει ἐν ταῖς διαίταις εἶναι, διὰ τοῦτο καὶ νῦν παραμυθίζεται τὸν Κρέοντα, ὅτι ἴσως κατ' ὀργὴν τοῦτο εἶπεν, ἐρεθισθεὶς ὑπὸ τοῦ μάντεως.

Ibid. ἦλθε — τάχ' ἄν] Τάχ' ἄν must necessarily be joined with the participle βιασθὲν ὀργῇ, the sense being: ἀλλὰ τοῦτο, τὸ δυναιδος, ὃ ἦλθε, τάχ' ἄν ὀργῇ βριασμένον ἄν εἴη μᾶλλον etc.

V. 506. τοῦ πρὸς] Compare

πεισθεις ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;

ΧΟΡΟΣ.

ἠὺδ' αὖτο μὲν τάδ', οἶδα δ' οὐ γνώμη τίτι.

ΚΡΕΩΝ.

ἔξ ὁμμάτων ὀρθῶν δὲ καὶ ὀρθῆς φρενὸς
510 κατηγορεῖτο τοῦ πικλήμα τοῦτό μου;

ΧΟΡΟΣ.

οὐκ οἶδ'· ἂν γὰρ δρωῶσ' οἱ κρατοῦντες οὐχ ὀρῶ.
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἕξω περᾶ.

531

ΟΙΔΙΠΟΤΗΣ.

οὗτος σύ, πῶς δεῦρ' ἤλθες; ἢ τοσόνδ' ἔχεις
τόλμης πρόσωπον, ὥστε τὰς ἐμὰς στέγας
515 ἵκον, φονεὺς ὧν τοῦδε τάνδρὸς ἐμφανῶς,
ληστῆς τ' ἐναργῆς τῆς ἐμῆς τυραννίδος;
φέρ' εἰπέ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ιδῶν τιν' ἐν μοι ταῦτ' ἐβουλεύσω ποιεῖν;

535

[V. 509. ὁμμάτων δ' ὀρθῶν τε Dind.]

V. 513. ἢ is Elmsley's emendation for ἦ.

V. 518. ἐν μοί] I have adopted Reisig's conjecture. MSS. ἐν ἐμοί.

Trach. 774: τοῦ παρ' ἀνθρώπων. By this collocation a greater force is given to the pronoun than in the ordinary construction πρὸς τίνος;

V. 506. Schol.: ἐφάνθη. ἐρ-
ῶθη. We have an explanation of this verb in the reply which follows, ἠὺδ' αὖτο μὲν τάδε. See also my note on Trach. vs. 1. respecting the use of this verb. Γνώ-
μαις is rightly interpreted con-
siliis by Brunck.

V. 508. οἶδα δ' οὐ] On the position of the particle οὐ I have remarked at Ant. 96. Γνώμη seems to signify disposition, or intention.

V. 509. Schol.: τοῦ χοροῦ οὐκ ἔχοντος λέγειν, τίτι γνώμη ταῦτα ἐλέγετο, ἀπὸ τῶν ἕξωθεν συμβάλ-
ειν βουλούμενος ὁ Κρέων περὶ τοῦ
βλέμματος καὶ τοῦ σχήματος, ἐν ᾧ
ταῦτα ἔλεγεν ὁ Οἰδίπους, πυνθί-
νεται. — Jacobs thinks that ὀρθῇ

φρῆν is the opposite of σφαλεῖσα or παραφύρος.

Ibid. Schol.: ὀρθῆς· ἀλη-
θοῦς.

V. 510. κατηγορεῖτο etc.] Was this crime laid to my charge?

V. 512. ὅδε — περᾶ] On ὅδε see my note at Aj. 876. for the remaining words cf. Ant. 386: ὅδ' ἐκ δόμων ἄψοδός ἐς δέον περᾶ. Eurip. Iphig. Taur. 724: γυνὴ γὰρ ἦδε δωμάτων ἕξω περᾶ.

V. 513. τοσόνδ' ἔχεις τόλ-
μης πρόσωπον] ὥδε θρασὺς καὶ
ἀναιδής εἰ. BRUNCK.

V. 515. τοῦδε τάνδρὸς] i. e. ἐμοῦ. Oedipus calls Creon his murderer, because he supposes that Creon was instigated by Tiresias to assert that Oedipus had murdered Laius, a crime which could only be expiated by the death of the assassin.

ἢ τοῦργον ὥς οὐ γνωρίζοιμί σου τόδε
 520 δόλω προσέροπον, κοῦκ ἀλεξοίμην μαθῶν;
 ἄρ' οὐχὶ μῶρόν ἐστι τοῦργχείρημά σου, 540
 ἄνευ τε πλήθους καὶ φίλων τυραννίδα
 θηρᾶν, ὃ πλήθει χορήμασιν δ' ἀλίσκεται;

ΚΡΕΩΝ.

οἷσθ' ὥς ποιήσον; ἀντὶ τῶν εἰρημένων
 525 ἴσ' ἀντάκουσον, κᾶτα κρῖν' αὐτὸς μαθῶν.

ΟΙΔΙΠΟΤΣ.

λέγειν σὺ δεινός, μανθάνειν δ' ἐγὼ κακός 545
 σοῦ· δυσμενῇ γὰρ καὶ βαρύν σ' εὖρηκ' ἐμοί.

ΚΡΕΩΝ.

τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὥς ἐρῶ.

ΟΙΔΙΠΟΤΣ.

τοῦτ' αὐτὸ μή μοι φράξ', ὅπως οὐκ εἴ κακός.

ΚΡΕΩΝ.

530 εἰ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
 εἶναι τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς. 550

V. 519. I have followed Elmsley in writing γνωρίζοιμι for γνωρίζοιμι.

[V. 527. ἤνευκ' Dind.]

V. 519. ὥς οὐ γνωρίζοιμι] These words depend upon some such verb as ὑπολαβῶν or ἐλπίζων, contained in the foregoing ταῦτ' ἐβουλεύσω ποιεῖν. For he who resolves to do anything, at the same time implies the expectation that he shall accomplish his resolution. It would be the characteristic of μωρία, οὐ γνωρίζαι τοῦργον; but of δειλία, οὐκ ἀλέξεσθαι.

V. 520. μαθῶν] εἰ μάθοιμι.

V. 522. καὶ φίλων] By φίλους he means not so much the mere bodyguards of the king, as those who rendered him pecuniary and other assistance, as in the case of Pisistratus in Herodot. I, 61. Hence in the following verse we have χορήματα in the place of φίλοι. MATTHIAE.

V. 522 sq. τυραννίδα θηρᾶν, δ] So Eur. Helen. 1702 sq., quoted by Erfurdt: καὶ χαίρειθ', Ἑλένης οὐνεκ' εὐγενεστάτης γνώμης, ὃ πολλαῖς ἐν γυναιξὶν οὐκ ἐνι. See other examples in Matth. § 439.

V. 524. οἷσθ' ὥς ποιήσον] Fac, scin quomodo? Cf. Matth. § 511, 4. Rost Gr. § 123. note 5.

V. 527. βαρύν] Dangerous, from which there is something to be feared: cf. Antig. 767. 1251. 1256.

V. 528. τοῦτ' αὐτὸ] That I am neither ill disposed nor dangerous to you.

V. 529. There is something sarcastic in this mode of replying, and again in answer to the next remark of Creon, as observed by Hermann on Eur. Androm. 576. 'Altercantes eadem dicendi forma, qua alter usus erat, respondent.'

ΟΙΔΙΠΟΥΣ.

εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.

ΚΡΕΩΝ.

ξύμφημί σοι ταῦτ' ἔνδικ' εἰρησθαι· τὸ δὲ
535 πάθῃμ' ὅποτον φῆς παθεῖν δίδασκέ με.

ΟΙΔΙΠΟΥΣ.

ἔπειθεσ, ἢ οὐκ ἔπειθεσ, ὥς χρεῖη μ' ἐπὶ
τὸν σεμνόμεαντιν ἄνδρα πέμψασθαι τινα; 555

ΚΡΕΩΝ.

καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι.

ΟΙΔΙΠΟΥΣ.

πόσον τιν' ἤδη δῆθ' ὁ Λαῖος χρόνον —

ΚΡΕΩΝ.

540 δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.

ΟΙΔΙΠΟΥΣ.

ἄφαντος ἔρῳει θανασίμῳ χειρώματι; 560

ΚΡΕΩΝ.

μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.

ΟΙΔΙΠΟΥΣ.

τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;

ΚΡΕΩΝ.

σοφός γ' ὁμοίως καὶ ἴσον τιμώμενος.

V. 533. Schol.: οὐχ ὑφέξειν· οὐκ ἐκτίσειν τὴν τιμωρίαν.

V. 537. Schol.: σεμνόμεαντιν· ἐν εἰρωνείᾳ. It has been justly remarked by former editors that there is nothing objectionable in the middle verb πέμψασθαι, because Oedipus is thereby signified to have sent for Tiresias on his own account.

V. 538. αὐτός εἰμι τῷ βουλευμάτι] So Philoct. 521: τότ' οὐκ ἔθ' αὐτός τοῖς λόγοις τούτοις φανῆς, and Thuc. III. 38. compared by Elmsley: ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ. Cf. Matth. § 385.

V. 540. οὐ γὰρ ἐννοῶ] Creon interrupts Oedipus, not knowing with what motive he begins to mention Laius.

V. 541. θανασίμῳ χειρώματι] With deadly stroke.

V. 542. μακροὶ παλαιοὶ τ'] Gl. ἐπὶ πολὺ διήκοντες καὶ πάσαι ἀρξάμενοι. Br. The meaning is: μακρὸς παλαιὸς τ' ἂν χρόνος εἴη, εἰ μετρηθεῖη.

V. 543. ἦν ἐν τῇ τέχνῃ] So Aj. 271: ἦν ἐν τῇ νόσῳ. Cf. Abresch. Auctar. Thucyd. at the end of his Animadv. in Aesch. Vol. II. p. 405. and Vig. Idiot. p. 607 ed. Herm. ERFURDT.

ΟΙΑΠΟΤΣ.

545 ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;

ΚΡΕΩΝ.

οὔκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας.

565

ΟΙΑΠΟΤΣ.

ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;

ΚΡΕΩΝ.

παρέσχομεν, πῶς δ' οὐχί; κοῦν ἠκούσαμεν.

ΟΙΑΠΟΤΣ.

πῶς οὖν τόθ' οὔτος ὁ σοφὸς οὐκ ἠὔδα τάδε;

ΚΡΕΩΝ.

550 οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλεῶ.

ΟΙΑΠΟΤΣ.

τόσον δέ γ' οἶσθα καὶ λέγοις ἂν εὔ φρονῶν.

570

ΚΡΕΩΝ.

ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.

ΟΙΑΠΟΤΣ.

ὀθονύεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμάς

οὐκ ἂν ποτ' εἶπε Λαῖου διαφθοράς.

ΚΡΕΩΝ.

555 εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου

μαθεῖν δικαῖω ταῦθ', ἄπερ κάμου σὺ νῦν.

575

V. 548. Schneidewin conjectures ἀλλ' ἔσχομεν — and with some reason — for we should certainly have expected the simple verb here rather than the compound.

V. 553. I formerly adopted Doederlein's conjecture, τὰςδ', but have since determined to adhere to the common reading τὰς. [Dind. τὰςδ'.]

V. 547. ἔρευναν ἔσχετε] Gl. ἐλάβανέ σε κοινωνὸν τοῦ βουλεύματος οὐκ ἂν με ἔφη τοῦ Λαῖου φρονέα, he would not have said

V. 548. κοῦν ἠκούσαμεν] Κοῦν is not put here for κοῦτοι, that the murder of Laius was mine, i. e. that I was the murderer.

ἔσχομεν κοῦν ἠκούσαμεν, while V. 555 sq. σοῦ μαθεῖν τὰν-τὰ] Properly: asking the same questions from you; see note on vs. 264 (259). Creon says: By the same process of questioning,

V. 553. Schol.: ὁ μάντις εἰ μὴ by which you have tried to prove

ΟΙΔΙΠΟΤΣ.

ἐκμάνθαν'. οὐ γὰρ δὴ φονεὺς ἀλώσομαι.

ΚΡΕΩΝ.

τί δῆτ' ; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις ;

ΟΙΔΙΠΟΤΣ.

ἄρρησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

ΚΡΕΩΝ.

560 ἄρχεις δ' ἐκείνη ταυτὰ γῆς ἴσον νέμων ;

ΟΙΔΙΠΟΤΣ.

ἂν ἢ θέλουσα, πάντ' ἐμοῦ κομίζεται.

580

ΚΡΕΩΝ.

οὔκουν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος ;

ΟΙΔΙΠΟΤΣ.

ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

that I have suborned Tiresias, I will prove to you that Tiresias can not have been suborned by me.

V. 557. Oedipus is still under the impression that Creon is trying to convict him of the murder of Laius. Creon on the other hand is beginning to explain why he cannot be supposed to be trying to dethrone Oedipus and to obtain possession of the kingdom.

V. 559. οὐκ ἔνεστιν] So Electr. 527: ἔξοιδα τῶνδ' ἄρρησις οὐκ ἔνεστί μοι. And in Soph. fr. Crenus. 326 ed. Dind.: ἡδιστον δ' ὅτ' ἀρχεῖς οὐκ ἔνεστιν ἡμῶν.

V. 560. ἄρχεις δ' ἐκείνη ταυτὰ] Γῆς is commonly supposed to depend on ἴσον. but this would indicate rather an equal division of territory between the king and queen than an equality of sovereign power enjoyed by both over the whole kingdom; which is incorrect. γῆς must therefore depend on ἀρχεῖς. It is true that a doubt may arise whether ἴσον νέμων signifies parem regni partem

obtinens et administrans as above v. 200 (= 195) ἀστραπῶν κράτη νέμων (cf. v. 237 = 232, and Antig. 1016.) or parem dignitatem tribuens sc. to Jocasta, as in Philoct. 1020. οὐδὲν ἡδὺ γὰρ θεοὶ νέμονσί μοι (comp. v. 1062., and Antig. 1371.). I much prefer the latter interpretation; for the question here is not of the power of Oedipus, which is exhibited in gaining possession, but of his liberality, as exhibited in giving a share of that power to others. DOEDERLEIN.

V. 561. Schol.: ἂν τὸ τέλειον ἂν, ἀντὶ τοῦ ἀτινα ἂν. — κομίζεται ἀντὶ τοῦ ἔχει. Cf. Oed. C. 1046 sq.

V. 563. ἐνταῦθα etc.] Oedipus misinterprets the expression ἰσοῦμαι, used by Creon, and therefore replies: From this very circumstance it is evident that you are a faithless friend, because you wish to share the kingdom.

ΚΡΕΩΝ.

- οὐκ, εἰ διδοίης γ', ὥς ἐγώ, σαντῶ λόγον.
 565 σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
 ἄρχειν ἐλέσθαι ξὺν φόβοις μᾶλλον ἢ 585
 ἄτρεστον εὐδοντ', εἰ τὰ γ' αὖθ' ἔξει κράτη.
 ἐγὼ μὲν οὖν οὕτ' αὐτὸς ἱμείρων ἔφην
 τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
 570 οὕτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
 νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω· 590
 εἰ δ' αὐτὸς ἦρχον, πολλὰ καὶ ἄκων ἔδρων.
 πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίω ἔχειν
 ἀρχῆς ἀλύπον καὶ δυναστείας ἔφν;
 575 οὐπω τοσοῦτον ἡπατημένος κυρῶ,
 ὥστ' ἄλλα χορήσειν ἢ τὰ σὺν κέρδει καλά. 595
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
 νῦν οἱ σέθεν χορῆζοντες αἰκάλλουσι με·
 τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.

V. 578. αἰκάλλουσί με is from the conjecture of L. Dindorf. The MSS. erroneously read ἐγκαλοῦσι με.

[V. 579. αὐτοῖσι πᾶν Dind.]

V. 564. Triclin.: οὐδαμῶς φαίνομαι κακὸς φίλος, εἰ διδοίης σαντῶ λόγον, ἥγουν σκέψιν καὶ διαγνωστικὴν κρίσιν, ὥς ἐγώ, δηλονότι ἔμμεντῶ δίδωμι. ἥγουν σκέψαι, ὥς ἐγὼ σκέπτομαι. The editors compare Eur. Med. 872: ἐγὼ δ' ἔμμεντῇ διὰ λόγον ἀφικύμην, and Herod. II, 162 extr.: οὐδένα λόγον ἔωυτῶ δόντα, where see Wesseling.

V. 565. ἂν δοκεῖς etc.] Triclinius remarks that the particle ἂν belongs to ἐλέσθαι.

V. 567. ἄτρεστον εὐδοντ'] i. e. ἄρχειν. The verb εὐδεῖν is also used above, vs. 65. in the metaphorical signification to be easy or tranquil.

V. 568. ἱμείρων ἔφην etc.] So Phil. 1052: νικᾶν γε μέντοι πανταχοῦ χορῆζων ἔφην. For the sentiment Brunck compares Eur. Hipp. 1043 sqq.

V. 569. τύραννα δρᾶν] To act the part of a king, i. e.

to enjoy regal power. Cf. Ant. 1169: καὶ ζῇ τύραννον σῆμ' ἔχων. Both Aeschylus and Euripides often use τύραννος for τυραννικός.

V. 571. φέρω] One would expect φέρομαι. But see my note on Oed. C. 6.

V. 575. οὐπω — κυρῶ] I am not yet so much mistaken, i. e. I am not yet so foolish.

V. 576. τὰ σὺν κέρδει καλά] See note on v. 55.

V. 577. νῦν πᾶσι χαίρω] Brunck interprets: now I am delighted with all, i. e. now I love all and (νῦν — ἀσπάζεται) am in turn loved by all.

V. 579. τὸ γὰρ τυχεῖν ἅπαντα ἔστιν αὐτοῖς ἐνταῦθα, ἥγουν ἐν ἐμοί, they know that the accomplishment of all their wishes rests with me. On τυγχάνω with the accusative see note on Eur. Med. 759. Br. It is perhaps better to explain ἐνταῦθα, ἐν τούτῳ, i. e. ἐν τῷ αἰκάλλειν με.

- 580 πῶς δῆτ' ἐγὼ κείν' ἂν λάβοιμ' ἀφείς τάδε;
οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
ἀλλ' οὐτ' ἐραστῆς τῆσδε τῆς γνώμης ἔφυν,
οὐτ' ἂν μετ' ἄλλου δρωῶτος ἂν τλαίην ποτέ.
καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθῶδ' ἰὼν
- 585 πεύθου τὰ χρησθέντ' εἰ σαφῶς ἡγγεῖλά σοι·
τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβῃς 605
κοινῇ τι βουλευσάντα, μή μ' ἀπλῇ κτάνης
ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβῶν.
γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
- 590 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν, οὔτε τοὺς χρηστοὺς κακοὺς. 610
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ' αὐτῷ βίοτον, ὃν πλείεστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
- 595 χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος,
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ. 615

V. 580. κείν' ἂν—τάδε] Κεῖ-
να, i. e. τύραννος εἶναι, τὰδε,
i. e. τύραννα δρᾶν.

V. 581. Schol.: φρονῶν· ὁ
καλῶς φρονῶν νοῦς οὐκ ἂν κακὸς
γένοιτο, a well disposed mind
can never entertain evil de-
signs.

V. 582. ἀλλ' οὐτ' — ἔφυν]
But I have neither been fa-
vourable to this opinion, i. e.
disposition, viz. the desire to
be king (κεῖνα λάβοιμι). Sophocles
frequently uses the verb ἐρᾶν and
the substantive ἔρως to signify
desire, wish, be anxious for,
as Brunck observes in his note.
See Oed. C. 436. 512. Aj. 967.
Phil. 651. 660.

V. 583. τλαίην ποτέ] Δρᾶν
must be understood from δρωῶτος.
ERF. On the use of the verb τλή-
ναι I have remarked at Oed. C. 180.

V. 584. Triclinius: καὶ τοῦ-
το μὲν ἰὼν καὶ ἐλθὼν Πυθῶδε
καὶ εἰς τὴν Πυθίαν, πεύθου καὶ
μάνθανε τὰ χρησθέντα καὶ τὰ
μαντευθέντα σοι. ἔλεγχον καὶ
δοκιμασίαν τῶνδε, εἰ σαφῶς
καὶ ἀληθῶς ἡγγεῖλά σοι ταῦθ',

ἂ ἔφην σοι. οὕτω καὶ τὸ ἔλεγχον
λέγε, καὶ μὴ λάβῃς ἔξωθεν τὸ εἰς.
ἀλλ' ὥσπερ φαμέν, μανθάνω τὸν
διδάσκαλον περὶ ἐμὲ εὖνον, οὕτω
καὶ τοῦτο, μάνθανε τὰ χρησθέντα
ἔλεγχον τῶνδε. Other examples
are collected by Matth. § 432, 5.
— τοῦτο μὲν — τοῦτ' ἄλλο, first
— then. Cf. Philoct. 1345 sq. and
Matth. § 288. note 2.

V. 586 sq. τῷ τερασκόπῳ —
κοινῇ] See Matth. § 385.

V. 588. Schol.: διπλῇ δέ· ὅτι
καὶ αὐτὸς τὸν ἑμαντοῦ καταψηφί-
σεται θάνατον.

V. 589. Schol. min.: γνώμῃ
δ' ἀδήλῳ· ἐπὶ λογισμῷ ἀμφιβο-
λίαν ἔχοντι. — χωρὶς, privately,
without me, i. e. without hearing
my defence.

V. 590. μάτην] Gl. ἀνεξετά-
στως. BRUNCK.

V. 593. τὸν παρ' αὐτῷ βίο-
τον] Τὸν παρ' αὐτῷ β. is here
placed instead of the more regu-
lar expression τὸν αὐτοῦ β., βίο-
τος being opposed to φίλος, fami-
liar friend and companion.

V. 595 sq. χρόνος δίκαιον —
μιᾷ] Hermann remarks on the

ΧΟΡΟΣ.

καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ΟΙΔΙΠΟΤΣ.

ὅταν ταχύς τις οὐπιβουλεύων λάθῃ
600 χωρῇ, ταχὺν δεῖ καμὲ βουλεύειν πάλιν.
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν 620
πεπραγμέν' ἔσται, τὰμὰ δ' ἡμαρτημένα.

ΚΡΕΩΝ.

τί δῆτα χοήξεις; ἦ με γῆς ἔξω βαλεῖν;

ΟΙΔΙΠΟΤΣ.

ἥμιστα. θνήσκειν, οὐ φυγεῖν σε βούλομαι.

ΚΡΕΩΝ.

605 ὅταν προδεῖξῃς, οἷόν ἐστι τὸ φθονεῖν.

ΟΙΔΙΠΟΤΣ.

ὥς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις; 625

ΚΡΕΩΝ.

οὐ γὰρ φρονοῦντά σ' εὖ βλέπω.

[V. 599. *μouπιβουλεύων* Dind.]

V. 603. ἦ με is restored from Lb. Vulg. ἦ με.

sentiment expressed in these two lines, which at first sight seem contradictory, (since, if right is not known except after a long time, the wrong may be hidden for a long time also,) that we must remember that the meaning is this: many things happen in daily life, in which bad men show their real dispositions, but few from which any one is certainly proved to be good, because goodness is displayed, for the most part, in abstinence from doing wrong, rather than in positive action.

V. 597. *καλῶς — πεσεῖν*] He has spoken well to one who takes heed lest he fall, i. e. he who takes care lest he fall, will diligently consider what has been said. For *πεσεῖν* Elmsley compares El. 398: *ἐξ ἀβουλίας πεσεῖν*, and 429: *μηδ' ἀβουλίᾳ πεσεῖν*.

V. 598. Schol.: ὁ γὰρ ταχὺ βουλευόμενος καὶ μὴ πολλὰς βασανίζων τὴν γνώμην σφάλλεται. πρὸς δ' ὁ Οἰδίπους φησὶν, ὅτι πρὸς τὰς ταχείας ἐπιβουλὰς δεῖ ταχεῖαν καὶ τὴν ἄμυναν εἶναι.

V. 599 sq. *ταχύς τις — χωρῇ*] One would have expected *ταχὺ τι χωρῇ*, but see my note on Philoct. 1062. On the pronoun *τις* joined with a masculine adjective Passow has treated fully in his lexicon s. v.

V. 602. *τὰμὰ*] Scil. *τὰ βουλευματα*, as is evident from vs. 600. *ἡμαρτημένα*, unavailing.

V. 605. *οἷόν ἐστι τὸ φθονεῖν*] This is well explained by a gloss in B.: *οἷός ἐστιν ὁ ἔμος πρὸς σέ φθόνος*, as soon as you can show what ground of jealousy I have towards you. BRUNCK.

V. 607—611. Jacobs rightly observes that these short and some-

ΟΙΔΙΠΟΤΣ.

τὸ γοῦν ἐμόν.

ΚΡΕΩΝ.

ἀλλ' ἐξ ἴσου δεῖ καμόν.

ΟΙΔΙΠΟΤΣ.

ἀλλ' ἔφυνς κακός.

ΚΡΕΩΝ.

εἰ δὲ ξυνίης μηδέν;

ΟΙΔΙΠΟΤΣ.

ἀρκτέον γ' ὅμως.

ΚΡΕΩΝ.

610 οὔτοι κακῶς γ' ἄρχοντος.

ΟΙΔΙΠΟΤΣ.

ὦ πόλις, πόλις.

ΚΡΕΩΝ.

κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ.

630

ΧΟΡΟΣ.

παύσασθ', ἄνακτες· καιρίαν δ' ὑμῖν ὀρῶ
 τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ' ἧς
 τὸ νῦν παρῆστος νεῖκος εὖ θέσθαι χρεῶν.

what obscure sentences indicate the gradual rising of anger in the disputants.

V. 607. τὸ γοῦν ἐμόν] Scil. εὖ φρονῶ, i. e. I understand my own business at all events. By which Oedipus means that he understands what will conduce to his own welfare.

V. 609. Schol.: μηδέ γ' ὦν ὑπονοεῖς — ἀρκτέον γ' ὅμως· ἀλλὰ χρη βασιλεύειν. rather βασιλεύεσθαι, as remarked by Dindorf. ἀρκτέον being here used in a passive sense, as is frequently the case with the verbal adjective ἡσσητέον but rarely with any other. — From the reply of Creon it is plain that Oedipus is meant to say:

still subjects must submit to be governed. To which Creon answers: not when the sovereign power is unjustly exercised.

V. 610 sqq. ὦ πόλις, πόλις] When Oedipus, on being called by Creon a bad king, calls upon the city, which he is conscious of having governed well, to avenge the insult offered him, Creon replies that the citizens will support himself also, and avenge the insult he has received from Oedipus.

V. 614. εὖ θέσθαι] Cf. El. 1434: βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα, νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὥς πάλιν.

ΙΟΚΑΣΤΗ.

- 615 Τί τήν ἄβουλον, ᾧ ταλαίπωροι, στάσιν
γλώσσης ἐπήρασθ', οὐδ' ἐπαισχύνεσθε, γῆς 635
οὔτω νοσοῦσης, ἴδια κινουῦντες κακά;
οὐκ εἰ σύ τ' οἶκους, σύ τε, Κρέων, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;

ΚΡΕΩΝ.

- 620 ὅμαιμε, δεινὰ μ' Οἰδίπους ὁ σὸς πόσις
δράσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640
ἣ γῆς ἀπῶσαι πατρὶδος, ἣ κτεῖναι λαβῶν.

ΟΙΔΙΠΟΤΣ.

ξύμφημι· δρωῶντα γάρ νιν, ᾧ γύναι, κακῶς
εἴληφα τοῦμὸν σῶμα σὺν τέχνῃ κακῇ.

ΚΡΕΩΝ.

- 625 μὴ νυν ὀναλίμην, ἀλλ' ἀραῖος, εἰ σέ τι
δέδρακ', ὀλοίμην, ὣν ἐπαιτιᾷ με δρᾶν. 645

V. 616. ἐπήρασθ' I have adopted with Elmsley from the best MSS. instead of ἐπήρατ'. The same critic compares Demosth. de Cor. p. 302 ed. Reisk.: ταύτην τήν φωνήν ἐκείνος ἀφῆκε δι' ἐμέ, πολλοὺς καὶ θρασεῖς τὰ πρὸ τούτων ἐπαιρούμενος λόγους.

[V. 621. Θάτερον δυοῖν κακοῖν Dind.]

V. 625. μὴ νυν is my own conjecture. MSS. μὴ νῦν. See note on Ant. 699.

V. 615 sqq. στάσιν γλώσσης] λύπην εἰς μέγα νομίσετε. Doederlein justly remarks that ἄλγος is to be construed in connection with εἰς μέγα, and not with τὸ μηδὲν. See my note on Aj. 1203.

V. 617. Schol.: ἴδια κινουῦντες κακά· φιλονεικοῦντες.

V. 618 sq. οὐκ εἰ σύ τ' — καὶ μὴ — οἴσετε;] This is no uncommon conjunction of the particles οὐ and μὴ, in an interrogative sentence, where οὐ denotes a command to do, and μὴ commands something not to be done. So Aj. 75: οὐ σὶγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; Trach. 1183: οὐ θᾶσσον οἴσεις, μηδ' ἀπιστήσεις ἐμοί; Eurip. Hippol. 498: ὦ δεινὰ λέξας, οὐχὶ συγκλείσεις στόμα, καὶ μὴ μεθήσεις ἀνθις αἰσχίστους λόγους; Helen. 437: οὐκ ἀπαλλάξει δόμων, καὶ μὴ πρὸς ἀνελίοισιν ἐστηκώς πύλαις ὄχλον παρέξεις δεσποταῖς.

V. 619. Schol. rec.: τὸ μηδὲν ἄλγος· καὶ μὴ τήν οὐδαμινῇν

V. 621. Schol.: ἀποκρίνας· ἐν τῶν δύο ποιήσας. For the synizesis in δυοῖν see Herm. Elem. doct. metr. p. 53., who compares with this passage the anonymous poem of the Phoenix v. 28: duodecies undis irrigat omne nemus.

V. 624. τοῦμὸν σῶμα] i. e. μέ. Cf. Eur. Alc. 647: οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ, i. e. ἐμὸς πατήρ, where I have adduced other examples from the Heraclidae. BRUNCK. Compare also Oed. C. 355. El. 1233. 1333.

V. 625 sq. Suidas: ἀραῖος· ἀρᾷ ὑποκείμενος. See v. 1267.

V. 625 sq. ἀραῖος — δρᾶν] For this collocation of words com-

ΙΟΚΑΣΤΗ.

ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
 μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεις θεῶν,
 ἔπειτα καμέ, τοὺςδε θ', οἳ πάρεσσί σοι.

ΧΟΡΟΣ.

(στροφὴ α').

630 πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι. 650

ΟΙΔΙΠΟΤΣ.

τί σοι θέλεις δῆτ' εἰκάθω;

ΧΟΡΟΣ.

τὸν οὔτε πρὶν νήπιον, νῦν τ' ἐν ὄρκῳ μέγαν καταί-
 δεσαι.

ΟΙΔΙΠΟΤΣ.

οἷσθ' οὖν ἂ χροήσεις; 655

ΧΟΡΟΣ.

οἶδα.

ΟΙΔΙΠΟΤΣ.

φράζε δὴ, τί φῆς.

ΧΟΡΟΣ.

635 τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτίᾳ
 σὺν ἀφανεί λόγῳ σ' ἄτιμον βαλεῖν.

V. 636. I have added the pronoun σ' after λόγῳ from Hermann's conjecture.

pare the examples adduced in my note on Oed. C. 1223.

V. 630. πιθοῦ θελήσας φρονήσας τ'] Brunck: obey willingly and wisely. Cf. Aj. 371: ὕπεινε καὶ φρόνησον εὖ. Philoct. 1343: συγχώρει θέλων. Schol.: οἶον, μὴ τῇ ὁρῇ εἶκων, ἀλλὰ τὰ δέοντα διασκεψάμενος, καλῶς τὸ θελήσας. πολλάκις γὰρ ἐπὶ ταῖς ὁραῖς μεταγνῶναι τις ὀφείλων, αἰδοῦμενος ἐμμένει τοῖς ἀμαρτήμασιν.

V. 632. ἐν ὄρκῳ μέγαν] i. e. μέγαν ὄρκῳ, ἐν ᾧ ἐστί. Cf. note on vs. 17. On the reverence paid to an oath Brunck compares Eur. Hipp. 1047.

V. 634. φράζε δὴ, τί φῆς] Say then, what you mean.

Aj. 794: ὥστε μ' ὠδίνειν, τί φῆς. Erf. Schaeef. compares Xen. An. II, 1, 15: σὺ δ' ἡμῖν εἰπέ, τί λέγεις.

V. 635. τὸν ἐναγῇ] i. e. ἐξωλειαν ἑαυτῷ ἐπαρώμενον. An explanation of this passage may be found by a comparison of Aeschines in Ctesiph. p. 502. Ἐναγῆς and ἀραῖς ἐνοχος are joined ibid. p. 512. 515. Erf. Rightly; for the Chorus here refers to the words of Creon himself above, vs. 625. ἀραῖος ὀλοῖμην, εἰ etc.

Ibid. ἐν αἰτίᾳ] This must be joined with βαλεῖν, ἐν αἰτίᾳ βαλεῖν meaning to accuse of

ΟΙΔΙΠΟΤΣ.

εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῆς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆςδε γῆς.

ΧΟΡΟΣ.

(στροφὴ β'.)

οὐ τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον 660
640 ἐπεὶ ἄθεος, ἄφίλος, ὃ τι πύματον
ὀλοῖμαν, φρόνησιν εἰ τάνδ' ἔχω.
ἀλλὰ μοι δυσμόρῳ γὰ φθίνουσα 665
τρύχει ψυχάν, τὰδ' εἰ κακοῖς κακὰ
645 προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.

V. 637. εὖ νυν I have on my own authority written for εὐ νῦν. Compare the critical note on vs. 625.

[V. 639. Ἄλιον begins the next line in Dind.]

V. 643. It is evident from the metre of the antistrophic verse that there is some latent error in the words ἀλλὰ μοι — ψυχάν. But it is by no means clear to me what the poet did write. [Dindorf reads φθινῆς for φθίνουσα.]

V. 644. I have omitted the copula καὶ usually placed before τὰδ', although I am still in doubt as to the correctness of the passage.

a fault or crime. So Trach. 940: ὡς νιν ματαίως αἰτία βάλοι κακῇ. Plato p. 1287. F: μηδέποτε βαλεῖν ἐν αἰτία τὸν δεικνύντα. PhiloJud. Vol. I p. 545: οὐ πᾶσαν κάκωσιν ἐν αἰτία τίθεμαι. Musgr. σὺν ἀφανεῖ λόγῳ ἐν αἰτία βαλεῖν means therefore exactly the same as expressed above by Creon v. 608 (589): γνώμη δ' ἀδήλω μή με — αἰτιῶ. The editors aptly compare Antiphon p. 136 (733 Reisk. 59 Bekk.): ἐγὼ μὲν γάρ σοι φανεράν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ δέ με ἐν ἀφανεῖ λόγῳ ζητεῖς ἀπολέσαι.

V. 637. Schol.: εὖ νυν ἐπίστω γίνωσκε, ὅτι τούτῳ συνηγορῶν ἐμὲ ἀδικεῖς. οὐδὲν γὰρ ἄλλο ἢ ὄλεθρον μοι ἐπάγεις, εἰ παρόψομαι τὸν ἐπιβεβουλευκότα.

V. 639. οὐ τὸν] i. e. οὐ μὰ τὸν etc. Μὰ is very often thus suppressed, as infr. 1088 (1059). Antig. 758. El. 1063. Eur. Ion 888. Br. Schol.: ἐπὶ ὄρκῳ καταπέφυγεν, ἐξ οὗ μάλιστα ἐδόκει πείσαι τὸν βασιλέα. ἥλιον δὲ

ἄμυνσιν ὅτι πάντα ἐωρακὼς συνήδει τὸ πᾶν.

V. 640. ἄθεος] See note vs. 249. — Schol. cod. Lips.: ὃ τι πύματον ὀλοῖμαν φθαρεῖν ὅπερ ἐσχάτον, ἦγον ἀπώλειαν ἥτις ἐσχάτη· τουτέστι φθαρεῖν ἐσχάτην ἀπώλειαν.

V. 642 sqq. As the passage now stands the Chorus is made to say: the calamity which befalls the city overwhelms my soul with grief, if to the evils already incurred are added these fresh ones on your account. I am however inclined to think that the passage needs correction.

V. 645. προσάψει] The verb has a neuter signification in this passage, as συνάπτειν in Aesch. Pers. 883. Eur. Hipp. 187. Eur. Elmsley however correctly maintains that προσάψει is active. It depends upon γὰ in vs. 642. An anonymous scholar quoted by Burges rightly renders it addita habeat. Eurip. Herc. F. 1210:

ΟΙΔΙΠΟΥΣ.

ὅδ' οὖν ἵτω, κεί χροή με παντελῶς θανεῖν,
 ἢ γῆς ἄτιμον τῆςδ' ἀπωσθῆναι βίᾱ. 670
 τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα
 ἐλεινόν· οὗτος δ', ἐνθ' ἂν ἦ, στυγῆσεται.

ΚΡΕΩΝ.

650 στυγνὸς μὲν εἶκων δῆλος εἶ, βαρὺς δ', ὅταν
 θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
 αὐταῖς δικαίως εἰσὶν ἄλγιστα φέρειν. 675

ΟΙΔΙΠΟΥΣ.

οὔκουν μ' ἑάσεις, κἀκτὸς εἶ;

ΚΡΕΩΝ.

πορεῖσόμεαι,
 σοῦ μὲν τυχὼν ἀγνώτος, ἐν δὲ τοῖςδ' ἴσος.

ΧΟΡΟΣ.

(ἀντιστροφῇ α'.)

655 γύνα, τί μέλλεις κομίζειν δάμων τόνδ' ἔσω;

ΙΟΚΑΣΤΗ.

μαθοῦσά γ' ἦτις ἡ τύχη.

680

ἰὼ παῖ, κατὰσχεθε λέοντος ἄγριον
 θυμόν, ὥς βρόμον ἐπὶ φόνιον,
 ἀνόσιον ἐξάγει, κακὰ θέλων κα-
 κοῖς ξυνάψαι, τέκνον. Comp. Med.
 78. Iph. T. 487.

V. 646. ἵτω] i. e. ἀπίτω. See
 note on Philoct. 48.

V. 650. στυγνὸς — δῆλος εἶ]
 You show your hatred of me
 at the same time that you
 yield, i. e. let me go.

V. 650 sq. βαρὺς δ' — πε-
 ράσῃς] Schol.: ὅταν δὲ ἐπὶ τὸ
 πέρας ἔλθῃς τῆς ὀργῆς, τότε βα-
 ρέως οἴσεις τὸ πρᾶγμα, ὅλον με-
 τανοήσεις καὶ ἄδικα ἐνθυμηθήσῃ.
 βαρὺς here means, burdened
 with remorse. — I do not how-
 ever remember any other instance
 in which it bears this meaning.
 Brunck, following the Scholiast,
 rightly interprets the passage:
 but when your anger shall
 have cooled, you will hate
 yourself.

V. 651 sq. αἱ δὲ — φέρειν]
 But such a nature is most
 burdensome to itself, i. e.
 he who suffers himself to be so
 carried away by anger, that he
 makes some resolution of which
 he afterwards repents, creates for
 himself the greatest suffering.

V. 654. σοῦ μὲν τυχὼν ἀγνώ-
 τος] Having experienced in
 you one who knew me not.
 i. e. my real nature being un-
 known to you. ἐν δὲ τοῖςδ' ἴσος,
 but among these persons (I
 am known) such as I am. For
 the phrase τυχεῖν τινός τινος see
 at Phil. 318.

V. 655. κομίζειν δάμων τόνδ'
 ἔσω] See note on v. 231—233.
 Scholiast: ὥς κατέγνωκεν ὁ χο-
 ρὸς τοῦ Οἰδίποδος, παρακλεῖν-
 ται τῇ γυναικὶ εἰσάγειν αὐτόν.

V. 656. μαθοῦσα] We must
 understand κομιᾷ αὐτόν ἔσω from
 the foregoing verse; μαθοῦσα,

ΧΟΡΟΣ.

δόκησις ἀγνώως λόγων ἤλθε, δάπτει δὲ καὶ τὸ μὴ
"νδικον.

ΙΟΚΑΣΤΗ.

ἀμφοῖν ἀπ' αὐτοῖν;

ΧΟΡΟΣ.

ναίχι.

ΙΟΚΑΣΤΗ.

καὶ τίς ἦν λόγος;

ΧΟΡΟΣ.

660 ἄλις ἔμοιγ', ἄλις, γὰρ προπονουμένης,
φαίνεται, ἐνθ' ἔληξεν, αὐτοῦ μένειν.

685

ΟΙΔΙΠΟΥΣ.

ὄρῳς ἔν' ἦκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,
τοῦμόν παριεῖς καὶ καταμβλύνων κέαρ;

[V. 663. παρίης καὶ καταμβλύνεις κέαρ. Dind.]

when I have learned. Cf. note on Phil. 998. Schol.: πιθανῶς μετὰ τὸ διηλλάχθαι αὐτοὺς ἐπιζητεῖ τὴν αἰτίαν. ἅμα δὲ καὶ ἵνα ἀρχὴ γένηται τοῦ ἀναγνωρισμοῦ.

V. 657. δόκησις—ἤλθε] The genitive λόγων evidently depends on ἀγνώως, so that δόκησις ἀγν. λ. means a suspicion, which is certain on no point. For the use of the verb ἤλθε cf. v. 523 (504): ἀλλ' ἤλθε μὲν δὴ τοῦτο τοῦναιδος etc. Schol.: ὁ χορὸς ὑπὲρ ἀμφοτέρων ἀπολογεῖται· ὑπὲρ μὲν τοῦ Κρέοντος ὅτι ἐπ' ἀδελφίῳ ἐγκέκληται· ὑπὲρ δὲ τοῦ Οἰδίποδος, ὅτι εἰκότως ὠργισθῆ, ἐπὶ τοιούτοις διαβληθεῖς.

Ibid. Schol.: τὸ μὴ "νδικον· οἶον, τὸ μὴ ἐνδίκως θροβλούμενον, ὃ ἔστιν ἡ ψευδοῦς διαβολή, καὶ τὸ συνειδὸς ἐδωμένον ἢ. The unjust accusation of Oedipus is galling to Creon. MUSEG. Oedipus himself must have been equally galled by the charge brought against him unjustly, as the Chorus supposes, by Tiresias.

V. 659. Schol.: ἀμφοῖν ἀπ' αὐτοῖν· οἶον, ἀμφοτέρωθεν αἰτίας· ἀπορῶς αἰτιολοεῖσιν;

V 660sq. Schol.: ἄλις ἔμοιγ', ἄλις· αὐταρκές μοι φαίνεται στήσαι τὸν λόγον ἐνθα ἔληξεν· ἀντὶ τοῦ ἱκανὰ λέλεκται, καὶ αὐταρκές ἐστὶν ἀναπεπαῦσθαι τὰ τοῦ λόγου, ἐνθα ἔληξεν ἡ στάσις.

V. 662 sq. Schol.: ὄρῳς ἔν' ἦκεις, ἀγαθός· τοῦτό φησιν ὁ Οἰδίπους ἀγανακτῶν. διὰ τί πρὸς ἔτερον ἀποφύγεις, καίτοι ἀγαθὸς ὢν ἀνὴρ, καὶ οὐχ ὁμολογεῖς τὰ ληψήσαντά με τῇ Ἰοκάστη; διὰ τί οὖν οὐ συνοργίζῃ μοι, ἀλλὰ πρᾶνεις με ὑπὲρ τοῦ Κρέοντος;

V. 663 sq. τοῦμόν παριεῖς καὶ—κέαρ] I would unite τοῦμόν παριεῖς, omitting or disregarding that which was to my advantage, καὶ τὸ σὸν κέαρ κατ., weakening the affection which you ought to feel towards me, suffering it to grow listless. The following reply of the chorus seems to require some such interpretation. If κέαρ referred to Oedipus, I should understand it as meaning his anger, which he considers ought not to be softened and subdued on such an occasion, but rather inflamed

ΧΟΡΟΣ.

(ἀντιστροφή β'.)

- ἄναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἴσθι δὲ 690
 665 παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
 πεφάνθαι μ' ἄν, εἰ σε νοσφίζομαι,
 ὅς τ' ἐμὲν γὰρ φίλαν ἐν πόνοις 695
 ἀλύουσαν κατ' ὀρθὸν οὔρισας,
 670 τανῦν τ' εὐποπος, εἰ δύναιο.

ΙΟΚΑΣΤΗ.

πρὸς θεῶν δίδαξον ἅμ', ἄναξ, ὅτου ποτὲ
 μῆνιν τοσὴνδε πράγματος στήσας ἔχεις.

V. 664. ἴσθι δὲ begins the next line in Dind.

V. 670. The old MSS. read: εἰ δύναιο γένον. Triclin. εἰ δύναιο γίνον. It is certain, and admitted by Hermann, that γενοῦ is a spurious addition, taken from vs. 53. But I cannot persuade myself that the omission of that word effects a complete cure: for we decidedly require a finite verb, opposed to οὔρισας. What this verb was, I have not yet been able to discover. But for τανῦν τ' many MSS. have τανῦν δ', which might certainly be used, still I consider the common reading more simple and better adapted to the sense of the passage. [εἰ γένοιο Dind.]

with a desire to overcome the treachery of Creon. F. JACOBS.

V. 664. οὐχ ἅπαξ μόνον] Not once only, i. e. frequently.

V. 665. παραφρόνιμον] In-sane, mad; ἀπορον ἐπὶ φρόνιμα, useless for any good counsel. MUSGR.

V. 666. εἰ σε νοσφίζομαι] If I desert thee, i. e. if, as you suspect, I join with Creon against you.

V. 667. ἐν πόνοις] ἐν κακοῖς, when Thebes was troubled by the Sphinx.

V. 669. κατ' ὀρθὸν οὔρισας] Thou didst guide us by a prosperous gale, or in the right course, i. e. thou didst preserve us. The Chorus speaks of the city as of a ship guided by Oedipus. Cf. Trachin. 827: καὶ τὰδ' ὀρθῶς ξυπεδα κατουρίζει. Eur. Androm. 611, and also above v. 88. which may be compared for another reason: κατ' ὀρθὸν ἐξελθόντα.

V. 667—670. ὅς τ' — τανῦν

τῇ] The chorus here says the same thing which is differently expressed above vs. 52 sq.: ὀρνιδι γὰρ καὶ τὴν τότε αἰεὶα τύχην παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ. For the same reason which causes the finite verb to be placed in the latter member of the sentence just quoted, it is also required here, so that it's absence is unquestionably caused by an error of the copyists. On the collocation of the particles τε — τὲ I have treated at vs. 35 sqq., on the omission of the adverb παλαι, to which τανῦν is opposed, at vs. 447. The noun εὐποπος is rightly explained by the Schol. cod. Lips.: ἀγαθὸς ὁδηγός, κυβερνήτης, the poet having retained the metaphor, comparing the administration of a state with the guidance of a ship.

V. 671 sq. ὅτου — πράγμα-τος] On the genitive depending on μῆνιν see note at Philoct. 325. μῆνιν, βοήν, κρανην, ἐλπίδα ἰσάναι are phrases used by the

ΟΙΔΙΠΟΤΣ.

ἐρῶ (σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω) 700
Κρέοντος οἶά μοι βεβουλευκῶς ἔχει.

ΙΟΚΑΣΤΗ.

675 λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.

ΟΙΔΙΠΟΤΣ.

φονέα μέ φησι Λαῖον καθεστάναι.

ΙΟΚΑΣΤΗ.

αὐτὸς ξυνειδῶς, ἣ μαθὼν ἄλλου πάρα;

ΟΙΔΙΠΟΤΣ.

μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ 705
τό γ' εἰς ἑαυτὸν πᾶν ἔλευθεροῖ στόμα.

ΙΟΚΑΣΤΗ.

680 σύ νυν ἀφείς σεαυτὸν ὧν λέγεις πέρι,
ἐμοῦ πάκουσον, καὶ μάθ', οὔνεκ' ἐστὶ σοι
βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710

[V. 678. ἐσπέμψας Dind.]

V. 680. I have ventured to write σύ νυν for σὺ νῦν. See my note on Ant. 699.

poets to signify nothing more than *μηνύειν* for *ὀργίζεσθαι*, *βοᾶν*, *ἐλπίζειν* in prose writers. Cf. Philoct. 1235. Eurip. Or. 1522. Iphig. A. 789.

V. 673 sq. ἐρῶ — — Κρέοντος οἶα — ἔχει] i. e. ἐρῶ τὰ τοῦ Κρέοντος βουλευμάτα, οἶά μοι βεβ. ἔχει. On this phrase see Herm. in Mus. Stud. Antiq. p. 156 sq. and on Vig. p. 880. also Matth. § 342, 2.

Ibid. σὲ γὰρ — σέβω] For I would rather obey you who bid me speak and explain the matter, than these people, who think that it should all be kept secret.

V. 675. εἰ σαφῶς — ἐρεῖς] If you wish truly to explain the contest, the cause of which you attribute to Creon. On the phrase *νεῖκος ἐγκαλεῖν* I have treated at Phil. 325.

V. 678. μάντιν — εἰσπέμψας] Sc. φησί, i. e. the impious

prophet, whom he has sent to me, says so, ἐπεὶ — στόμα, for as far as he himself is concerned, he keeps his discourse free, viz. from saying that I killed Laius.

V. 680. σύ νυν ἀφείς — πέρι] Properly: release yourself from those things of which you are speaking, i. e. dismiss all anxiety about what you are now speaking of.

V. 682. μαντικῆς ἔχον τέχνης] I have already remarked (at Aj. 745.) that Sophocles often uses simple verbs for compound, and joins with them the same cases as are commonly required by the compounds. Thus in this passage ἔχον appears to be used in the same sense in which the prose writers would have employed μετέχον.

V. 683. σημεῖα τῶνδε σύν-

- χρησμός γὰρ ἦλθε Λαῶ ποτ', οὐκ ἐρῶ
 685 Φοῖβον γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
 ὥς αὐτὸν ἦξοι μοῖρα πρὸς παιδὸς θανεῖν,
 ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.
 καὶ τὸν μὲν, ὥς περ γ' ἡ φάτις, ξένοι ποτὲ 715
 λησται φονεύουσ' ἐν τριπλαῖς ἀμαξίτοισι.
 690 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
 τρεῖς, καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν
 ἐξόψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
 κἀνταῦθ' Ἀπόλλων οὔτ' ἐκείνον ἤνυσεν 720
 φονέα γενέσθαι πατρὸς, οὔτε Λαῶν
 695 τὸ δεινὸν, οὐφοβεῖτο, πρὸς παιδὸς παθεῖν.
 τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
 ὧν ἐντρέπον σὺ μηδέν. ὦν γὰρ ἂν θεὸς
 χρεῖαν ἐρευνᾷ, ῥαδίως αὐτὸς φανεῖ. 725

V. 686. I have adopted ἦξοι for ἦξει from the best MSS.

V. 692. I have no doubt but Sophocles wrote ἄβατον εἰς ὄρος. [So reads Dind.]

V. 695. For παθεῖν most of the MSS. have θανεῖν, which appears to be the work of an interpreter.

τομα] Brief tokens or evidences of this matter. Cf. Ant. 446: σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ σύντομα. The poet with great skill represents Jocasta, while attempting to relieve the anxiety of Oedipus, and to show that the prophet was unworthy of credit, relating the very circumstances which tend at the same time to increase his anxiety and to show that the race of prophets is not to be despised.

V. 686. ὥς αὐτὸν etc.] Compare Oed. Col. 969: εἴ τι θέσφατον πατρὶ χρησμοῖσιν ἔκνεϊθ', ὥστε πρὸς παιδὸν θανεῖν; a similar phrase occurs in Phil. 331: ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν, whence one might suppose that ἔξοι was the true reading here. But either expression might be used.

V. 692. Schol.: ἐν τριπλαῖς ἀμαξίτοισι καλῶς τὸν τόπον προσέθηκεν, ἵνα εἰς ὑπόμνησιν ἀγάγοι τὸν Οἰδίποδα.

V. 690. παιδὸς δὲ βλάστας] Brunck considers this an accusative absolute. But why not make it depend upon διέσχον? three days did not separate his birth (from what happened afterwards), i. e. three days did not elapse from the birth of the child. MATTHIAE. See also his Gr. Gr. § 427, 3.

V. 691. καὶ νιν ἄρθρα — ποδοῖν] On καὶ see Matth. § 620, on the double accusative ibid. § 421, 5. The words ἄρθρα ποδοῖν ἐνζ. are rightly explained by the later Schol.: τὰ σφυρὰ περόνη συνάψας.

V. 692. ὄρος] i. e. Cithaeron.

V. 693 sq. ἤνυσεν — γενέσθαι Perfecit, ut esset. So Aesch. Pers. 718: στρατὸς ἤνυσεν περᾶν.

V. 697. ὦν ἐντρέπον etc.] i. e. ἀλλὰ τούτων etc. Cf. Matth. § 477, b.

V. 697 sq. ὦν γὰρ ἂν θεὸς χρεῖαν etc.] Schol. rec.: ἤγουν χρεῖαν etc.] Schol. rec.: ἤγουν χρεῖαν etc.]

ΟΙΔΙΠΟΥΣ.

οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
700 ψυχῆς πλάνημα κἀνακλίνῃσις φρενῶν.

ΙΟΚΑΣΤΗ.

ποίας μερίμνης τοῦθ' ὑποστραφείς λέγεις;

ΟΙΔΙΠΟΥΣ.

ἔδοξ' ἀκούσαι σοῦ τόδ', ὥς ὁ Λαῖος
κατασφαγείη πρὸς τριπλαῖς ἀμαξιτοῖς.

730

ΙΟΚΑΣΤΗ.

ἠυδατο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.

ΟΙΔΙΠΟΥΣ.

705 καὶ ποῦ 'σθ' ὁ χῶρος οὗτος, οὗ τόδ' ἦν πάθος;

ΙΟΚΑΣΤΗ.

Φωκίς μὲν ἡ γῆ κλήζεται· σχιστὴ δ' ὁδὸς
εἰς ταῦτ' Ἀελφῶν ἀπὸ Δαυλίας ἄγει.

ΟΙΔΙΠΟΥΣ.

καὶ τίς χρόνος τοῖςδ' ἐστὶν οὐξεληλυθώς;

735

ΙΟΚΑΣΤΗ.

σχεδὸν τι πρόσθεν ἢ σὺ τῆςδ' ἔχων χθονὸς
710 ἀρχὴν ἐφαίνου, τοῦτ' ἐκηρύχθη πόλει.

[V. 701. ὦπο στραφείς Dind.]

ἃ γὰρ ὁ θεὸς ζητῇ, πρέποντα κρῖ-
νας ζητεῖσθαι, ὁαδίως, ἡγουν εὐ-
κόλως, αὐτὸς δείξει.

V. 700. ψυχῆς πλάνημα] Wandering, error, i. e. un-
certainty; see vs. 67: φροντί-
δος πλάνοις, and Oed. C. 316:
ἀρ' ἔστιν; ἀρ' οὐκ ἔστιν; ἡ γνώμη
πλανᾷ; On the contrary ἀνα-
κλίνῃσις φρενῶν is a pertur-
bation of mind.

V. 701. ποίας μερίμνης —
λέγεις] i. e. ποία ἐστὶν ἡ με-
ριμνα, ἧς ὑποστραφείς (i. e. φρον-
τίζων) τοῦτο λέγεις; Elmsley
compares Aj. 1117: τοῦ δὲ σοῦ
ψόφον οὐκ ἂν στραφείην, on which
passage (1089 sq.) see my note.

V. 704. οὐδέ πω λήξαντ'
ἔχει] Gl. οὐπω δὲ ἔληξαν. Br.

V. 707. The place is described,
where the road leading to Daulia
joined the other road leading from
Thebes to Delphi. On Daulia see
Strabo p. 423. B.: ἐν δὲ τῇ με-
σογαίᾳ μετὰ Δελφῶν ὡς πρὸς τὴν
ἑω Δαυλὶς πολίχνηον. Pausanias
states (Phocic. p. 808) that the
place where Oedipus slew his fa-
ther was properly called σχιστὴ
ὁδός. Musgr. Comp. Ulrichs, Rei-
sen und Forschungen in Griechen-
land, pp. 147, 155, note 12. Δελ-
φῶν ἀπὸ Δαυλίας, i. e. ἀπὸ
Δελφῶν καὶ ἀπὸ Δαυλίας. So be-
low vs. 761 (734): ἀγροὺς — κατὰ
ποιμνίων νομαῖς. Cf. Matth.
§ 595, 4.

V. 708. τοῖςδ'] Since these
things happened. Cf. Matth.
§ 388. c.

ΟΙΔΙΠΟΤΣ.

ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;

ΙΟΚΑΣΤΗ.

τί δ' ἔστι σοι τοῦτ', Οἰδίπους, ἐνθύμιον;

ΟΙΔΙΠΟΤΣ.

μήπω μ' ἐρώτα. τὸν δὲ Δάϊον φύσιν
τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων. 740

ΙΟΚΑΣΤΗ.

715 μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάται πολύ.

ΟΙΔΙΠΟΤΣ.

οἴμοι τάλας· ἔοικ' ἑμαυτὸν εἰς ἀράς
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745

ΙΟΚΑΣΤΗ.

πῶς φῆς; ὁκνῶ τοι πρὸς σ' ἀποσκοποῦς', ἄναξ.

ΟΙΔΙΠΟΤΣ.

720 δεινῶς ἀθυμῶ, μὴ βλέπων ὁ μάντις ἦ·
δεῖξεις δὲ μᾶλλον, ἣν ἐν ἐξείπῃς ἔτι.

V. 714. Brunck writes τότε for ἔχων, from conjecture, which may possibly be the correct reading.

V. 711. Schol.: ὦ Ζεῦ—πέρι· ἀναμιμνήσκειται ὁ Οἰδίπους καὶ τοῦ χρόνου καὶ τοῦ τόπου, καὶ πρὸς τὸν Δία φησί, τί μοι ποιήσεις;

V. 712. ἐνθύμιον] Terriculamentum. I have copiously illustrated this signification in a note on Eur. Herc. F. 724. Musgr. Erfurdt also refers to Wagner on Aleiphr. T. II. p. 44.

V. 713. φύσιν] Gl. τὸν τοῦ σώματος ὄγκον.

V. 714. τίνα δ' ἀκμὴν ἤβης ἔχων] ἦν is commonly but I think erroneously, supposed to be understood here, as implied in the preceding φύσιν τίνα εἶχε. see critical note.

V. 715. χνοάζων — κάρα]

This is a rather unusual expression, meaning: having his head shining with it's first white hairs. Λευκανθὲς is put for λευκόν, as ἀγλαῶψ for ἀγλαός in vs. 214 (208).

V. 717 sq. ἔοικ' — προβάλλων οὐκ εἰδέναι] i. e. ἔοικα προβαλεῖν ἑμαυτὸν οὐκ εἰδώς. Cf. Matth. § 552. β.

V. 719. ὁκνῶ τοι] I fear, I tremble. ὁκνῶ is frequently used in this sense. So below v. 922 (893): ὡς νῦν ὁκνοῦμεν πάντες.

V. 720. μὴ βλέπων ὁ μάντις ἦ] This reply of Oedipus is most appropriate, as referring probably to what Tiresias had reproached him with in vs. 371 (365): τυφλὸς

ΙΟΚΑΣΤΗ.

καὶ μὴν ὀκνῶ μὲν, ἂν δ' ἔρη μαθοῦς' ἐρῶ.

ΟΙΔΙΠΟΤΣ.

πότερον ἐχώρει βαιὸς ἢ πολλοὺς ἔχων 750
ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης;

ΙΟΚΑΣΤΗ.

725 πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κῆρυξ· ἀπήνη δ' ἦγε Δάϊον μία.

ΟΙΔΙΠΟΤΣ.

αἰαῖ, τὰδ' ἤδη διαφανῇ. τίς ἦν ποτε 755
ὁ τοὺςδε λέξας τοὺς λόγους ὑμῖν, γύναι;

ΙΟΚΑΣΤΗ.

οἰκέυς τις, ὅσπερ ἔκετ' ἐκσωθεὶς μόνος.

ΟΙΔΙΠΟΤΣ.

730 ἦ καὶν δόμοισι τυγχάνει τανῦν παρών;

ΙΟΚΑΣΤΗ.

οὐ δῆτ'· ἀφ' οὗ γὰρ κείθεν ἦλθε, καὶ κράτη 760
σέ τ' εἶδ' ἔχοντα Δαῖόν τ' ὀλωλότα,
ἐξικέτευσε τῆς ἐμῆς χειρὸς θινῶν
ἀγρούς σφε πέμψαι καπλ ποιμνίων νομάς,

735 ὡς πλείστον εἴη τοῦδ' ἄποπτος ἄστεως.
κάπεμψ' ἐγὼ νιν. ἄξιός γάρ, οἷ' ἀνὴρ

V. 722. ἂν δ' is restored by Erfurdt from a very few MSS. The rest have α δ' ἂν.

V. 736. Some MSS. have ὅγ' ἀνὴρ, others ὅδ' ἀνὴρ, others ὅδε γ' ἀνὴρ. The reading which I have adopted was proposed by Her-

τά τ' ἅτα τόν τε νοῦν τά τ' ὄμ-
ματ' εἶ.

V. 723. βαιὸς] Suidas: βαιαί·
μικραί. καὶ βαιὸς ἰδίως ἀντὶ τοῦ
εἶς. Σοφοκλῆς — ἐν *Αἰχμαλωτίσι*·
ἔσπεισα βαιᾶς κύλικος ὥστε
δεύτερά. Musgrave more cor-
rectly interprets βαιός: tenuis,
i. e. with a slender retinue.

V. 724. λοχίτας] Gl. ὑπασπι-
στάς. BRUNCK.

V. 726. κῆρυξ] Among the an-
cients heralds were held sacred,
and hence kings and potentates

took them as companions on their
journeys as a protection to them-
selves. See Eustath. on Hom. II.
α, 334.

V. 732 sq. The poet with great
art represents Jocasta speaking
unconsciously of things which tend
more and more to convict Oedi-
pus of the murder.

V. 735. τοῦδ' ἄποπτος ἄστε-
ως] On the signification of the
adjective ἄποπτος see note on El.
1463. and my remarks in Review

δοῦλος, φέρειν ἦν τῆςδε καὶ μείζω χάριν.

ΟΙΔΙΠΟΥΣ.

πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν;

765

ΙΟΚΑΣΤΗ.

πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;

ΟΙΔΙΠΟΥΣ.

740 δέδοικ' ἐμαντόν, ὧ γύναι, μὴ πόλλ' ἄρα
εἰρημέν' ἦ μοι, δι' αὖ νιν εἰσιδεῖν θέλω.

ΙΟΚΑΣΤΗ.

ἀλλ' ἵξεται μὲν· ἀξία δέ που μαθεῖν
κἀγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἄναξ.

770

ΟΙΔΙΠΟΥΣ.

κού μὴ στερηθῆς γ', ἐς τοσοῦτον ἐλπιδῶν
745 ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
λέξαμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦδ' ἰών;

mann, from the Schol. οἶον τὸ αἷτημα οὐχ ὑπερέβαλε δοῦλον. Still I do not think the passage quite correct, but am not certain whether the error lies in the word οἶα, or in the reading of the MSS. ὅδε, or in the following words ἀνὴρ δοῦλος. If the last are correct we should expect καίπερ instead of οἶα. If on the other hand the poet really did write οἶα in the same sense as v. 886. ὅποια we should then expect πιστός or some such word instead of δοῦλος.

of Lobeck's Edition of the Ajax. p. 7 sqq.

V. 738. πῶς ἂν μόλοι] O that he would come! See note on Phil. 777.

V. 739. πάρεστιν] Gl. δυνάτον ἐστι τοῦτο. See Lexicon. ἐφίεσαι. gl. ἐντέλλη. BRUNCK. Cf. Matth. § 350. not.

V. 741. εἰσιδεῖν] Gl. ἰδεῖν, as εἰσορᾶν very often occurs in the sense of ὁρᾶν. See my index to Aristophanes s. v. Praepositiones. BRUNCK.

V. 743. δυσφόρως ἔχοντ'] Gl. βαρέως διακείμενα. So a little below δυσφόρως ἦγον, βαρέως, χαλεπῶς. BRUNCK. ἐν σοὶ seems to mean in your opinion, as it often does. HERM.

V. 744. στερηθῆς] Sc. τοῦ μαθεῖν. — ἐς τοσ. ἐλπ. ἐμοῦ

βεβῶτος, since I have come y to such a pitch of hope, viz. that it may be made apparent what I fear will turn out, that I am the murderer of Laius.

V. 745 sq. τῷ γὰρ ἂν καὶ μείζονι etc.] i. e. τίς γὰρ ἂν καὶ μᾶλλον ἄξιος εἴη μαθεῖν ταῦτα παρ' ἐμοῦ ἢ σύ etc. Iocasta had just before said ἀξία δέ που etc. μείζων consequently signifies more worthy, in which sense it is occasionally used also by prose writers. Cf. Demosth. c. Lept. p. 461, 15. ib. 462, 2. also de Falsa L. 419, 12.

V. 746. διὰ τύχης τοιαῦδ' ἰών] Since I have experienced such a fortune, or rather since I am in such danger. BR. Cf. Matth. § 580, c.

- ἔμοι πατήρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Ἀθωρίς. ἡγόμην δ' ἀνήρ 775
ἀστῶν μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχη
750 τοιάδ' ἐπέστη, θανυμάσαι μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
καλεῖ παρ' οἴνῳ πλαστός ὥς εἴην πατρί. 780
κἀγὼ βαρυνθεὶς τὴν μὲν οὔσαν ἡμέραν
755 μόλις κατέσχον· θάτέρα δ' ἰὼν πέλας
μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφόρος
τοῦννεδος ἦγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ' 785
ἔκνιζέ μ' αἰὲ τοῦθ'· ὑφείρπε γὰρ πολὺ.
760 λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι

[V. 752. μέθη Dind.]

X V. 748. Schol.: Φερεκύδης φησὶ Μέδουσαν εἶναι τὴν Πολύβου γυναικα, θυγατέρα δὲ Ὀρσιλοχου τοῦ ἀδελφιδού. οἱ δὲ Ἀντιοχίδα τὴν Χάλκωνος. — Ἀθωρίς· Πέλοποννησιακή. Cf. Argument. pp. 7, 8.

Ibid. Schol.: ἡγόμην· ἐτεροφώμην, ἐτύγχανον. It signifies rather, I was thought. So Antig. 34. τὸ πρᾶγμα ἄγειν ὥς παρ' οὐδέν, which the Scholiast rightly interprets, ἡγεῖσθαι. Similar phrases are ἐν τιμῇ ἄγειν, δυσφόρος ἄγειν. See on v. 756 sq.

V. 749. πρὶν — ἐπέστη] See Matth. § 522, 2.

V. 750. θανυμάσαι μὲν ἀξία] See Matth. § 535. note b.

Y V. 751. σπουδῆς — τῆς ἐμῆς οὐκ ἀξία] Not worthy of my care or attention, i. e. not worthy of the pains which I took on account of it.

V. 752. ἀνὴρ γὰρ] On the use of the particle γὰρ see Matth. § 615.

X V. 753. παρ' οἴνῳ] Inter pocula. Cf. Apollon. Rhod. 1, 458. and Valck. on Callim. p. 15. 262. Εἴη· καλεῖ με ὥς πλαστός εἴην signifies no more than καλεῖ με πλαστόν εἶναι. Cf. Matth. § 420. note 1, a. But I confess that I

find some difficulty in the words ἐν δείπνοις and παρ' οἴνῳ thus joined, since either would be sufficient by itself. And I am not certain that παρ' οἴνῳ is not the work of an interpreter, to which the genuine reading has given place.

V. 754. βαρυνθεὶς] Gl. χολωθείς. The rustic in Aristoph. Nub. 1363: κἀγὼ μόλις μὲν, ἀλλ' ὅμως ἡνεσχόμην τὸ πρῶτον· ἐπειτα δ' etc. BRUNCK.

V. 755 sq. τὴν μὲν οὔσαν ἡμέραν — κατέσχον] Neve compares Philoct. 690. πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχευ;

V. 756 sq. δυσφόρος τοῦννεδος ἦγον] i. e. ἐδυσφόρουν. Neve compares Plato Rep. VII. p. 528. C.: εἰ πόλις ὅλη ξυνεπιστατοὶ ἐντίμως ἄγουσα αὐτά. See also my note on vs. 748.

V. 758. τὰ μὲν κείνοιν ἐτερποπόμην] In Latin we should say: parentibus gaudebam, contentus eram. Cf. El. 261. On the accusative depending upon the verb τέρεσθαι see Matth. § 414.

V. 759. ὑφείρπε] Animum subierat. Libanius Vol. I. p. 784. A.: πολὺς τοιοῦτος ὑφείρπε λόγος. MUSGR. Cf. Sallust. Jug. c. 11: quod verbum in pectus Iu-

- Πυθῶδε. καὶ μ' ὁ Φοῖβος ὦν μὲν ἐκόμεν
 ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια
 καὶ δεινὰ καὶ δύστηρα προὔφηνεν, λέγων, 790
 ὥς μητρί μὲν χρεῖη με μιχθῆναι, γένος δ'
 765 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
 κἀγὼ 'πακούσας ταῦτα, τὴν Κορινθίαν
 ἄστροις τὸ λοιπὸν ἐμμετρούμενος χθόνα 795
 ἔφηνον, ἔνθα μήποτ' ὀφείμην κακῶν
 770 χρησμῶν ὀνειδέη τῶν ἐμῶν τελούμενα.

V. 763. προὔφηνεν is my own conjecture. Vulg. προὔφάνη.

gurthae altius quam quisquam ratus descendit.

V. 761. ὦν μὲν ἐκόμεν ἄτιμον ἐξέπεμψεν] i. e. ἐκείνων, ἃ ἐκόμεν, ἄτιμον ἐξ. cf. Matth. § 473, b. But as above, in vs. 306, he is said πέμπειν, who sends anyone to consult an oracle, so here *ἐκείναι* signifies to come for the purpose of consulting an oracle. Therefore ἄτιμον ἐξ. ἐκείνων, ἃ ἐκόμεν will signify: he did not give an answer upon those subjects on which I had come to consult him. So *ἀτιμάζειν* is used in Oed. C. 49: πρὸς νυν θεῶν, ὧ ξεῖνε, μὴ μ' ἀτιμάσῃς, τοιόνδ' ἀλήτην, ὃν σε προστρέπω φράσαι. Cf. Matth. § 339, 2.

V. 763. προὔφηνεν] Spoke, proclaimed. Cf. Trachin. 324: ἦτις οὐδαμὰ προὔφηνεν οὔτε μέλινον οὔτ' ἐλάσσονα. Plutarch. Demosth. c. 19: ἐν οἷς ἦ τε Πυθία δεινὰ προὔφαινε μαντεύματα καὶ χρησμός ἦδετο. Id. Camill. c. 4: λόγια προὔφαινε ἀπόρρητα. Hence πρόφαντον is used to signify that which is uttered by an oracle. Trachin. 1159: ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρός πάλα, ibid. 1163: ὥς τὸ θεῖον ἦν πρόφαντον, and πρόφανσις effatum Trachin. 662: ἐπὶ προφάνσει θηρός. see also Buttmann, Index to Demosth. in Mid. p. 184.

V. 764. Schol.: χρεῖη· δέου.

V. 765. Schol.: ἄτλητον· τὸ

μὴ δυνάμενον ὑπὸ ἀνθρώπων ὀράσθαι. It seems more right to follow Matth. § 535, c. note 1, in joining the words δηλώσοιμ' ὄραν. See note on El. 1433 sq.

V. 766. τοῦ φυτεύσαντος πατρός.] See my note on El. 334 sq.

V. 767 sq. τὴν Κορ. ἄστροις ἐμμετρούμενος χθόνα] Suidas in Ἀστρονομία — Ἀστροὶς τεκμαίρεσθαι· ἐπὶ τῶν μακρῶν καὶ ἔρημον ὁδὸν πορευομένων καὶ ἄστροις σημειομένων τὰς θέσεις τῶν πατρίδων. Musgrave observes: this is a proverbial saying used of persons who do not examine any place with their own eyes, but are satisfied with calculating its situation by astronomical observation. The best illustrations are furnished by Toup on Suid. v. *χεῖν*.

V. 769. ἔφηνον, ἔνθα etc.] Supply ἐκεῖσε after ἔφηνον. The words κακῶν χρησμῶν ὀνειδέη τῶν ἐμῶν are used in this sense: the disgraces, i. e. the disgraceful deeds which were predicted to me by the oracle, i. e. which Phoebus had foretold I should commit. For κακῶν one might have expected what the poet perhaps really wrote, κακά, but κακῶν may also be used. See on Phil. 159 sq. and 1101. On the expression *χρησμοὶ οἱ ἐμοὶ*, the oracles spoken to me, see Matth. § 466, 2.

- στείχων δ' ἰκνοῦμαι τούςδε τοὺς χώρους, ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
 καὶ σοι, γύναι, τάληθες ἔξερα. τριπλῆς 800
 ὅτ' ἦν κελεύθου τῆςδ' ὁδοιπορῶν πέλας,
 775 ἐνταῦθά μοι κῆρύξ τε ἀπὶ πωλικῆς
 ἀνῆρ ἀπῆνης ἐμβεβώς, οἶον σὺ φῆς,
 ξυνηντίαζον· καὶ ὁδοῦ μ' ὅθ' ἤγεμὼν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἤλαυνέτην. 805
 κἀγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
 780 παίω δι' ὀργῆς· καὶ μ' ὁ πρέσβυς ὡς ὀρᾷ,
 ὄχον παραστείχοντα τηρήσας μέσον
 κάρα διπλοῖς κέντροισί μου καθέικτο.
 οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810
 σκήπτρῳ τυπεῖς ἐκ τῆςδε χειρὸς ὕπτιος
 785 μέσης ἀπῆνης εὐθὺς ἐκκυλίνδεται·
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ

[V. 774. ὅτ' ἦ Dind.]

V. 781. This whole verse is so perfectly useless, that I am inclined to consider it the work of an interpreter. Doederlein proposes to read ὄχους, comparing El. 727. (where Βαρκαίους ὄχοις is used for a single chariot) in order to avoid the objection to the genitive case so far removed from the verb καθ. [ὄχους Dind.]

V. 777. ὅθ' ἤγεμὼν] And the charioteer, who is afterwards called ὁ τροχηλάτης. That the charioteer should be so called will surprise no one who recollects the expression τὸν τῆς ὁδοῦ ἤγεμόνα. For I would not compare the κώπης ἀναξ of Aeschylus. SCHÆF.

V. 778. πρὸς βίαν] i.e. βιαίως. Cf. Matth. § 591; ε.

V. 779. τὸν τροχηλάτην] Gl. τὸν ἠνίοχον. Br. The words are added κατ' ἐπεξήγησιν, in order to show more clearly who was ὁ ἐκτρέπων. So vs. 837: τὸν ἀνδρα, τὸν βοτήρα, and in a fragm. of Aristoph. in Athen. p. 161. F.: τοὺς πάλαι ποτὲ, τοὺς Πυθαγορίστὰς γενομένους. FRF. Elmsley compares Eur. Phoen. 39.

V. 780. δι' ὀργῆς] Moved with anger. Cf. Matth. § 580.

V. 780 sqq. καὶ μ' ὁ πρέσβυς — καθέικτο] And the

old man, as soon as he beheld me (sc. striking the charioteer), struck me from his chariot, observing the moment that I was passing him. HERM. On the genitive ὄχου see Matth. § 545, ζ., on καθέικτο with the accusative ibid. § 330. note.

V. 782. Schol.: κέντροισι· πληγαῖς. δις ἐπαῖσε με τοῖς κέντροις, οἷς ἐκέντροξε τοὺς ἵππους, οὐκ ἐπίσης δὲ καὶ παρ' ἐμοῦ ἔλαβεν. Neve says that we must rather understand a staff with a double point or goad. But we may also take it as a διπλῇ μάστιγι. See note on Aj. 236 sq.

V. 783. ἴσην] Gl. ἴσην δίνην ἀπέδωκεν, ἀντέτισεν. BRUNCK. Ὁρ τιμωρίαν. See L. Bos. p. 474 ed. Schæf. FRF.

V. 784. ὕπτιος] Gl. ἐπὶ τὰ μετὰφρενα.

V. 786 sq. εἰ δὲ τῷ ξένῳ —

- τούτῳ προσήκει Λαῖον τι συγγενές,
 [τίς τοῦδ' ἔστιν ἀθλιώτερος;] 815
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ;
 790 ὃν μὴ ξένων ἔξεστι μῆδ' ἀστῶν τινα
 δόμοις δέχεσθαι, μῆδ' προσφρονεῖν τινα,
 ὥθειν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν
 ἢ ῥω π' ἔμαντ' ἰδὲ τὰςδ' ἀράς ὁ προστιθείς. 820
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἔμειν
 795 χραίνω, δι' ὧν περ ὦλετ'. ἄρ' ἔφυν κακός;
 ἄρ' οὐχὶ πᾶς ἀναγνος; εἰ με χορὴ φνγεῖν,
 καὶ μοι φνγόντι μῆστι τοὺς ξιμούς ἰδεῖν,
 μῆδ' ἐμβατεύειν πατρίδος, ἢ γάμοις με δεῖ 825
 μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν.
 800 [Πόλυβον, ὃς ἐξέφυσε καὶ ἐξέθρεψέ με.]
 ἄρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἂν

V. 787. Λαῖον is Bothe's conjecture. Vulg. Λαῖω.

V. 788. Dindorf rejects this line as spurious. For ἔστιν the MSS. have ὦν ἔστ'.

V. 790. It is very strange that the most recent editors should have recalled the corrupt reading ὧ μὴ etc., contrary to the usage of the Greeks, although Erfurd had long since rightly restored the true reading ὃν μὴ etc. [τινὶ Dind.]

V. 800. I have enclosed this verse in brackets. For independently of other objections to its genuineness, the mention of the name of Polybus is here quite out of place [omitted by Dind.].

συγγενές] Schol.: τοῦ ὅπ' ἐμοῦ
 φρονεῖνθέντος εἰ ἦν τις πρὸς Λαῖον
 συγγένεια. ἢ οὕτως. εἰ δὲ οὗτος ὁ
 ξένος, ὃν ἀπέκτεινα, Λαῖός ἔστιν.
 οὐπω γὰρ οἶδεν, εἰ αὐτός ἔστιν.

V. 792 sq. καὶ τὰδ' — προσ-
 τιθείς] Triclinius remarks
 correctly: τὸ τὰδε καὶ τὰςδ'
 ἀράς ταυτὸν ἔστιν. αἱ γὰρ ἀραί,
 ἃς ἠράσατο τῷ Λαῖον φονεῖ, οὐκ
 ἄλλο τι ἦσαν, ἢ μὴ προσδέχεσθαι
 αὐτὸν τοὺς πολίτας, μῆδ' προσ-
 φρονεῖν. The pronoun τὰδε is
 here explained by Sophocles by
 the substantive τὰςδ' ἀράς in the
 same manner as in Homer, Il. i,
 244: ταῦτ' αἰνῶς δεῖδοικα κατὰ
 φρένα, μὴ οἱ ἀπειλὰς ἐκτελέσασσι
 θεοί, where ταῦτα is nothing more
 than τὰςδε τὰς ἀπειλὰς. See note
 on Aj. 1035 sq.

V. 794. λέχη] Gl. ἡ γονὴ τὴν γυ-
 ναῖκα. Br. See note on Philoct.
 669: τὸν πελάταν λέκτρων τῶν
 Διός. For the phrase ἐν χεροῖν
 χραίνω see note on Philoct. 60.

V. 795. ἀρα] i. e. ἄρ' οὐκ. See
 note on Aj. 269.

V. 796. πᾶς] On the use of this
 pronoun I have treated at Ant.
 770.

V. 797 sq. μῆστι—πατρίδος]
 Oedipus has as yet no suspicion
 as to who were really his parents,
 but is still under the impression
 that he is the son of Polybus and
 Merope.

V. 798. ἐμβατεύειν πατρί-
 δος] See Matth. § 379, note 2.

V. 801 sq. ἄρ' οὐκ — ἂν ὁρ-
 θοίη λόγον;] Will he not
 speak truly, who judges that

κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον;
 μὴ δῆτα, μὴ δῆτ', ὧ θεῶν ἀγνὸν σέβας,
 ἰδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
 805 βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
 κηλὶδ' ἑμαντῷ συμφορᾶς ἀφιγμένην.

ΧΟΡΟΣ.

ἡμῖν μὲν, ὦναξ, ταῦτ' ὀκνήρ'· ἕως δ' ἂν οὖν
 πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα. 835

ΟΙΔΙΠΟΤΣ.

καὶ μὴν τοσοῦτόν γ' ἔστι μοι τῆς ἐλπίδος,
 810 τὸν ἄνδρα, τὸν βοτῆρα προσμεῖναι μόνον.

ΙΟΚΑΣΤΗ.

πεφασμένον δέ, τίς ποθ' ἢ προθυμία;

ΟΙΔΙΠΟΤΣ.

ἐγὼ διδάξω σ'· ἦν γὰρ εὐρεθῇ λέγων
 σοὶ ταῦτ', ἔργω' ἂν ἐκπεφενυγολήν πάθος. 840

ΙΟΚΑΣΤΗ.

ποῖον δέ μου περισσὸν ἤκουσας λόγον;

ΟΙΔΙΠΟΤΣ.

815 ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
 ὧς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
 λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ ῥ' κτανον.

V. 802. ἂν ὀρθοίη. So Schaefer (Melett. Critt. p. 89.) first corrected. MSS. ἀνορθοίη.

these things were destined for me by a cruel deity? Ὁρθοῦν λόγον, i. e. ὀρθῶς λέγειν, to speak the truth. A similar expression occurs in Herodot. VII. 103: ὀρθοῦται ὁ λόγος, true is that which is spoken. On the double ἂν see note on vs. 334.

V. 806. κηλὶδα συμφορᾶς] Comp. Virgil Aen. 11, 97. mali labes, i. e. malum labosum, or maculosum.

V. 808. πρὸς τοῦ παρόντος] By that servant, who is mentioned at vs. 756 (729) sq.

V. 811. Schol.: φανεροῦ γενομένου καὶ ἐλθόντος τοῦ ποιμένου, τίνα ἔξεις γνώμην; Brunck quotes this gloss of the word προθυμία: πρόθεσις· θάρσος.

V. 814. περισσόν] More especially worthy of notice. Musgr. Cf. Eurip. Hippol. 437: οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγον πέπονθας.

V. 815 sq. ληστὰς—ἐννέπειν ὧς νιν κατ.] i. e. ἐννέπειν, ὧς λησταὶ νιν κατακτείνειαν. So above 780 sq. (753 sq.): καλεῖ με ὧς πλαστός εἶην πατρί.

βλέψαιμ' ἂν οὐνεκ', οὔτε τῇδ' ἂν ὕστερον.

ΟΙΔΙΠΟΤΣ.

καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφῆς.

860

ΙΟΚΑΣΤΗ.

πέμψω ταχύνας· ἀλλ' ἴωμεν ἐς δόμους.
835 οὐδὲν γὰρ ἂν πράξαιμ' ἂν ἂν οὐ σοι φίλον.

ΧΟΡΟΣ.

(στροφῇ α'.)

Εἴ μοι ξυνελή φέροντι

μοῖρα τὰν εὐσεπτον ἀγνείαν λόγων ἔργων τε πάντων,

V. 835. I have written οὐ σοι, as is rightly given by all the editors in Philoct. 1227.

[V. 837. λόγων — ἔργων τε π. ὧν ν. πρόκεινται Dind.]

Ibid. οὔτε τῇδ' ἐγὼ etc.] i.e. so little do I value these things, that I would not even turn my eyes one way or another for the sake of auguries. So Teucer, wishing to express his contempt of Menelaus, says: τοῦ δὲ σοῦ πόρον οὐκ ἂν στραφεῖην Aj. 1117. Ne manum quidem versare alicuius rei causa Cic. de Fin. V, 31, 93. Musgr. For the phrase *μαντείας* ἔνεκα see note on El. 380.

V. 833. στελοῦντα] Gl. μετακαλεσόμενον, κομιούμενον, μεταστελοῦντα. BRUNCK.

V. 835. ὧν οὐ σοι φίλον] i.e. τούτων, ἃ με πράξει οὐ σοι φίλον ἐστίν. Cf. Matth. § 473, b. On the double ἂν see at vs. 334.

V. 836—881. The Chorus, indignant at the contempt of the oracles exhibited by Jocasta, and at the same time not daring openly to reprove her boldness, first extols piety and purity of morals, then shows what evils are wont to arise from the violation of things divine, and lastly implores Iove, the most powerful deity, to prove the truth of those oracles which Jocasta despised, and which were formerly proclaimed to Laius by

Apollo, in order that the authority of this god, which was now beginning to decline may be maintained, and that the worship of the immortal gods may not become neglected. — Sophocles has therefore here placed at the end of the speech what should apparently have stood at the beginning: as he has done in the first chorus of the Antigone and elsewhere. The skill of the poet in so doing is well explained by the Schol. on Antig. 155.

V. 836. εἰ] i.e. εἴθε, utinam. Cf. Matth. § 617, 4. p. 1252. — εἴ μοι ξυνελή μοῖρα, O that fate may be with me, i. e. O that it may be destined me by fate, that etc. φέροντι i.e. ἔχοντι is an abbreviated expression for ἔχοντι ἔχειν sc. εἰς αἰεί. The Chorus believes itself to be pious, and expresses the hope that it may always remain so.

V. 837. τὰν εὐσεπτον ἀγνείαν λόγων etc.] Η εὐσεπτος ἀγνεία is venerable or holy integrity; to explain which substantive the poet has added the genitive λόγων ἔργων τε πάντων, signifying that in which this integrity ought to be made manifest.

- ὧν νόμοι πρόκεινται 865
 ὑψίποδες, οὐρανίαν
 840 δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος
 πατήρ μόνος, οὐδέ νιν
 θνατὰ φύσις ἀνέρων
 ἔτικτεν, οὐδὲ μήποτε λάθῃ κατακοιμάσῃ. 870
 845 μέγας ἐν τούτοις θεὸς, οὐδὲ γηράσκει.

(ἀντιστροφή α.)

ὕβρις φυτεύει τύραννον.

V. 838. ὧν νόμοι πρόκειν-
 ται] By νόμοι are here meant
 those natural laws, which were
 implanted by the gods in the minds
 of men, the most important and
 solemn of which is here alluded
 to: εὐσεβεῖν τὰ πρὸς θεούς. On
 these laws, which were commonly
 thought to take their origin from
 the gods themselves see Xenoph.
 Mem. IV, 4, 19. Soph. Ant. 450
 sqq. Plato Legg. VII. p. 793. A.
 B. C. Aristot. Eth. V, 15. Polit.
 III, 18. For the verb πρόκεινται
 cf. Eur. Iph. T. 1189: τὸν νόμον
 ἀνάγκη τὸν προκείμενον σέβειν.
 Antig. 481.

V. 839. ὑψίποδες] Laws seem
 to be called ὑψίποδες, i. e. ὑψί-
 βατοι, on account of their origin,
 being heaven-born, and therefore,
 as it were, soaring above the pale
 of human matters. The laws are
 here personified, as is the oracle
 above vss. 151 and 467.

V. 839 sq. Schol.: οὐρανίαν
 δι' αἰθέρα. ἀντὶ τοῦ ἐν οὐρανῷ
 τεκνθέντες. Cf. Matth. § 580, 2.

V. 840 sq. ὧν Ὀλ. πατήρ μόνος]
 The poet puts Olympus, the
 habitation of the gods, for the
 gods themselves, who are called
 πατέρες νόμων, because they
 created those laws, and gave them
 to men.

V. 841. νιν] i. e. νόμους. Cf.
 Matth. § 146.

V. 842. θνατὰ φύσις ἀνέ-
 ρων] The mortal nature of
 men, i. e. mortal men. Cf. Matth.
 § 430.

V. 844. οὐδὲ μήποτε — κα-
 τακοιμάσῃ] Nor will obli-
 vion ever lull, or bury, i. e.
 destroy. See my Syntax § 30.

V. 845. Schol.: ἐν τοῖς νόμοις
 μέγας ἐστὶν ὁ θεὸς, τουτέστι, θεία
 δύναμις καὶ μεγάλη τοῖς νόμοις
 ἔνεστιν.

V. 846. ὕβρις φυτεύει τύ-
 ραννον] The word ὕβρις is op-
 posed τῇ εὐσέπτῳ ἀγνείᾳ λόγων
 ἔργων τε πάντων, ὧν etc., so as
 to signify impiety. When this is
 said φυτεύει τύραννον, -i. e. μή-
 τηρ τυραννίδος εἶναι (cf. Aj. 174.),
 it means this: impiety is the
 mother of those who aim at
 kingdoms, i. e. they who vio-
 late the divine laws are wont to
 go to such a height of arrogance
 as to aim at sovereignty, and
 thereby labour to overthrow the
 state and subvert the liberty of
 the citizens. The connection of
 the whole passage runs thus: May
 nothing be more my care
 than to reverence and culti-
 vate the divine laws in the
 most holy manner through-
 out my life. For he who vio-
 lates them, both destroys
 the safety of his fellow ci-
 tizens by overthrowing the
 state (ὕβρις φυτ. τύραννον), and
 brings upon himself (ὕβρις, εἰ
 πολλῶν ὑπερπλ. — ποδὶ χρησίμῳ
 χρῆται), when he has arrived
 at the greatest height of
 insolence, a calamity from
 which there is no retreat.
 But in these words of the Chorus,

ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν, ἃ μὴ 'πίκαιρα
μηδὲ συμφέροντα, 875
ἀκρότατον εἰσαναβᾶς'

850 αἶπος ἀπότομον ὄρουσεν εἰς ἀνάγκαν,
ἐνθ' οὐ ποδὶ χρησίμῳ
χρῆται. τὸ καλῶς δ' ἔχον
πόλει πάλαισμα μήποτε λῦσαι θεὸν αἰτοῦμαι, 880
855 τὸν ἐγὼ οὐ λήξω ποτὲ προστάταν ἔσχον.

V. 847. μάταν, — ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα Dind.

V. 850. I have added αἶπος from the conjecture of Arndt.

V. 854 sq. MSS. θεὸν αἰτοῦμαι. θεὸν οὐ λήξω etc. [and so Dind.], the reading in the text is my own conjecture.

ὕβρις φντεῖν — χρησίμῳ χρῆται — it is evident that ὕβρις cannot be intended to signify the rashness of Jocasta in despising the oracles, nor the levity of Oedipus in assenting to her. For the aiming at sovereignty cannot apply to either. Hence it appears that Sophocles has here quitted the main subject of the piece for a time, in order to speak of the Athenian republic and the men of his own time. See my note on Aj. 158—161. And the poet has thus admirably contrived to make the Chorus, or rather the Athenian people themselves, who acted the part of chorus, give this advice to their fellow-citizens, tending to show that the safety of the republic must depend on the piety of the people and their reverent observance of the divine laws.

V. 847 sq. ὕβρις, εἰ πολλῶν — συμφέροντα] i. e. he who violates the divine laws, when he has madly filled himself with over many evil deeds (πολλῶν ὑπερπλ.), i. e. when he has perpetrated over many crimes etc. Cf. Hom. Il. o. 132: ἀναπλήσας κακὰ πολλὰ. — Μάταν or μάτην, i. e. ματαίως, is here used in the same sense as ματαίῳ below, signifying madly.

V. 849 sq. ἀκρότατον — ἀνάγκαν] The sense is this: impiety

or insolence, when it has reached its greatest height, is wont to fall into that calamity, where etc. The substantive ἀνάγκη is here used for ἀναγκαία τύχη, on which construction see my note at Aj. 477. It is doubtful whether ἀπότομον refers to αἶπος or to ἀνάγκαν.

V. 851 sq. ἐνθ' οὐ — χρῆται] * Where he uses not his foot with advantage, i. e. from which danger (ἀνάγκη) he cannot escape.

V. 852 sq. τὸ καλῶς δ' — αἰτοῦμαι] By praying that the honorable contest in support of the divine laws may never be suspended the chorus signify that they entreat Apollo, that the search for the murderer of Laius, which he had himself ordered, may be completed. Some commentators understand τὸ καλῶς ἔχον πάλαισμα as referring to the solution of the enigma by Oedipus, thereby meaning Oedipus himself, to whom the city was so greatly indebted. But I think this interpretation incorrect.

V. 854 sq. θεὸν αἰτοῦμαι, τὸν — ἔσχον] i. e. Apollo. On the article τὸν put for the relative pronoun cf. Matth. § 292, and on the signification of προστάταν see my note on El. 624.

(στροφῇ β').

- εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται,
 δίκας ἀφόβητος, οὐδὲ δαιμόνων ἔδη σέβων, 885
 860 κακά νιν ἔλοιτο μοῖρα δυσπότημον χάριν χλιδᾶς,
 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως
 καὶ τῶν ἀσέπτων ἔρξεται, 890
 ἢ τῶν ἀθίκτων ἔξεται ματάζων.
 865 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ
 θυμῷ βέλη ἔρξεται ψυχᾶς ἀμύνειν;
 εἰ γὰρ αἱ τοιαῖδε πράξεις τίμιαι, 895
 τί δεῖ με χορεύειν;

V. 860. μοῖρα = δυσπότημον χάριν χλιδᾶς Dind.]

V. 866. I have retained the reading of the MSS., although corrupt. But no emendation, which I could safely adopt, has yet suggested itself. [Dind. τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη = ἔρξεται ψυχᾶς ἀμύνειν;]

V. 856. ὑπέροπτα πορεύεται] Literally, walks insolently, i.e. bears a haughty carriage. Elmsley compares Aj. 197: ἀτάρβητα ὀρμᾶται, and Eur. Ion 717: λαιψηρά πηδᾶ.

V. 857. Schol.: δίκας ἀφόβητος· τὴν δίκην μὴ δεδοικώς. Cf. Matth. § 344. Musgrave rightly interprets ἔδη, statues, images. See my note on El. 1355 sq.

V. 860. Schol.: δυσπότημον χάριν χλιδᾶς· ἔνεκα, φησί, τῆς ἀνοσίῳ τρυφῆς καὶ ὑπερηφανίας. Δυσπότημος here signifies wicked, in which sense δύστηνος is frequently used by the tragedians. See note on Philoct. 1016.

V. 861. εἰ μὴ τὸ κέρδος — δικάως] The force of the article is this: unless he gets honestly the gain, which he does get. It was a commonly received opinion of the people, οὐδὲν ὄψμα ἢ πρᾶγμα σὺν κέρδει κακὸν εἶναι. See El. 61. Philoct. 108 sq.

V. 862. καὶ τῶν ἀσέπτων ἔρξεται] We must obviously repeat the particle μὴ, which is placed

above, so that the sense may be: and (viz. unless) he will abstain from impious deeds. Hesychius: ἄσεπτον· ἀσεβές. Σοφοκλῆς Αἰχμαλωτῖσιν.

V. 864. ἢ — ματάζων] Ἔξεται does not signify will abstain as some commentators have interpreted, but will touch. Τὰ ἀθίκτα are things inviolable, holy, and ματάζων signifies doing wickedly, or full of impiety.

V. 865 sq. τίς ἔτι ἀμύνειν] I have already observed in the critical note, that these words are extremely corrupt. The poet however in all probability meant to express what we find in the second interpretation given by the Scholiast: τίς ἂν ἀπελάσειεν αὐτοῦ τὴν τιμωρίαν, τοιαῦτα πράττων;

V. 867. αἱ τοιαῖδε πράξεις] Such as are described in vs. 856 sq.

V. 868. τί δεῖ με χορεύειν] These words are to be understood of the sacred dances at the festivals of the gods (cf. Spanheim on Callim. h. in Del. 312.), and thence of the reverence and worship of the gods themselves.

(ἀντιστροφή β').

870 οὐκ ἔτι τὸν ἄθικτον εἰμι γὰς ἐπ' ὀμφαλὸν σέβων,
οὐδ' ἐς τὸν Ἀβαῖσι ναόν, οὐδὲ τὰν Ὀλυμπίαν, 900
εἰ μὴ τάδε χειροόδεικτα πᾶσιν ἀρμόσει βροτοῖς.

875 ἅλλ' ὃ κρατύνων, εἶπερ ὄρθ' ἀκούεις,
Ζεῦ, πάντ' ἀνάσσω, μὴ λάθοι
σὲ τὰν τε σὺν ἀθάνατον αἰὲν ἀρχάν. 905

φθίνοντα γὰρ Λαῖου

θίεσφατ' ἐξαιροῦσιν ἤδη,

880 κοῦδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής·
ἔρρει δὲ τὰ θεῖα. 910

[V. 870. οὐκέτι Dind.]

[V. 874. χειροόδεικτα = πᾶσιν Dind.]

V. 878. Vulg. παλαιὰ Λαῖου or Λαῖου παλαιά. I have followed the best Mss. in omitting the adjective. [γὰρ πνύχρηστα Λαῖου Dind.]

V. 870. τὸν ἄθικτον] In my note on Eur. Ion 231. I have suggested, that this expression implies that the white stone, which stood at Delphi, and was considered the centre of the earth, according to Pausanias in Phocic. c. 16., was enclosed with a fence to keep off the multitude. Musgr. See above vs. 480 sq.

V. 871. τὸν Ἀβαῖσι ναόν] On the oracle of Apollo at Abae, a city of Phocis, Pausanias treats at some length in Phocic. c. 35. Musgr. On the dative see Matth. § 406, b. Rost § 106, 4. — τὰν Ὀλυμπίαν, much celebrated for the worship of Jove. Cf. Mela II, 3.

V. 874. τάδε] Schol.: εἰ μὴ ταῦτα τῶν χρησμών ἢ τὰ λεγθέντα ὑπὸ Ἰονάστῃς, φανερά καὶ κατὰ δὴλα γένηται. I do not see how the pronoun τάδε can refer to any thing but what the Chorus alludes to in the words immediately following, viz. the oracular response given to Laius. The sense must be as follows: unless every one acknowledges that oracle to be true. I have some doubt, however, about the word ἀρμόσει, not on account of its being used intransitively, instances of which

are given in my note on Antig. 1296, but because the intransitive signification of agreeing is scarcely suited to the sense of the passage. Nor is it quite clear whether the dative πᾶσιν βροτοῖς depends on ἀρμόσει or on χειροόδεικτα. I must therefore leave it to others to solve the difficulty. I may add, that ἀρμόσει is commonly interpreted by patebunt, or probabuntur.

V. 875 sq. εἶπερ ὄρθ' ἀκούεις — πάντ' ἀνάσσω] Since thou art rightly styled ruler of all. Cf. Matth. § 307. For the words μὴ λάθοι etc. Elmsley compares Eur. Med. 332: Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἷτιος κακῶν. On the phrase πάντα ἀνάσσειν see my review of Lobeck's Ajax, p. 86. § 4.

V. 878. Schol.: φθίνοντα γὰρ ἀντὶ τοῦ παλαιά, παρεληλυθότα.

V. 879. Schol.: ἐξαιροῦσιν ἀντὶ τοῦ ἀφανίζουσιν. τὰ γὰρ ἐπὶ Λαῖῳ θεσπισθέντα ἐφαννύζονται ὑπὸ Ἰονάστῃς καὶ παραγράφεται καὶ ψευδῇ νομίζεται. On the phrase Λαῖον θίεσφατα, oracles given to Laius, see Matth. § 342.

V. 881. ἔρρει δὲ τὰ θεῖα]

ΙΟΚΑΣΤΗ.

Χώρας ἄνακτες, δόξα μοι παρεστάθῃ
ναοὺς ἐκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
στέφῃ λαβούσῃ κάπιθυμιάματα.

885 ὑποῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄραν
λύπαισι παντοίαισιν· οὐδ', ὅποι' ἀνὴρ
ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
ἀλλ' ἔστι τοῦ λέγοντος, εἰ φόβους λέγοι.
ὅτ' οὖν παραινούς' οὐδὲν ἐς πλεόν ποιῶ,

915

890 πρὸς σ', ὃ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἶ,

The worship of the gods perishes. So Eur. Troad. 27: ἐρημία γὰρ πόλιν ὅταν λάβῃ κακὴ, νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμάσθαι θέλει.

V. 882. χώρας ἄνακτες] Eustathius p. 1425, 48 (Od. 67, 37.): παρὰ Σοφοκλεῖ γοῦν ἡ Ἰοκάστη τοὺς ἐν Θήβαις εὐγενεῖς χώρας ἄνακτας λέγει. The explanation of this appellation occurs in vs. 1223 (1199). Cf. v. 85. Oed. C. 831: ὦ γῆς ἄνακτες. Ant. 940: Θήβης οἱ κοιρανίδαι. 988: Θήβης ἄνακτες.

Ibid. δόξα μοι παρεστάθῃ] i. e. it has occurred to me. See Heindorf on Plat. Phaed. p. 9.

V. 883. ναοὺς — δαιμόνων] i. e. the sacred places in which the statues of the gods stood.

V. 883 sq. ἐν χεροῖν — λαβούσῃ] So Hom. Il. XV, 229: ἀλλὰ σὺγ' ἐν χείρεσσι λάβ' αἰγίδα θυσσανόεσσαν. ἐν χεροῖν λαβεῖν is used in the same manner as πεσεῖν ἐν κονίαις, κείσθαι εἰς ἀνάγκην, and other similar phrases.

V. 884. στέφῃ κάπιθυμιάματα] By the word στέφῃ we must not understand chaplets, but the κιάδου ἱκτίριοι, on which I have treated in my excurs. on vs. 3. The meaning of ἐπιθυμιάματα is sufficiently clear from El. 634., where Clytaemnestra, when she is about to beseech Apollo to avert from her the impending evils, says, ἔπαιρε δὴ σὺ θύμαθ' ἡ

παρούσά μοι πάγκαρπ', ἄνακτι τῷδ' ὅπως λυτηρίους εὐχὰς ἀνάσχω δειμάτων, ὧν νῦν ἔχω.

V. 885. ὑποῦ γὰρ αἶρει θυμὸν] The editors compare Apoll. Rhod. III, 368: ὑποῦ δὲ χόλω φρένες ἠερέθοντο, and Polyb. III, 82, 2: μετέωρος καὶ θυμοῦ πλήρης. On Oedipus being said αἶρειν τὸν θυμόν, where we should rather have expected αἶρεται ὁ θυμὸς τοῦ Οἰδίπου, see note on Oed. C. 149. and 1606 sq.

V. 886. Schol: οὐδ' ὅποι' ἀνὴρ ἔννους· οὐχ ὥς συνετὸς ἀνὴρ διὰ τῶν φθισάντων τὰ παρόντα γιγνώσκει. εἰ γὰρ ὁ ὑπὸ Ἀπόλλωνος δοθεὶς τῷ Λαῶφ χρησμός ἠκνύεται, δηλόν, ὅτι καὶ αὐτὸν ἔμμενέσαστο ὁ Τειρεσίας ψενδῇ ἔστιν.

V. 888. Schol.: ἀλλ' ἔστι τοῦ λέγοντος· μόνοις προσέχει τοῖς τὰ δεινὰ καὶ φοβερά ἀπαγγέλλονσιν. τῶν δὲ παραινθονύμων οὐκ ἀνέχεται. For the genitive τοῦ λέγοντος see Matth. § 315., for the pleonasm in the words λέγοντος λέγοι, see note on Philoct. 55.

V. 889. οὐδὲν ἐς πλεόν ποιῶ] Eur. Hippol. 286.: οὐδὲν εἰργασμαι πλεόν. Plato Apol. init.: πλεόν τι — ποιῆσαι ἀπολογούμενον. MUSEB.

V. 890. Schol: ἄγχιστος· πρὸ τῶν θεῶν γὰρ ἴδρυτο. See note on vs. 16. above, and on El. 624.

ἱκέτις ἀφίγμαι τοῖςδε σὺν κατέργμασιν,
ὅπως λύσιν τιν' ἡμῖν εὐαγῇ πόρης·
ὥς νῦν ὀκνοῦμεν πάντες, ἐκπεληγμένον
κεῖνον βλέποντες ὥς κυβερνήτην νεώς.

920

ΑΓΓΕΛΟΣ.

895 Ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ', ὅπου
τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου;
μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ' ὅπου.

925

ΧΟΡΟΣ.

στέγαι μὲν αἶδε, καὐτὸς ἔνδον, ὦ ξένε·

V. 891. In all the editions we find τοῖςδε σὺν κατέργμασιν on the authority of the MSS. But this reading could only be correct, if κατέργματα meant suffimenta. Some have erroneously interpreted it to mean prayers, from which the addition of the pronoun τοῖςδε might alone have deterred them. I have therefore given as an emendation τοῖςδε σὺν κατέργμασιν, i. e. τοῖςδε σὺν ἐπιθυμιάμασιν. Cf. El. 634 sq.: ἐπαιρε δὴ σὺ θύμαθ' ἢ παροῦσά μοι πάγκαρπα. Where the Schol.: πάγκαρπα ἐπίπαν ὄσπρια ἔθνον τοῖς θεοῖς. Hesychius: θύματα· σφάγια, ἀπαρχαί, ἱερεῖα, ὄργια. But κατέργματα is the same as ἀπαρχαί, which is used by Hesychius to explain the noun θύματα. So Eurip. Iph. T. 244: χέρυβας δὲ καὶ κατέργματα οὐκ ἂν φθάνοις ἂν εὐρεπῇ ποιουμένη. Plutarch. Thes. c. 22.: τὴν δὲ εἰρεσιώνην ἐκφέρουσι, κλάδον ἐλαίας ἐρίω μὲν ἀνσετεμμένον, ὥσπερ τότε τὴν ἱετηρίαν, παντοδαπῶν δὲ ἀνάπλεων καταργμάτων.

V. 891. τοῖςδε — κατέργμασιν] i. e. τοῖς ἐπιθυμιάμασιν. See the critical note.

V. 892. ὅπως — πόρης] Jacobs correctly observes that λύσιν εὐαγῇ means the alleviation of the sorrows which then troubled Oedipus, by which he might be proved innocent of that crime (ἄγος), the pollution of which he dreaded, and hence ὅπως λύσιν εὐαγῇ πόρης is used for ὅπως λύσιν ἡμῖν πόρης τοιαύτην, ὥστε εὐαγῇ τὸν Οἰδίπουν φαίνεσθαι. The same critic acutely adds that such a λύσις εὐαγῆς would seem likely to accrue from the intelligence brought from Corinth, although that intelligence turns out hereafter to be the means of proving more clearly the guilt of Oedipus. Compare Pollux, Onom. T. I, 33. p. 12 ed. Dind.: καὶ τὰ πράγματα

τὸ μὲν ἅγιον, καθαρὸν, ὅσιον, ἄγνον, εὐαγές, ἄχραντον· τὸ δὲ ἐναντίον, ἐναγές, ἐξάγιστον, δυσ-αγές, μισρόν etc.

V. 893 sq. ὥς νῦν — νεώς] Iocasta means to say: for we are all (i. e. the whole city) in a state of anxiety, since we see him stricken who was the pilot of our vessel, i. e. of the city. On the particle ὥς see Matth. § 568 sq.

V. 895 sqq. Schol.: Ἐρχεται ἄγγελος ἀπὸ Κορίνθου, ἀπαγγέλλων τὸν θάνατον Πολύβου, καὶ ἀντ' αὐτοῦ τυράννον τὸν Οἰδίποδα ἀφείδεσθαι. οὕτως δὲ ἐστὶν ὁ ἐκτεθέντα τὸν Οἰδίποδα εὐρὼν καὶ δοὺς Πολύβῳ.

V. 897. μάλιστα δ' αὐτὸν εἶπατ'] On the use of the adverb μάλιστα see note on Ant. 327.

γυνή δὲ μήτηρ ἦδε τῶν κείνου τέκνων.

ΑΓΓΕΛΟΣ.

900 ἄλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἰεὶ
γένοιτ', ἐκείνου γ' οὔσα παντελῆς δάμαρ.

930

ΙΟΚΑΣΤΗ.

αὐτῶς δὲ καὶ σύ γ', ὦ ξέν'. ἄξιός γάρ ἐστι
τῆς εὐεπείας οὐνεκ'. ἀλλὰ φράζ', ὅτου
χρηῆζων ἀφ᾽ ἔξαι χῶ τι σημῆναι θέλων.

ΑΓΓΕΛΟΣ.

905 ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.

ΙΟΚΑΣΤΗ.

τὰ ποῖα ταῦτα; πρὸς τίνος δ' ἀφιγμένος;

935

ΑΓΓΕΛΟΣ.

ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχ' ἂν
ἦδοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως.

ΙΟΚΑΣΤΗ.

τί δ' ἔστι, ποῖαν δύναμιν ὧδ' ἔχει διπλῆν;

ΑΓΓΕΛΟΣ.

910 τύραννον αὐτὸν οὐπιχώριοι χθονὸς

[V. 906. παρὰ τίνος δ' Dind.]

V. 907. I have written τάχ' ἂν from Brunck's conjecture MSS. τάχα, which is defended by some with overstrained interpretations.

V. 899. γυνή δὲ μήτηρ ἦδε] If we separate these words from those which follow they describe the true state of Jocasta. And I have no doubt but that Sophocles selected them on that account, that they might make a deeper impression on the minds of the audience. On the ambiguity of this verse see also Schol. Hermogenis p. 389. MUSGR.

V. 901. Schol.: παντελής· τοῦτο πρὸς τὸ γυνή δὲ μήτηρ ἦδε τῶν κείνου τέκνων. τοῦτο γὰρ τέλειον ἐν γάμῳ. See also Lasaulx: Zur Geschichte u. Philosophie der Ehe bei den Griechen, p. 8.

V. 902. αὐτῶς] See Matth. § 601.

V. 905. δόμοις τε καὶ πόσει τῷ σῷ] i. e. both to your family and to your husband. The particles τε — καὶ are often used in the same sense as the Latin quum — tum, the former referring to the genus, the latter to the species. So above vs. 64: ἡ δ' ἐμὴ ψυχὴ πόλιν τε καὶ με καὶ σ' ὁμοῦ στένει. The well known Homeric expression Τρώες τε καὶ Ἴκτωρ may be explained in the same way.

V. 908 sq. Schol.: ἡ δόιο μὲν· διὰ μὲν τὸ εὖ πράσσειν καὶ ἐτέρας ἀρχῆς ἀντιλαβεσθαι ἡσθήσεσθαι φησιν αὐτήν, ἀσχάλλειν δὲ διὰ τὸ ἀπιέναι Οἰδίπουν ἐπὶ τὰ οἴκεια.

V. 910. Schol.: τύραννον

τῆς Ἰσθμίας στήσουσιν, ὥς ηὐδαῖ' ἐκεῖ.

940

ΙΟΚΑΣΤΗ.

τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;

ΑΓΓΕΛΟΣ.

οὐ δῆτ', ἐπεὶ νυν θάνατος ἐν τάφοις ἔχει.

ΙΟΚΑΣΤΗ.

πῶς εἶπας; ἦ τέθνηκε Πόλυβος, ὃ γέρον;

ΑΓΓΕΛΟΣ.

915 εἰ μὴ λέγω τάληθές, ἀξιῷ θανεῖν.

ΙΟΚΑΣΤΗ.

ὃ πρόςπολ' οὐχὶ δεσπότη τάδ' ὥς τάχος

945

μολοῦσα λέξεις; ὃ θεῶν μαντεύματα,

ἔν' ἔστέ· τοῦτον Οἰδίπους πάλαι τρέμων

τὸν ἄνδρ' ἔφευγε μὴ κτάνοι, καὶ νῦν ὅδε

920 πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ' ὕπο.

ΟΙΔΙΠΟΤΣ.

ὃ φίλτατον γυναικὸς Ἰοκάστης κἄρα,

950

τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;

ΙΟΚΑΣΤΗ.

ἄκουε τὰνδρὸς τοῦδε, καὶ σκόπει κλύων,

τὰ σέμν' ἔν' ἤκει τοῦ θεοῦ μαντεύματα.

ΟΙΔΙΠΟΤΣ.

925 οὗτος δὲ τίς ποτ' ἔστί, καὶ τί μοι λέγει;

V. 918. Brunek and Erfurdt have placed a note of interrogation after ἔστέ. But this is rather an exclamation. HERM.

αὐτὸν οὐπιχώριοι· πιθανῶς ὁ ἄγγελος τὰ ἡδέα πρῶτον ἀπαγγέλλει, πρὶν εἰπεῖν τὰ περὶ θανάτου. Cf. vs. 929. with the Schol. and Eurip. El. 228: ξῆ· πρῶτα γὰρ σοι τὰ γάθ' ἀγγέλλειν θέλω.

I have pointed out the difference between πρὸς and ὑπό. On οὐδὲ see Matth. § 608. p. 1224.

V. 921. Ἰοκάστης κἄρα] See note on Antig. 1. and Matth. § 430.

V. 916. Schol.; ὃ πρόςπολ'. θεοπαυνίδι κελεῖν.

V. 924. τὰ σέμν'] Spoken ironically. — ἔν' ἤκει, whither they are gone, i. e. what has

V. 918. Schol.: ἔν' ἔστέ· ὅπου ἔστέ. Cf. Matth. §. 620.

become of the oracles. See note on vs. 982.

V. 920. πρὸς τῆς τύχης] Compare note on Phil. 941 sq. where

ΙΟΚΑΣΤΗ.

ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
ὡς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.

ΟΙΔΙΠΟΥΣ.

τί φῆς, ξέν'; αὐτός μοι σὺ σημῆνας γενοῦ.

ΑΓΓΕΛΟΣ.

εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
930 εὖ ἴσθ' ἐκείνουν θανάσιμον βεβηκότα.

ΟΙΔΙΠΟΥΣ.

πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960

ΑΓΓΕΛΟΣ.

σμικρὰ παλαιὰ σώματ' εὐνάξει ῥοπή.

ΟΙΔΙΠΟΥΣ.

νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.

ΑΓΓΕΛΟΣ.

καὶ τῷ μακροῦ γε συμμετρούμενος χρόνῳ.

ΟΙΔΙΠΟΥΣ.

935 φεῦ φεῦ, τί δῆτ' ἄν, ὧ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω 965

V. 926 sq. πατέρα — ὄντα] i. e. ἀγγελῶν, ὡς οὐκ ἔτ' ἔστιν ὁ πατήρ σου. Cf. Matth. § 569, 5. p. 1124.

V. 928. σημῆνας γενοῦ] So Aj. 588: μὴ προδοὺς ἡμᾶς γένη. Phil. 772: μὴ σαντόν θ' ἅμα καὶ, ὄντα σαντοῦ πρόςτροπον, κτείνας γένη. infra 1146 (= 1115): οὐ σιωπήσας ἔσει; Ant. 1067: ἀντιδοὺς ἔσει.

V. 929. Schol.: εἰ τοῦτο πρῶτον ἠθικῶς φησὶν ὁ ἀγγελος, ὡς οὐκ ἀπὸ τούτων θέλων ἀρξασθαι, ἀλλ' ἀπὸ τῶν ἡδέων.

V. 930. θανάσιμον βεβηκότα] This is a somewhat similar idiom to οἴχεται θανῶν in Phil. 414, and θανῶν φροῦδος ibid. 425 sq. El. 1152. We may compare our German phrase mit Tode abgehen. The gloss rightly explains θανάσιμον by νεκρὸν ὄντα.

V. 931. νόσου ξυναλλαγῇ] By the occurrence of a disease. Cf. note on vs. 34.

V. 932. σμικρὰ — ῥοπή] Seneca Oed. 787: animam senilem mollis exsolvit sopor. Erf. Jacobs appositely quotes Plat. de Rep. VIII. p. 556. E: ὡς περ σώμα νοσῶδες μικρὰς ῥοπῆς ἔξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν etc.

V. 933. ὁ τλήμων] Unhappy, i. e. whose death I lament.

V. 934. Schol.: τοῦτο ὁ ἀγγελος φησιν, ὡς παραμυθούμενος, ὅτι μακροῖων ἀπέθανε, καὶ οὐ δεῖ ἐπ' αὐτῷ ἀπολοφύρεσθαι. he died conformably to the long time (that he has lived), in plain terms, he died of old age.

V. 936. τὴν Πυθόμ. ἐστίαν] i. e. τὴν μαντικὴν Πυθοῦς ἐστίαν.

κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ
 κτανεῖν ξμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν
 κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε

940 ἄψανστος ἔρχους, εἴ τι μὴ τῶμῳ πόθῳ
 κατέφθιθ'· οὐτῶ δ' ἂν θανὼν εἴη ἔξ ἐμοῦ.
 τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
 κεῖται παρ' Ἀιδῆ Πόλυβος ἄξι' οὐδενός.

970

ΙΟΚΑΣΤΗ.

οὐκ οὖν ἐγὼ τοι ταῦτα προὔλεγον πάλαι;

ΟΙΔΙΠΟΤΣ.

945 ἡὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.

ΙΟΚΑΣΤΗ.

μὴ νῦν ἔτ' αὐτῶν μῆδ' ἐς θυμὸν βάλης.

975

ΟΙΔΙΠΟΤΣ.

καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;

ΙΟΚΑΣΤΗ.

τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης
 κρατεῖ, πρόνοια δ' ἔστιν οὐδενός σαφής;

V. 938. κτανεῖν. Dind. the future being usually employed by the poets after the verb μέλλειν.

V. 939. La', Lc, Γ' omit δη, whence Dindorf suggests that κάτωθεν may be the correct reading.

[V. 947. οὐκ ὀκνεῖν λέχος με δεῖ; Dind.]

† V. 937. ὧν ὑφηγητῶν] i. e. τὸς νυμφεύματα. On καὶ πῶς I have treated at vs. 990.
 ὄντων. Cf. Matth. § 563. not. Rost Gr. Gr. § 107—109. note 8, and § 131. note 1.

V. 939. Schol.: κεύθει· ἀντὶ τοῦ κεύθεται, κρύπτεται. See Matth. § 496, 4.

V. 940. ἄψανστος ἔρχους] Used actively, cf. Matth. § 344. p. 653. — For the following εἴ τι μὴ see ibid. § 617, c. — τῷ ἐμῷ πόθῳ, desiderio mei. Cf. id. § 466, 2.

V. 942. συλλαβὼν] Bearing away with him. So συλλαβὼν ἀρῶς Oed. C. 1384. Philoct. 577: ἐκπλεῖ σεαυτὸν συλλαβὼν. ἄξια οὐδενός signifies so that they have become valueless.

V. 947. τὸ μητρὸς λέκτρον] In the same sense vs. 951. τὰ μη-

V. 948 sq. ᾧ τὰ τῆς τύχης κρατεῖ] Brunck rightly renders: since fortune rules all human affairs, comparing Thucyd. IV, 62: τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπιπλεῖστον κρατεῖ. For it seems evident from σὺν δὲ in the beginning of v. 951 that the reference is not to Oedipus alone, as the Scholiast supposes, but to the whole human race.

V. 949. πρόνοια] Knowledge of future events. So τὰς παλαιφάτων προνοίας Trach. 823. Musgr. Brunck compares Pind. Olymp. XII, 10: σύμβολον δ' οὐπώ τις ἐπιχθονίων πιστὸν ἀμφὶ πράξιος ἔσσομένης εὖρεν θεοῖσιν.

- 950 εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.
 σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. 980
 πολλοὶ γὰρ ἤδη κὰν ὀνειράσιν βροτῶν
 μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
 παρ' οὐδέν ἐστι ῥᾶστα τὸν βίον φέρει.

ΟΙΔΙΠΟΤΣ.

- 955 καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
 εἰ μὴ 'κύρει ζωῶς ἢ τεκοῦσα· νῦν δ' ἐπεὶ 985
 ζῆ, πᾶς' ἀνάγκη, κεί καλῶς λέρεις, ὀκνεῖν.

ΙΟΚΑΣΤΗ.

καὶ μὴν μέγας γ' ὀφθαλμοὶ οἱ πατρὸς τάφοι.

ΟΙΔΙΠΟΤΣ.

μέγας, ξυνίημι· ἀλλὰ τῆς ζωῆς φόβος.

ΑΓΓΕΛΟΣ.

- 960 ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;

ΟΙΔΙΠΟΤΣ.

Μερόπης, γεραίέ, Πόλυβος ἧς ὦκει μέτα. 990

ΑΓΓΕΛΟΣ.

τί δ' ἔστ' ἐκείνης ὕμιν ἐς φόβον φέρον;

ΟΙΔΙΠΟΤΣ.

θεήλατον μάντευμα δεινὸν, ὧ ξένε.

[V. 953. ξυνηνάσθησαν. Dind.]

V. 950. εἰκῇ] Gl. ὡς ἔτυχε ἀπλῶς καὶ ἀφροντίστως, καὶ μὴ πρὸς μεν-
 τείας ὀρώντα. For the optative
 δύναιτο see Matth. § 528. not.

V. 951. ἐς τὰ μητρὸς etc.] For the force of the preposition ἐς see Matth. § 578, c.

V. 952 sq. So Hippias (Herodot. VI, 197): ἐδόκεε τῇ μητρὶ τῇ ἑω-
 του συνευνηθῆναι, and Jul. Cae-
 sar (Sueton. c. 7). See also Cicero de Div. I, 29.

V. 954. παρ' οὐδέν ἐστι] See Ant. 34: καὶ τὸ πρῶτον ἀγειν οὐχ ὡς παρ' οὐδέν. El. 1327: πό-
 τερα παρ' οὐδέν τοῦ βίου κηδεσθ' ἐτι; Other examples are given by Blomfield Aesch. Ag. gloss. 221.

V. 957. πᾶς' ἀνάγκη] See my note on Antig. 770.

V. 958. ὀφθαλμοὶ] Light i. e. comfort, alleviation, as in Eur. Andr. 407. Erf. See also Blomf. Aesch. Pers. gloss. 173.

V. 959. τῆς ζωῆς φόβος] i. e. ἡ ζωῶσα φοβεῖ με.

V. 960. ποίας — ὕπερ] On ποίος καὶ see note on Ant. 766.

V. 961. ἧς ὦκει μέτα] On this transposition of the preposi-
 tion see vs. 960, and the examples
 quoted at Trach. 90 sq.

V. 962. τί δ' ἔστ' ἐκείνης] See Matth. § 317. For the phrase ὕμιν ἐς φόβον φέρον see note on v. 498.

ΑΓΓΕΛΟΣ.

ἢ ῥήτόν, ἢ οὐ θεμιστόν ἄλλον εἶδέναι;

ΟΙΔΙΠΟΤΣ.

965 μάλιστα γ'· εἶπε γάρ με Λοξίας ποτὲ
 χοῆναι μιγῆναι μητρὶ τήμαντοῦ, τό τε 995
 πατρῶον αἷμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.
 ὧν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλα
 μακρὰν ἀπώκειτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως
 970 τὰ τῶν τεκόντων ὅμμαθ' ἥδιστον βλέπειν.

ΑΓΓΕΛΟΣ.

ἢ γὰρ τάδ' ὀκνῶν κείθεν ἦσθ' ἀπόπολις; 1000

ΟΙΔΙΠΟΤΣ.

πατρός τε χοήζων μὴ φονεὺς εἶναι, γέρον.

ΑΓΓΕΛΟΣ.

τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ,
 ἐπείπερ εὐνους ἦλθον, ἐξελυσάμην;

ΟΙΔΙΠΟΤΣ.

975 καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.

ΑΓΓΕΛΟΣ.

καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν, ὅπως, 1005
 σοῦ πρὸς δόμους ἐλθόντος, εὖ πράξαιμί τι.

V. 964. I have written θεμιστόν at the suggestion of Johnson. MSS. have by a common error, θεμιτόν. Brunck [and Dind.] ἢ οὐχὶ θεμιτόν. On the form θεμιστός see note on Trach. 800.

V. 967. πατρῶον αἷμα — ἐλεῖν] He is poetically said to take the blood of his father with his own hands instead of to slay his father;

V. 968 sq. ἡ Κόρινθος ἐξ ἐμοῦ — μακρὰν ἀπ.] The verb ἀποικεῖσθαι is used in a pregnant sense, signifying both the action of leaving a place, and seeking another residence. The sense is therefore: For this reason I formerly quitted Corinth, and sought a far-distant habitation. Observe also ἐξ ἐμοῦ, for which one would have expected ὑπ' ἐμοῦ. Cf. Rost § 112, 3, b.

V. 974. ἐξελυσάμην] After τί and τί οὖν the aorist is often used for the present, on which usage see Heind. on Plat. Protag. 460. Erf. Comp. Matth. § 503. and Rost § 116 note 4.

V. 976. Schol.: τοῦτο· διὰ τοῦτο. See my note on vs. 259. So also Plato, Protag. p. 310: ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤνω παρὰ σέ.

V. 977. Schol.: πρὸς δόμους· εἰς Κόρινθον. — σοῦ — ἐλθόντος, when you had come.

Ibid. εὖ πράξαιμί τι] So Aristoph. Pl. 341: χρηστόν τι πράττων. Pax 215: εἰ δ' αὖ τι πράξαιντ' ἀγαθόν. Eur. Herc. F.

ΟΙΔΙΠΟΤΣ.

ἀλλ' οὔ ποτ' εἴμι τοῖς φυτεύσασίν γ' ὁμοῦ.

ΑΓΓΕΛΟΣ.

ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δοῖς.

ΟΙΔΙΠΟΤΣ.

980 πῶς, ὦ γεραίε; πρὸς θεῶν, δίδασκέ με.

ΑΓΓΕΛΟΣ.

εἰ τῶνδε φεύγεις οὔνεκ' εἰς οἴκους μολεῖν.

1010

ΟΙΔΙΠΟΤΣ.

ταρβῶν γε, μή μοι Φοῖβος ἐξέλθῃ σαφής.

ΑΓΓΕΛΟΣ.

ἦ μή μίasma τῶν φυτευσάντων λάβῃς;

ΟΙΔΙΠΟΤΣ.

τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.

ΑΓΓΕΛΟΣ.

985 ἄρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;

ΟΙΔΙΠΟΤΣ.

πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν; 1015

729: προσδόκα δὲ δρῶν κακῶς κακόν τι πράξειν. In all these examples, and in numerous others *πράττειν* is used in the sense of *πάσχειν*. Br. The Oxford ed. interprets rightly: ut a te beneficii aliquid consequeretur. See Trach. 191. MUSEB.

V. 978. τοῖς φυτεύσασιν] This must be understood of the mother alone. See note on vs. 361.

V. 979. καλῶς] Valde. prorsus. So rightly Wakef. Silva crit. I. p. 161. comparing Theocrit. III, 3: τὸ καλὸν πεφιλαμένε, where Schol.: τὸ καλὸν ἀντὶ τοῦ λίαν. Cf. ibid. V. p. 53. and on Eur. Herc. F. 1019. Diodorus Sic. XIII, 108: ὅσα μὴ καλῶς ὑπὸ τοῦ πυρὸς ἐδόκει διεφθάρθαι. Id. XVIII, 9: μήπω καλῶς ἐγνωσμένης τῆς Ἀλεξάνδρου τελευτῆς. Chariton p. 156, 22: πρὶν καλῶς τὴν ναὺν καταχθῆναι. Dor-

vill. p. 691: "omnino, τελείως." SCHAEFER.

V. 981. τῶνδε οὔνεκ'] One might expect the singular number. But see note on Phil. 1326 sq.

V. 982. μή μοι Φοῖβος ἐξέλθῃ σαφής] For σαφής cf. Oed. C. 623: εἰ Ζεὺς ἔτι Ζεὺς ἡὼς Διὸς Φοῖβος σαφής. ibid. 792: ὅσῳ περ καὶ σαφαστέρων κλύω Φοῖβον τε καὶ τοῦ Ζηνός. above, vs. 390 (385): ποῦ σὺ μάντις εἰ σαφής; For the phrase σαφῇ ἐξελθεῖν compare vs. 1182 (1151): τὰ πάντ' ἂν ἐξήκοι σαφῇ. 1084 (1055): οὐκ ἂν ἐξέλθοιμ' ἔτι ποτ' ἄλλος. 953 (924): τὰ σέμν' ἴν' ἦκει etc. 1519 (1485): ἄλλα θεοῖς γ' ἐχθιστος ἦκω. From these passages we may easily learn in what sense ἦλθον is to be understood in vs. 1375 (1326).

V. 985. Schol.: ἄρ' οἶσθα, ὅτι ἀδίκως εὐλαβῆ; On the phrase

ΑΓΓΕΛΟΣ.

ὁθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.

ΟΙΔΙΠΟΤΣ.

πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;

ΑΓΓΕΛΟΣ.

οὐ μᾶλλον οὐδὲν τοῦδε τάνδρός, ἀλλ' ἴσον.

ΟΙΔΙΠΟΤΣ.

990 καὶ πῶς ὁ φύσας ἐξ ἴσον τῷ μηδενί;

ΑΓΓΕΛΟΣ.

ἀλλ' οὐ σ' ἐγείναι' οὐτ' ἐκείνος οὐτ' ἐγώ.

1020

ΟΙΔΙΠΟΤΣ.

ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;

ΑΓΓΕΛΟΣ.

δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.

ΟΙΔΙΠΟΤΣ.

καὶ ὦδ' ἀπ' ἄλλης χειρὸς ἔσπερξεν μέγα;

πρὸς δίκης, signifying with reason, see Matth. § 500, α.

V. 987. ὁθούνεκ' ἦν σοι — οὐδὲν ἐν γένει] i. e. ὅτι Πόλυβος οὐδὲν σοι (i. e. σοι οὐκ) ἐγγενής, or συγγενής ἦν. So below vs. 1430 (1396) we have τοῖς ἐν γένει for τοῖς ἐγγενέσιν, and El. 1124: ἐν δυσμενεῖα γ' οὐσα. Demosth. c. Euerg. p. 1160, 22; οὐ γὰρ ἐστὶν ἐν γένει σοι ἡ ἀνθρώπος. Cf. p. 1161, 12.

V. 989. οὐ μᾶλλον — ἴσον] No more than this man, i. e. than I, but in the same manner.

V. 990. καὶ πῶς] Καὶ is often used in interrogations with the adverbs πῶς and ποῦ and the interrogative pronoun τίς as well as with other words, not so much with the force of a copula, as to give greater emphasis to the question. So καὶ τίς El. 883: οἵμοι τέλεινα, καὶ τίνος βροτῶν λόγον τόνδ' εἰσακουσας ὥς πιστεύεις ἄγαν; ibid. 236. above v. 684. 735. 1435. Ant. 548. 1173. Oed.

C. 73. 1172. 1439. Trach. 187. 1140; καὶ ποῦ above v. 732. Oed. C. 296. Trach. 68; καὶ πῶς above v. 1019. Aj. 50. El. 1189, Oed. C. 606. Trach. 1210. Philoct. 1247.

Ibid. Schol.: τῷ μηδενί. τῷ ἡλλοτριωμένῳ καὶ μὴ οἰκείῳ. ἔτι γὰρ Πόλυβον νομίζει ἐαυτόν. The exact meaning is doubtful. For it may be either: how can he who begot me be the same as nobody, i. e. some one must have begotten me, or it may mean, how can he, who begot me be the same as he who did not. The messenger says that Polybus was not the father of Oedipus, others said that he was. The latter interpretation is the more probable and consonant with the belief of Oedipus, that he was the son of Polybus. A similar expression occurs v. 845 (818): οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς πολλοῖς ἴσος.

V. 992. παῖδά μ' ὠνομάζετο] See Matth. § 492, b.

V. 994. ἀπ' ἄλλης χειρὸς]

ΑΓΓΕΛΟΣ.

995 ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.

ΟΙΔΙΠΟΤΣ.

σὺ δ' ἐμπολήσας ἢ τυχὼν μ' αὐτῷ δίδως; 1025

ΑΓΓΕΛΟΣ.

εὐρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.

ΟΙΔΙΠΟΤΣ.

ὥδοιπόροις δὲ πρὸς τί τούσδε τοὺς τόπους;

ΑΓΓΕΛΟΣ.

ἐνταῦθ' ὄρεοις ποιμνίοις ἐπεστιάτουν.

ΟΙΔΙΠΟΤΣ.

1000 ποιμὴν γὰρ ἦσθα ἀπὲρ θητεία πλάνης;

ΑΓΓΕΛΟΣ.

σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030

ΟΙΔΙΠΟΤΣ.

τί δ' ἄλλος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;

V. 996. *τυχὼν* is Bothe's conjecture. MSS. *τεκνών*.

V. 1001. I have restored σοῦ δ' from Γ. The other MSS. σοῦ γ'.

V. 1002. No commentator has hitherto hesitated at this verse. But the tautology in the words τί ἄλλος ἴσχοντα ἐν κακοῖς is intolerable and could never have been written by Sophocles. Besides, one of the best MSS. La, has *καιροῖς* for *κακοῖς*. Hence I have no doubt but that instead of *κακοῖς* we should write *καλοῖς* or *καλῷ*, so that ἐν καλῷ may signify opportunely. So El. 384: νῦν γὰρ ἐν καλῷ φρονεῖν. Schol.: νῦν εὐκαιρόν ἐστι καλῶς φρονήσαι. See other examples at Philoct. 1132.

Supply λαβών, which occurs in the preceding verse.

V. 996. ἡ *τυχὼν*] This is used again in the same sense of happening vs. 1039 (1010): ἡ γὰρ παρ' ἄλλον μ' ἔλαβες, οὐδ' αὐτὸς *τυχὼν*;

V. 998. ὥδοιπόροις—τούςδε τοὺς τόπους] On the verb ὥδοιπορεῖν joined with a simple accusative see note on Phil. 144 sq. and Matth. § 409, 4.

V. 1000. Schol.: ἀπὲρ θητεία πλάνης; μίσθιος καὶ ἐπὶ μισθῷ πλάνης. ἐστὶ δὲ ἀρσενικόν.

V. 1001. σοῦ δ', ὦ τέκνον,

etc.] An appropriate reply to the question put by Oedipus. For when Oedipus has wondered at the former humble condition of the messenger, he admits the truth of the remark, and at the same time, in order to show that he is of some importance, adds that he was the means of saving Oedipus, a man born in the highest station in life. DINDORF.

V. 1002. Schol.: εἰπόντος τοῦ γέροντος, ὅτι σωτήρ σοι γέγονα, ὅπερ κοινὸν ἐπὶ πάντων ἐκτεθειμμένων, ἀναπνυθάνεται ὁ Οἰδίπους, ὅτι ἐν ποίῳ ἄρα κακῷ ὄντα κατὰ

X

ΑΓΓΕΛΟΣ.

ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.

ΟΙΔΙΠΟΤΣ.

οἶμοι, τί τοῦτ' ἄρχαῖον ἐννέπεις κακόν;

ΑΓΓΕΛΟΣ.

1005 λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.

ΟΙΔΙΠΟΤΣ.

δεινόν γ' ὄνειδος παργάνων ἀνειλόμην.

1035

ΑΓΓΕΛΟΣ.

ᾧστ' ὠνομάσθης ἐκ τύχης ταύτης ὃς εἶ.

ΟΙΔΙΠΟΤΣ.

ᾧ πρὸς θεῶν, πρὸς μητρὸς ἢ πατρός, φράσον.

ΑΓΓΕΛΟΣ.

οὐκ οἶδ'· ὁ δούς δὲ ταῦτ' ἐμοῦ λῶον φρονεῖ.

ΟΙΔΙΠΟΤΣ.

1010 ἦ γὰρ παρ' ἄλλον μ' ἔλαβες, οὐδ' αὐτὸς τυχών;

ΑΓΓΕΛΟΣ.

οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.

1040

τὴν ἔκθεσιν, ἵνα ἐκεῖνος εἶπῃ τὸ περὶ τῶν ποδῶν, ὅπερ ἐπιγινώσκει ἢ Ἰοκάστη. But see the critical note.

V. 1005. λύω σ' ἔχοντα — ἀκμάς] The poet has here adopted the fuller expression instead of the more brief and usual one: λύω σε διάτορον τὰ τοῖν ποδοῖν ἄρθρα.

V. 1006. δεινόν γ' — ἀνειλόμην] The crepundia (tokens) which I have received are a cause of great disgrace to me, or, as Brunk interprets: I have obtained tokens, of which I have certainly no reason to boast. He has the following note: "Σπάργανα are monuments, or tokens, as Donatus rightly explains on Ter. Eunuch. IV, 6, 15: Monumenta sunt, quae Graeci dicunt γνωρίσματα καὶ σπάργανα. On which passage see a learned note of Frid. Lindenbruch."

Ernesti Clav. Cic. observes: Crepundia, παίγνια, are playthings given to children, as necklaces, amulets, rings, rattles, and the like baubles. By these children who had been either exposed by their parents or carried off by robbers etc. were usually recognized, and hence they are styled γνωρίσματα. Brut. 9. See Salm. on Vopisc. Aurelian. c. 4. T. II. p. 321.

V. 1008. Triclinius: πρὸς μητρὸς ἢ πατρός· ἐπαθὼν τοῦτο δηλονότι, ἤγουν τὸ διατρυνθῆναι τοὺς ἀσφαγάλους. ἀσυνετον γὰρ καὶ ἀνακόλουθον πρὸς τὰ ἐπαγόμενα τὸ νομίζειν ἐρωτᾶν τὸν Οἰδίποδα, εἰ ὑπὸ τοῦ πατρὸς ἢ μητρὸς ὠνομάσθη. Neve remarks that the exclamation in v. 1006, and the reply to it in the next line are parenthetical, being evoked by the recollection of the indignity suffered by Oedipus.

V. 1011. οὐκ] The latter mem-

ΟΙΔΙΠΟΥΣ.

τίς οὗτος; ἢ κάτοισθα δηλῶσαι λόγῳ;

ΑΓΓΕΛΟΣ.

τῶν Λαῖου δήπου τις ἄνομάζετο.

ΟΙΔΙΠΟΥΣ.

ἢ τοῦ τυράννου τῆςδε γῆς πάλαι ποτέ;

ΑΓΓΕΛΟΣ.

1015 μάλιστα. τούτον τάνδρὸς οὗτος ἦν βοτῆρ.

ΟΙΔΙΠΟΥΣ.

ἢ ἅσθ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ;

1045

ΑΓΓΕΛΟΣ.

ὕμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.

ΟΙΔΙΠΟΥΣ.

ἔστιν τις ὕμῶν τῶν παρεστῶτων πέλας;

ὅστις κάτοιιδε τὸν βοτῆρ', ὃν ἐννέπει,

1020 εἴτ' οὖν ἐπ' ἀργῶν, εἴτε κἀνθάδ' εἰσιδῶν;

σημῆναθ', ὥς ὁ καιρὸς εὐροῖσθαι τάδε.

1050

ΧΟΡΟΣ.

οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀργῶν,

ὃν καμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ

ἦδ' ἂν τὰδ' οὐχ ἥμιστ' ἂν Ἰοκάστη λέγοι.

ΟΙΔΙΠΟΥΣ.

1025 γύναι, νοεῖς ἐκεῖνον, ὄντιν' ἀρτίως

μολεῖν ἐφίεμεσθα, τόν θ' οὗτος λέγει;

1055

[V. 1021. ἡύροῖσθαι. Dind.]

V. 1025 sq. There is either something wrong in these two lines,

ber of this double question contains a negative. Plato Gorg. p. 435. D.: ΣΩ. ὅστις διδάσκει ὁτιοῦν πρῶγμα, πότερον, ὃ διδάσκει, πεῖθει ἢ οὐ; ΓΟ. οὐ διδάσκει, ἀλλὰ πάντων μάλιστα πεῖθει. Theaet. p. 149. E.: ΣΩ. τῆς αὐτῆς ἢ ἄλλης οἶε τέχνης εἶναι θεραπεῖαν τε καὶ ξυγκριμίδην τῶν ἐκ γῆς καρπῶν, καὶ αὐτὸ γιγνώσκειν, εἰς ποῖαν γῆν ποῖον φυτόν τε καὶ σπέρμα καταβλητέον; ΘΕ. οὐκ, ἀλλὰ τῆς αὐτῆς. NEVE.

V. 1017. Schol.: εἰδεῖτ' ἂν· ἀντὶ τοῦ εἰδεῖν τε ἂν. See Matth. § 321, 2.

V. 1021. εὐροῖσθαι] There will be no difficulty in the perfect infinitive, if we bear in mind that the Greeks use the perfect tense not only to signify that something is now done, but that the effect of the deed is permanent. εὐροῖσθαι does not so much signify that things have been discovered, as that they are certain or known. Comp. Trachin. 1075. Demosth. in Mid. p. 586. 14.

V. 1024. On the double ἂν see at vs. 334.

V. 1025. See critical note.

ΙΟΚΑΣΤΗ.

τί δ', ὄντιν' εἶπε; μηδὲν ἐντροπῆς. τὰ δὲ
 ῥηθέντα βούλου μηδὲ μεμνησθαι μάτην.

ΟΙΔΙΠΟΥΣ.

οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
 1030 σημεῖα τοιαῦτ' οὐ φανῶ τούμουν γένος.

ΙΟΚΑΣΤΗ.

μή πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίον 1060
 κήδει, ματεύσῃς τοῦθ'. ἄλλις νοσοῦσ' ἐγώ.

ΟΙΔΙΠΟΥΣ.

θάροσει. σὺ μὲν γὰρ οὐδ' ἐὰν τρίτης ἐγὼ

or, which is more likely, a whole line has been lost through the carelessness of the transcribers. For it is plain as G. T. A. Krüger recently remarked in a letter to me, that Oedipus ought to say: madam, do you think that he whom we lately sent for (see above v. 833) and the person to whom this man alludes are the same, or different persons? I believe therefore that these last words were expressed by the poet in the lost line, and not as Krüger supposes, that Oedipus was interrupted by Jocasta before he had finished his question.

V. 1027. I have restored τί δ' with Elmsley from the best MSS. the others have τίς δ' [and so Dind.].

V. 1033. Vulg. οὐδ' ἂν ἐκ τρίτης, which destroys the metre.

V. 1027. τί δ', ὄντιν' εἶπε;] The sense is: but why (sc. do you inquire) to whom he alludes? do not trouble yourself about it. Do not even wish to remember the things he has spoken of, i. e. it is not worth inquiring who this person is of whom the messenger has spoken, and still less is it worth caring about what this messenger says that he did.

V. 1027 sq. Schol.: συνίησιν ἤδη τὸ πᾶν ἢ Ἰοκάστη, καὶ θέλει ἤδη ἐαυτὴν διαχειρίσασθαι, πρὶν ἐκπυστα γενέσθαι τὰ κακά. τοῦτο δὲ δηλοῖ διὰ τὸ ἄλλις νοσοῦσ' ἐγώ. Krüger rightly remarks that we must not infer by this expression that Jocasta is already contemplating suicide, which she would not do until she saw that Oedipus had carried the investi-

gation to such a point that the whole truth must inevitably come out. The words ἄλλις νοσοῦσ' ἐγώ merely signify: it is enough that I am miserable, i. e. it is enough that I know whose wife I have become, and that I bear the burden of all this dreadful evil; do not you also acquire further knowledge of the matter, and thereby bring destruction on yourself.

V. 1029 sq. οὐκ ἂν γένοιτο τοῦθ', ὅπως — οὐ φανῶ] I have treated on this construction at Trach. v. 455. ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται.

V. 132. ἄλλις νοσοῦσ' ἐγώ] For the omission of εἰμὶ cf. Trachin. 332: ἄλλις γὰρ ἢ παροῦσα. Philoct. 892: οὐπὶ νῆϊ γὰρ ἄλλις πόνος. For the sense of the passage see above, note v. 1027.

V. 1033. τρίτης etc.] Oedipus

μητροῦς φανῶ τρίδουλος, ἐκφανεῖ κακῇ.

ΙΟΚΑΣΤΗ.

1035 ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾷ τάδε.

ΟΙΔΙΠΟΥΣ.

οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. 1065

ΙΟΚΑΣΤΗ.

καὶ μὴν φρονοῦσά γ' εὖ τὰ λῶστά σοι λέγω.

ΟΙΔΙΠΟΥΣ.

τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.

ΙΟΚΑΣΤΗ.

ὦ δύσποτμ', εἴθε μήποτε γνοίης ὅς εἰ.

ΟΙΔΙΠΟΥΣ.

1040 ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' εἴτε πλουσίῳ χαίρειν γένει. 1070

ΙΟΚΑΣΤΗ.

ιοῦ ιοῦ, δύστηνε· τοῦτο γὰρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὐποθ' ὕστερον.

ΧΟΡΟΣ.

τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
1045 ἄξασα λύπης ἢ γυνή; δέδοιχ', ὅπως
μὴ 'κ τῆς σιωπῆς τῆςδ' ἀναβόῃξει κακά. 1075

ΟΙΔΙΠΟΥΣ.

ὅποῖα χορῆζει ξηγνύντω· τοῦμόν δ' ἐγὼ,
κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,

August. c. has οὐδ' ἐὰν ἐκ τρίτης, which I have adopted with the omission of the preposition ἐκ. [Dind. οὐδ' ἐὰν ἐγὼ 'κ τρίτης.]

means to say that even the discovery of his descent through three generations of slaves cannot in any way detract from the nobility of Jocasta.

V. 1044 sq. Schol.: ἐννοουμένη τὰ τῆς ἀναίρεσσεως αὐτῇ μὲν ἀπήλ-
λαται, ὁ δὲ Οἰδίπους περιλέλει-
πται. τὸ γὰρ αὐτοῦ πρόσωπόν ἐστι
τὸ περιπαθεῖς, περὶ ὃ πᾶσα ἡ δι-
άθεσις τοῦ δράματος. The sudden
departure of a character from the

stage is however a favorite mode with Sophocles of raising the fear of some dreadful deed. Cf. Ant. 766 sq. 1253 sq. Trachin. 813. For the construction δέδοικα, ὅπως μὴ etc. see Matth. § 520. note.

Ibid. Schol.: Οἰδίπους· ἀντι-
τοῦ ὧ Οἰδίπου. ἐστι δὲ Ἀττικόν.

V. 1048. σπέρμ' ἰδεῖν] gl.
quoted by Brunck, γένος γνώ-
ναι.

Ibid. βουλήσομαι] Erfurdt

- 1050 τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
 ἐγὼ δ' ἔμαντὸν παῖδα τῆς Τύχης νέμων 1080
 τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.
 τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
 μῆνές με μικρὸν καὶ μέγαν διώρισαν.
 1055 τοιοῦδε δ' ἐκφύς οὐκ ἂν ἐξέλθοιμ' ἔτι
 ποτ' ἄλλος, ὥστε μὴ ῥυπαρεῖν τοῦμόν γένος. 1085

ΧΟΡΟΣ.

(στροφή.)

Εἴπερ ἐγὼ μάντις εἰμὶ

[V. 1055, 6. ἐξέλθουν ποτὲ = ἄλλοις, Dind.]

thinks with Bothe that this is put instead of the present, comparing Oed. C. 1289. It is equivalent to βουλομένη μοι ἔσται, on which see vs. 1356 (1325). It is different in Aj. 681. The same critics wrongly quote Eur. Med. 262: τοσοῦτον οὐκ σὺν τυγχάνειν βουλήσομαι, ἦν μοι πόρος τις μηχανή τ' ἐξενεσθῇ. NEVE.

V. 1051. παῖδα τῆς Τύχης] Eurip. ap. Plutarch. de sollert. animal. p. 965: ὁ τῆς τύχης παῖς κληρὸς. Hor. Sat. II, 6, 49: luserat in campo: Fortunae filius. Erf. Plutarch. de Rom. fort. p. 318. C.: ἀντικρὺς οὗτος (L. Cornelius Sulla) τῇ τύχῃ μετὰ τῶν πράξεων ἑαυτὸν εἰσεποίει, βοῶν κατὰ τὸν Οἰδίποδα τὸν Σοφοκλέους· ἐγὼ δ' ἔμαντὸν παῖδα τῆς Τύχης νέμων.

V. 1053. τῆς γὰρ etc.] On the article used instead of the pronoun see Matth. § 286. p. 576. — We must not insist too much on the exact meaning of the word συγγενεῖς. Oedipus thinks his arrival at the highest state of happiness is the work both of Time and Fortune. He therefore calls Fortune his mother, the months his relatives. Coray (on Plutarch. Vit. T. 1. p. 374) conjectures by way of emendation αἱ δὲ συγγενεῖς μοῖραι. Erf. I never thought any other interpretation deserving of approval than that by which συγγενεῖς μῆνες are made to sig-

nify the months of my life, the course and continuance of my life. And so I have stated in my note on Eur. Herc. F. 1285, where συγγενῶς δύστηνος ὢν is applied to one who was perpetually unhappy. HERM.

V. 1054. διώρισαν] Gl. ἔταξαν. Br. μικρὸν καὶ μέγαν. See Schaefer on Iulian. Or. in laudem Constantii p. XXI. Erf.

V. 1055 sq. Schol.: καὶ τοιοῦτος πεφυκὸς οὐκ ὀκνήσω τὸ γένος ἐξερευνῆσαι τὸ ἡμέτερον. I agree with the Schol. as this must be what the poet intended. Still I do not see how the words οὐκ ἂν ἐξέλθοιμ' ἔτι — γένος, can signify, what we certainly should have expected, "I will not be induced to give up the inquiry into my own origin." I suspect therefore that the passage needs emendation.

V. 1057 sqq. Schol.: ὑπονοοῦσιν οἱ κατὰ τὸν χορὸν χρηστότερον τι περὶ τοῦ Οἰδίποδος, ὅτι θειοτέρου γένους τυγχάνει ἀπὸ τινος τῶν ὀρείων νυμφῶν. ποιοῦνται δὲ τὸν λόγον πρὸς τὸν Κιθαιρώνα, καὶ φασὶν, οὐκ ἔση εἰς τὴν αὔριον ἀπείρατος τοῦ ἡμᾶς αὐξεν σε, ὥς τροφὸν καὶ μητέρα τοῦ Οἰδίποδος.

V. 1057 sq. εἴπερ — ἰδρις] So El. 472: εἰ μὴ γὰρ παράφρων μάντις ἔφην καὶ γνώμας λειπομένα σοφᾶς. Schol.: ἔμπειρος κατὰ τὴν γνώμην, ὃ ἔστι συνετός. I have

- καὶ κατὰ γνώμαν ἰδρὶς, οὐ τὸν Ὀλυμπον ἀπείρων,
 1060 ὦ Κιθαιρῶν, οὐκ ἔσει τὰν αὔριον
 πανσέληνον, μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπουν 1090
 καὶ τροφὸν καὶ μητέρ' αὔξειν,
 1065 καὶ χορεύεσθαι πρὸς ἡμῶν, ὥς ἐπὶήρα φέροντα τοῖς
 ἑμοῖς τυράννοις.
 ἰήϊε Φοῖβε, σοὶ δὲ ταῦτ' ἄρ' ἐστ' εἴη. 1095

(ἀντιστροφή.)

τίς σε, τέκνον, τίς σ' ἔτικτε

[V. 1059. ἰδρὶς, = ον. Dind.]

[V. 1060. οὐκέτι τὰν ἑτέραν Dind.]

[V. 1064. ματέρ' Dind.]

great doubts as to the correctness of these words, κατὰ γνώμαν ἰδρὶς. for, adopting the interpretation of the commentators understanding according to (i. e. in proportion to) my ability, — the words κατὰ γνώμαν are utterly inappropriate. I have no doubt therefore but that the passage is corrupt.

Ibid. ἀπείρων] Hesychius: ἀπείρωνας· ἀπειράτους. Σοφοκλῆς Θυέστη. The words ἀπείρων οὐκ ἔσει, μὴ οὐ σέ αὔξειν, sc. ἡμᾶς, signify: you shall not lack honour at our hands, i. e. you shall not lack the honour with which we will receive you etc.

V. 1060 sq. αὔριον πανσέληνον] Tomorrow's full moon. For there is nothing to prevent us taking αὔριον in its proper signification with a learned writer in the Heidelberg. Jahrb. 1810. fasc. 13. p. 169, who refers for an account of the sacred rites usually celebrated at the full moon to Musgrave's note on EL. 287. ERF.

V. 1061 sq. μὴ οὐ σέ γε καὶ πατρ. — αὔξειν] The verb αὔξειν is rightly interpreted by the Scholiast, μεγαλύνειν, λέγειν. But ἡμᾶς is omitted, as it may very properly be, because the construction is immediately changed to the

passive, followed by πρὸς ἡμῶν. The copula καὶ placed before πατριώταν answers to καὶ put before χορεύεσθαι thus: μὴ οὐ σέ γε καὶ αὔξειν ἡμᾶς πατρ. etc., καὶ χορεύεσθαι πρὸς ἡμῶν. The genitive Οἰδίπουν does not depend upon πατριώταν, but upon the following substantives τροφὸν and μητέρα, and Cithaeron is styled πατριώτης τροφὸς καὶ μητὴρ Οἰδίπουν, because situated in the same territory with Thebes.

V. 1056. Schol.: χορεύεσθαι· ὕμνεισθαι, τιμᾶσθαι. The passive χορεύεσθαι is excellently illustrated by Eur. Iph. Taur. 367: ἀνλεῖται δὲ πᾶν μέλαθρον. Hel. 1449: πᾶσαν δ' ἐχρῆν γαῖαν βοᾶσθαι μακαρίαις ὕμνωδαις. ELMST. See also his note on Eur. Heracl. 402.

Ibid. ὥς ἐπὶήρα φέροντα] Hom. Il. α, 578: πατρὶ φίλῳ ἐπὶήρα φέρειν, where see Heyne. Schol.: ὥσπερ τὰ θνητῆρ' παρέρχοντα τοῖς ἑμοῖς βασιλευσίν, ἐνόμιζε γὰρ ὁ χορὸς ἀναγνωρισμὸν ὑπὲρ Οἰδίποδος γίνεσθαι.

V. 1066. Schol.: ἀναγκαίως πρὸς τὸν Απόλλωνα ἀποτείνει διὰ τὸ ἄρξαι τῶν χρησμῶν. The chorus expresses a wish that the inquiry into the parentage of Oedipus may be approved by Apollo, i. e. that Apollo will suffer the investigation to be pursued.

V. 1067 sqq. Schol.: ἄρα τις

- 1070 τῶν μακραιώνων ἄρα, Πανὸς ὄρεσσιβάταο 1100
 προςπελασθεῖς, ἢ σέ γ' εὐνάτειρά τις
 Λοξίου; τῷ γὰρ πλάκες ἀργόνομοι πᾶσαι φίλαι·
 εἴθ' ὁ Κυλλάνας ἀνάσσω, 1105
 1075 εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὄρέων, εὖρημα
 δέξατ' ἔκ του
 Νυμφᾶν Ἐλικωνίδων. αἶς πλεῖστα συμπαίξει.

ΟΙΔΙΠΟΤΣ.

Εἰ χορή τι κάμῃ μὴ ξυναλλάξαντά πω, 1110

V. 1070. ὄρεσσιβάταο. This is my own correction, already anticipated by Bothe, Vulg. ὄρεσσιβάτα. I know well the opinions of the learned on this epic form (cf. Matth. § 68, 9.), but see my remarks in the critical note on vs. 1191. ἄρα = Νύμφα ὄρεσσιβάτα πον = Πᾶνι πλαθεῖς; ἢ σύ γε καὶ γενέτας Dind.

V. 1071. I have adopted the conjecture of Arndt, ἢ σέ γ' εὐνά-
 τειρά τις. MSS. ἢ σέ γέ τις θυγάτηρ.

[V. 1075. ὄρέων σ' εὖρημα. Dind.]

προςπελασθεῖσα τοῦ Πανὸς ἢ τοῦ
 Ἀπόλλωνος; καὶ γὰρ οὗτος νό-
 μιος. See also the critical note
 on vs. 1071.

V. 1071. προςπελασθεῖς] On
 the genitive with which this verb
 is joined, see Matth. § 339. For
 the sense in which it is used, see
 note on Phil. 669. On σέ γε I have
 treated at Philoct. 1097.

V. 1072. τῷ] τούτῳ, i. e. Ἀπόλ-
 λωνι. See on v. 1053.

Ibid. Schol.: πλάκες· αἱ ἐξ-
 ῥοχαί, αἱ ἀνατάσεις τῶν ὀρέων. ἀργό-
 νομοι δέ, ἐνθα τὰ ἀργία νέμεται,
 τὰ μὴ ἡμερὰ θηρία. This ad-
 jective is used in the same sense
 in Antig. 786: ἐν τ' ἀργονόμοις
 αὐλαῖς.

V. 1074 sq. Schol.: εἴτε ὁ Ἑρ-
 μῆς, εἴτε ὁ Διόνυσος ἀπό τινος
 νυμφῆς γεννηθέντα σε ἀνεδέξατο.
 There is nothing objectionable in
 εἴτε — εἴτε after ἢ — ἢ. see note
 on Ajax 178.

Ibid. ὁ Κυλλάνας ἀνάσσω] 1115
 Mercury. Cyllene was a mountain
 in Arcadia, where Maia gave birth
 to Mercury. Virg. Aen. VIII, 138:
 vobis Mercurius pater est,
 quem candida Maia Cyllenes
 gelido conceptum vertice fu-

dit. Hence this mountain was
 itself sacred to Mercury. KUINOEL.

V. 1075. Triclinius: ὁ Βακ-
 χεῖος θεός· ἤγονν ὁ Διόνυ-
 σος. — λέγει δὲ τὸν Διόνυσον
 ναῖειν ἐπ' ἄκρων ὄρέων, ἢ διότι
 αἱ ῥάχαι αὐτοῦ, ὡς μαρτυροῦνται,
 τὰ ὄρη περιήρχοντο, ἢ ὅτι ἐν τῷ
 Κιθαιρῶνι τὸ ἱερόν ἦν αὐτοῦ.

V. 1076. συμπαίξει] The com-
 mentators quote Anacreon ap. Dion.
 Chrys. Vol. I. p. 94: ὠνάξ, ᾧ δα-
 μάλῃς Ἑρως καὶ νύμφαι κυνα-
 πιδες πορφυρέη τ' Ἀφροδίτῃ συμ-
 παῖζουσιν, ἐπιστρέφει δ' ὕψηλῶν
 κορυφᾶς ὄρέων. 1120

V. 1079 sq. Schol.: μὴ συν-
 αλλάξαντα· μὴ κοινωνήσαντα,
 τούτεστι μὴ συντηχόντα [see v.
 1099], μὴ εἰς ἀμοιβὴν καὶ ὀμι-
 λίαν ἐλθόντα. θεασάμενος δὲ ὁ
 Οἰδίπους τὸν πρεσβύτερον ἐρχόμε-
 νον, ὃν μετεπέμψατο, στοχάζεται
 μὲν εἶναι αὐτὸν ἐκ τοῦ γήρως
 καὶ τῶν ἀγόντων οἰκτιρῶν, τὴν δὲ
 ἐπιστήμην καὶ ἀκριβῆ γνώσιν τῷ
 χορῷ ἀνατίθησιν. I need scarcely
 remark that the particle καὶ does
 not refer to the observations of
 the chorus, which precede, but to
 the words of Oedipus, which fol-
 low, μὴ ξυναλλάξαντά πω, the

- 1080 *πρέσβεις, σταθμαῖσθαι, τὸν βοτῆρ' ὄρᾱν δοκῶ,*
ὄνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
γῆρα ξυνάδει τῷδε τάνδρῳ σύμμετρος·
ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
ἔγνωκ' ἑμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115
 1085 *προὔχοις τάχ' ἂν που, τὸν βοτῆρ' ἰδὼν πάρος.*

ΧΟΡΟΣ.

ἔγνωκα γὰρ, σάφ' ἴσθι. Λαῖτον γὰρ ἦν
εἶπερ τις ἄλλος πιστὸς ὥς νομεὺς ἀνῆρ.

ΟΙΔΙΠΟΤΣ.

σὲ προῶτ' ἔρωτῶ, τὸν Κορίνθιον ξένον,
ἧ τόνδε φράξεις; 1120

ΑΓΓΕΛΟΣ.

τοῦτον, ὄνπερ εἰσορᾷς.

ΟΙΔΙΠΟΤΣ.

- 1090 *οὗτος σύ, πρέσβυ, δεῦρό μοι φώνει βλέπων*
ὅς' ἂν σ' ἔρωτῶ. Λαῖτον ποτ' ἦσθα σύ;

ΘΕΡΑΠΩΝ.

ἧ δοῦλος, οὐκ ὠνητός, ἀλλ' οἴκοι τραφεῖς.

V. 1092. I have restored ἧ for ἦν with Elmsley, which is

sense being: me quoque, quamvis nondum cum eo congressus sim.

V. 1080. *πρέσβεις*] He addresses the chorus. So also Aeschylus Pers. 842: *ὑμεῖς δέ, πρέσβεις, χαίρετε*. Nor is there any difficulty in the fact of the poet immediately afterwards using the singular number, saying *σύ μου προὔχοις*. Cf. Matth. § 312, 2.

V. 1081 sq. *ἐν τε γὰρ μακρῷ γῆρα — σύμμετρος*] These words may be explained in two ways, either thus: *μακρῷ γὰρ γῆρα, ἐν ᾧ ἔστι, ξυνάδει* etc. on which see note at vs. 17, or the preposition *ἐν* may be taken in that sense, on which I have remarked at Philoct. 60. Schol. *τῷ Κορίνθίῳ ὁμηλῆς καὶ ἴσος ἐστὶ κατὰ τὴν ἡλικίαν*.

V. 1083. *ἄλλως τε*] Besides: cf. Matth. § 597. Triclinius

observes: *εἰκότως εἶπε τὸ ὥσπερ· οὐ γὰρ ἀκριβῶς εἶδεν, ἀλλ' εἰκότων ἦν*.

V. 1084 sq. Schol. *τῇ δ' ἐπιστήμῃ· τῇ γνώσει ὑπερβάλλοις, ὥς καὶ πρὶν αὐτὸν θεασάμενος*.

V. 1086. *ἔγνωκα γὰρ*] *Γάρ* must be referred to the suppressed sentence *προὔχοιμι ἂν σου τῇ ἐπιστήμῃ*.

V. 1087. *πιστὸς ὥς νομεὺς ἀνῆρ*] He was faithful in all matters in which a man of that condition can be faithful. Cf. Schaef. on Long. p. 428. HERM. See Matth. § 628, 3.

V. 1090. *δεῦρο — βλέπων*] So in Trach. 402. *οὗτος, βλέφ' ὠδς*, where see my remarks on the meaning of this phrase.

V. 1092. *ἧ δοῦλος*] The question put by Oedipus was *Λαῖτον*

ΟΙΔΙΠΟΤΣ.

ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;

ΘΕΡΑΠΩΝ.

ποιίμναις τὰ πλεῖστα τοῦ βίου ξυνειπόμην.

1125

ΟΙΔΙΠΟΤΣ.

1095 χάροις μάλιστα πρὸς τίσι ξύναυλος ὦν;

ΘΕΡΑΠΩΝ.

ἦν μὲν Κιθαίων, ἦν δὲ πρόσχωρος τόπος.

ΟΙΔΙΠΟΤΣ.

τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδὲ πον μαθών;

ΘΕΡΑΠΩΝ.

τί χρῆμα δρωῶντα; ποῖον ἄνδρα καὶ λέγεις;

ΟΙΔΙΠΟΤΣ.

τόνδ', ὅς πάρεστιν. ἢ ξυναλλάξας τί πως;

1130

ΘΕΡΑΠΩΝ.

1100 οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.

ΑΓΓΕΛΟΣ.

κοῦδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς

fully confirmed by Porphyry in Schol. Ven. on Il. ε, 533, and Schol. Ambros. on Odys. θ, 186. HERM.

V. 1099. I have written *τί πως* from La. instead of the common reading *τί πο*.

ποτ' ἦσθα σύ; to which the servant replies, not, ἦ, δοῦλος (eram, et quidem servus), but simply, servuseram; the question being, were you a servant of Laius?

Ibid. οἴκοι τραφεῖς i. e. οἰκοτροφῆς, or οἰκεὺς as above vs. 756 (729). The word οἰκοτραφῆς, which some might perhaps have expected the poet to use, is condemned by Thomas Magister and Moeris as not being Attic. BRUNCK.

V. 1095. Schol. min.: ξύναυλος· παρὰ τίσι τόποις ἀνλιζόμενος;

V. 1097. Idem: οἶσθα τῇδὲ πον μαθών· ἄρα γινώσκεις ἐκεῖ πον ἰδών;

V. 1098. τί χρῆμα δρωῶντα;] doing what?, i. e. engaged in what business or employment? On the sense of the interrogative which follows, ποῖον — λέγεις, see note on vs. 1027; on the particle καὶ see note on Antig. 766.

V. 1099. ἢ ξυναλλάξας τί πως] Gl. ἢ συντυχῶν κατὰ τι. A continuation of the preceding question: ἄρ' οἶσθα τοῦτον τὸν ἄνδρα τῇδὲ πον μαθών, ἢ ξυναλλάξας τί πως; BRUNCK.

V. 1100. οὐχ ὥστε γ'] The particle γὲ must be referred to οὐτως, which is contained in the preceding ὥστε. So vs. 361 (356).

- ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ', ὅτι
 κάτοιιδεν, ἦμος τὸν Κιθαιρώνος τόπον
 ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ 1135
 1105 ἐπλησίαζον τῷδε τάνδρῳ τρεῖς ὅλους
 ἕξ ἥρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
 χειμῶνι δ' ἤδη τὰμά τ' εἰς ἔπανλ' ἐγὼ
 ἤλαννον, οὗτός τ' εἰς τὰ Λαῖον σταθμά.
 λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον; 1140

ΘΕΡΑΠΩΝ.

- 1110 λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.

ΑΓΓΕΛΟΣ.

φῆρ' εἰπὲ νῦν, τότ' οἶσθα παῖδά μοι τινα
 δούς, ὥς ἐμαντῷ θρέμμα θρεψαίμην ἐγώ;

ΘΕΡΑΠΩΝ.

τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς;

[V. 1107. χειμῶνα Dind.]

[V. 1108. ἕξ Dind.]

[V. 1113. Τί δ' ἔστι πρὸς Dind.]

V. 1102. ἀγνώτ' — νιν] Gl. ἀντὶ τοῦ ἐπιλαθόμενον αὐτόν. BR. See on vs. 654.

V. 1103 sqq. κάτοιιδεν, ἦμος τὸν etc.] For ἦμος one might have expected ὅτι. See however my note on Aj. 1245. Observe also the use of the verb πλησίαζειν joined with an accusative of place and dative of person, so that πλησίαζειν τινι τόπον τινὰ means to approach anyone at some place. I have adduced some examples of πελάζειν joined with an accusative in my note on Philoct. 1126. The verb πλησίαζειν however seems from the expression τρεῖς . . . χρόνους to be used here in a pregnant sense, implying not merely the notion of approaching, but of remaining, with some one. Comp. above v. 91.

V. 1106. ἕξ ἥρος — χρόνους] The Oxford editor renders correctly: usque ad sidus Arcturi,

which, according to Pliny II, 47, rises eleven days before the autumnal equinox; that is, as he himself explains XVIII, 47. the day before the ides of September. Musgr. From the beginning of spring (at which time the flocks quitted τὰ σταθμά in those countries), up to the rising of Arcturus were six months. Cf. Polyb. T. IV. p. 367. Στρατοκλέους πρωτανεύοντος τὴν δευτέραν ἐκμηνον. Schweigh. Lex. Polyb. p. 195, a. SCHAEFER.

V. 1108. σταθμά] Eustath. p. 257, 7: σταθμός δὲ νῦν μὲν ἀγροτικὴ κατοικία, ὃ ἔστιν ἔπανλις· ἢ γ' ὁ Σοφοκλῆς μεταπλάσας σταθμά λέγει.

V. 1109. λέγω τι — πεπραγμένον] Was any of these things, which I say, done, or not done?

V. 1113. τί δ' ἔστι πρὸς τί] Some editors suppose that πρὸς τί is put for πρὸς ὃ τι, and in confirmation of this opinion adduce

ΑΓΓΕΛΟΣ.

ὅδ' ἐστίν, ὦ τ' αὖν, κείνος, ὃς τότ' ἦν νέος. 1145

ΘΕΡΑΠΩΝ.

1115 οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;

ΟΙΔΙΠΟΥΣ.

ᾶ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σα
δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.

ΘΕΡΑΠΩΝ.

τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;

ΟΙΔΙΠΟΥΣ.

οὐκ ἐννέπων τὸν παῖδ', ὃν οὗτος ἱστορεῖ. 1150

El. 316: ἵως νῦν ἀπόντος ἱστέροι, τί σοι φίλον. 1176: τί δ' ἔσχατος ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς; and other examples, which I will not transcribe, since some of them are corrupt and others wrongly punctuated. But although I grant that ὁ τι σοι φίλον and πρὸς ὁ τι τοῦτ' etc., may be very correct expressions, yet it cannot be proved from those and similar passages that τίς is put for ὅστις, since the proper signification of the pronoun τίς is certainly most appropriate to those passages. For El. v. 316. the expression ἱστέροι, τί σοι φίλον, signifies: ask what you wish to know from me, as is plain from the answer of the Chorus: καὶ δὴ σ' ἐρωτῶ τοῦ κασιγνήτου τί φῆς, ἥξοντος ἢ μέλλοντος, εἰδέναι θέλω. moreover we know that the Greeks, in order to give greater emphasis to a question, often construct the sentence in such a way that each member is complete by itself, and at the same time each depends on the other for completion of the sense. Thus, in the passage before us, although the poet might have said: τί δ' ἔστι, πρὸς ὅτι etc, yet he preferred making the two members of the interrogation (the one general and the other special) de-

pendent on each other. Compare v. 1459. with Theocr. XVI, 13: τίς τῶν νῦν τοιόσδε τίς ἐν εἰπόντα φιλάσει;

Ibid. τοῦτο τοῦπος ἱστορεῖς] The same as τοῦτο τὸ ἐρωτήμα ἐρωτᾷς, as in Electr. 388. τίνα τόνδ' ἐπηράσω λόγον is put for τίνα τήνδ' ἐπηράσω ἀράν. See my review of Lobeck's Ajax pp. 39 sq., 55—58. But the Schol. rightly explains: ἱστορεῖς ἐρωτᾷς, ζητεῖς. So v. 1150 (1119). 1165 (1134). El. 1101. Oed. C. 36. Trach. 404, 415, 418. This verb is never used by the tragic poets in the sense of relating or explaining, but of knowing, in which sense it is extremely rare in prose writers. So Soph. Trach. 382: τῆς ἐκείνος οὐδαμὰ βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν. below vs. 1484: οὐθ' ὁρῶν οὐθ' ἱστορῶν. Aeschyl. Pers. 454: κακῶν τὸ μέλλον ἱστορῶν. Eumen. 455: πατέρα δ' ἱστορεῖς καλῶς.

V. 1115. οὐκ εἰς ὄλεθρον] Supply ἀποφθερεῖ, or ἄπει, as above v. 430 (425). Aristoph. Nub. 789. Equ. 829: οὐκ εἰς κόρακας ἀποφθερεῖ; nonne in malam rem ibis? BRUNCK.

V. 1119. οὐκ ἐννέπων etc.] Not speaking of the child,

ΘΕΡΑΠΩΝ.

1120 λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.

ΟΙΔΙΠΟΤΣ.

σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.

ΘΕΡΑΠΩΝ.

μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.

ΟΙΔΙΠΟΤΣ.

οὐχ ὥς τάχος τις τοῦδ' ἀποστρέψει χέρας;

ΘΕΡΑΠΩΝ.

δύστηνος, ἀντὶ τοῦ; τί προσχρήξων μαθεῖν; 1155

ΟΙΔΙΠΟΤΣ.

1125 τὸν παῖδ' ἔδωκας τῷδ', ὃν οὗτος ἱστορεῖ;

ΘΕΡΑΠΩΝ.

ἔδωκ'· ὀλέσθαι δ' ὠφελον τῇδ' ἡμέρα.

ΟΙΔΙΠΟΤΣ.

ἀλλ' ἐς τόδ' ἥξεις, μὴ λέγων γε τοῦνδικον.

ΘΕΡΑΠΩΝ.

πολλῷ γε μάλλον, ἢν φράσω, διόλλυμαι.

ΟΙΔΙΠΟΤΣ.

ἀνὴρ ὅδ', ὥς ἔοικεν, ἐς τριβὰς ἐλᾷ. 1160

ΘΕΡΑΠΩΝ.

1130 οὐ δῆτ' ἔργον· ἀλλ' εἶπον, ὥς δοίην, πάλα.

ΟΙΔΙΠΟΤΣ.

πόθεν λαβών; οἰκεῖον, ἢ' ξ' ἄλλου τινός;

ΘΕΡΑΠΩΝ.

ἐμὸν μὲν οὐκ ἔργον, ἐδεξάμην δέ του.

[V. 1121. κλάων Dind.]

concerning whom this man asks.

κ V. 1120 ἄλλως πονεῖ] Labours in vain, viz. that he may curry favour with you and obtain a reward. This is plain from the next verse.

κ V. 1123. ἀποστρέψει χέρας] Bind his hands behind his back? MUSGR.

V. 1127. τοῦνδικον] Just, i. e. the truth. Hesychius: ἔνδικον· ἀληθές. BR. See my note on Aj. 539. On the phrase ἐς τόδ' ἥξεις I have treated at Philoct. 375.

V. 1129. ἐς τριβὰς ἐλᾷ] This is spoken in the same sense as in Aristoph. Acharn. 386: πορίζεις τριβὰς. BRUNCK.

ΟΙΔΙΠΟΤΣ.

τίνος πολιτῶν τῶνδε καὶ ποίας στέρης;

ΘΕΡΑΠΩΝ.

μή, πρὸς θεῶν, μή, δέσποθ', ἰστορεῖ πλέον. 1165

ΟΙΔΙΠΟΤΣ.

1135 ὀλώλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.

ΘΕΡΑΠΩΝ.

τῶν Δαῖτου τοίνυν τις ἦν γεννημάτων.

ΟΙΔΙΠΟΤΣ.

ἦ δοῦλος, ἦ κείνου τις ἐγγενὴς γεγώς;

ΘΕΡΑΠΩΝ.

οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.

ΟΙΔΙΠΟΤΣ.

κἄγω γ' ἀκούειν. ἀλλ' ὁμῶς ἀκουστέον. 1170

ΘΕΡΑΠΩΝ.

1140 κείνου γέ τοι δὴ παῖς ἐκλήξεθ'· ἦ δ' ἔσω
κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὥς ἔχει.

ΟΙΔΙΠΟΤΣ.

ἦ γὰρ δίδωσιν ἦδε σοι;

ΘΕΡΑΠΩΝ.

μάλιστ', ἄναξ.

ΟΙΔΙΠΟΤΣ.

ὥς πρὸς τί χρείας;

ΘΕΡΑΠΩΝ.

ὥς ἀναλώσαιμί νιν.

V. 1135. ὀλώλας] On this sense of the perfect see Matth. § 500.

V. 1136. τὶς — γεννημάτων] Examples of such constructions πρὸς τὸ σημαίνονμενον are collected by Porson and Schaefer on Eur. Phoen. 1730. Schaefer on Arist. Plut. p. XXXIV. Erf. γεννηματα does not signify the whole family, including servants, but only the children, whether legitimate or illegitimate, Oedipus therefore

asks whether this γέννημα was the offspring of the wife of Laius or of one of his slaves. So in the Ajax Teucer is frequently called δοῦλος. DOEDERL.

V. 1139. κἄγω γ' ἀκούειν] 1
Gl. vet.: καὶ ἐγὼ ἐπ' αὐτῷ εἰμὶ
τῷ δεινῷ ἀκούειν. Br.

V. 1143. ὥς πρὸς τί χρείας:]
Gl.: ὥς ἐπὶ ποίᾳ χρείᾳ. Br. —
On the particle ὥς see Matth. § 628, 3.

ΟΙΔΙΠΟΥΣ.

τεκούσα τλήμων;

1175

ΘΕΡΑΠΩΝ.

θεσφάτων γ' ὅκνω κακῶν.

ΟΙΔΙΠΟΥΣ.

1145 ποίων;

ΘΕΡΑΠΩΝ.

πτενεῖν νιν τοὺς τεκόντας ἦν λόγος.

ΟΙΔΙΠΟΥΣ.

πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;

ΘΕΡΑΠΩΝ.

κατοικτίσας, ὃ δέσποθ', ὥς ἄλλην χθόνα

δοκῶν ἀποίσειν, αὐτὸς ἐνθεν ἦν· ὁ δὲ

κάκ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἴ,

1180

1150 ὃν φησιν οὗτος, ἴσθι δύσποτος γεγώς.

ΟΙΔΙΠΟΥΣ.

ἰοὺ ἰοὺ· τὰ πάντ' ἂν ἐξήκοι σαφῇ.

ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,

V. 1144. τλήμων] Perdita. Ruhnken, Praef. Schell. Lex. p. XI: "Miser. Hic adnotanda erat vocis vis, qua pro scelesto et perdito, praesertim in convicio, dicitur. Terent. Eun. III, 1, 28: hominem perditum miserumque. V, 5, 11: eam iste vitia-vit miser. Conveniunt graeca δύστηνος et κακοδαίμων. Soph. El. 121.: ὦ παῖ, παῖ δυστανοτά-τας — ματρός, ubi vide Schol. Theocr. Id. XV, 31: δύστανε, τί μεν τὸ χιτώνιον ἄρδεις; Convenit etiam gallicum malheureux." τλήμων occurs in this sense in Electr. 275. Philoct. 363. ERF.

V. 1145. Schol.: τοὺς τεκόν-τας· κατὰ σύλληψιν· οὐ γὰρ φονεῦσι τὴν μητέρα. See above on vs. 361.

V. 1146. πῶς δῆτ' ἀφῆκας etc.] How came it that you committed the boy to the care of this old man? πῶς is often thus used. Schol.: παρατη-

ρητέον, ὅτι τὸν γέροντα μετεπέμ-ψατο ἐπὶ τὸ ἀνακρίναι τὸν νόνον τοῦ Λαΐου, καὶ προβληθέντος ἐτέ-ρον τινός, ἐπὶ τὸ ἀναγκαιότερον τρέπεται.

V. 1147. ὥς ἄλλην χθόνα] Ὡς is not here equivalent to εἰς, since it is never so used in Attic Greek, unless joined with an animate object. It is put for καθά, and pertains to δοκῶν, as the passage is rightly explained by the gl.: καθά δοκῶν ἐκείνον ἀποί-σειν τὸν παῖδα εἰς ἄλλην χθόνα, ἐνθεν αὐτὸς ἦν. Br. Elmsley compares Eurip. Herc. F. 984: ἄλλω δ' ἐπεῖχε τόξ', ὃς ἀμφιβω-μιον ἔπηξε κρηπίδ', ὥς λεληθέ-ναι δοκῶν.

V. 1151. τὰ πάντ' ἂν ἐξ. σα-φῇ] See note on vs. 982.

V. 1152. Schol.: εὐ πεπλεγία-σται ὁ λόγος, ὥς τὴν πῆρσιν αἰ-νιτομένου. ἀλλ' ἐπὶ τὸν θάνα-τον αὐτῷ ὁ λόγος· ἀπορήσας γὰρ ξίφους ἑαυτὸν ἐτύφλωσεν.

ὅστις πέφασμαι φῦς τ' ἀφ' ὧν οὐ χορῆν, ξὺν οἷς τ'
οὐ χορῆν μ' ὀμιλῶν, οὕς τέ μ' οὐκ ἔδει κτανῶν.

ΧΟΡΟΣ.

(στροφὴ α'.)

1155 Ἰὼ γενεαὶ βροτῶν,

ὥς ὑμᾶς ἶσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.

τίς γὰρ τίς ἀνήρ-πλέον

τᾶς εὐδαιμονίας φέρει

1190

1160 ἢ τοσοῦτον ὅσον δοκεῖν

καὶ δόξαντ' ἀποκλῖναι;

τὸν σὸν τοι παράδειγμ' ἔχων

τὸν σὸν δαίμονα, τὸν σὸν, ὦ τλαῖμον Οἰδιπόδα,
βροτῶν

1195

1165 οὐδὲν μακαρίζω.

(ἀντιστροφὴ α'.)

ὅστις καθ' ὑπερβολὰν

V. 1162. Since, as the Scholiast (see note) rightly observes, the poet means to say τὸν σὸν-δαίμονα παράδειγμα ἔχων, it is clear that τὸ σὸν τοι, which is found in the MSS. cannot be the true reading. I have therefore written τὸν σὸν τοι with Camerarius.

V. 1153 sq. ξὺν οἷς τ' οὐ χορῆν etc.] On the plural number see at vs. 361.

V. 1155 sqq. Ἰὼ — ἐναριθμῶ] Cf. Soph. Aj. 125: ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν εἶδωλ', ὅσοι περ ζῶμεν, ἢ κούφην σκιάν, and Pind. Pyth. VIII, 135: τί δέ τις; τί δ' οὔτις; σκιάς ὄναρ ἀνθρώποι. Aesch. Sept. c. Th. 769 sqq.: πρόπρυμνα δ' ἐκβολὰν φέρει ἀνδρῶν ἀλφειστᾶν ὄλβος ἄγαν παχυνθεῖς. τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθανύμασαν θεοὶ καὶ ξυνέστιοι πόλεος ὁ πολυβότος τ' αἰῶν βροτῶν, ὅσον τότ' Οἰδίπουν τίον, ἀναρπαξάνδραν κῆρ' ἀφελόντα χόρας;

V. 1156. ἶσα καὶ] Cf. Matth. § 620, b.

V. 1160 sq. Schol.: ὅσον δόξαι εὐδαιμῶν εἶναι. The verb ἀποκλῖναι is rightly explained by the gloss of cod. Lips. ἐκπεσεῖν, ἐκτραπῆναι. The sense is therefore:

what mortal bears a larger share of happiness than the mere seeming to be happy, and then relapsing into another state. It must not be supposed that the Chorus is complaining of the mutability of fortune, but, referring to the example of Oedipus, it merely laments that so few, if any, ever are really fortunate, although for a time they may appear to be so. On the use of the active verb φέρειν see note at vs. 571.

V. 1162 sq. Schol.: τὸν σὸν βίον παράδειγμα ἔχων, οὐδένα μακαρίζω καὶ εὐδαιμονίζω.

V. 1166. ὅστις] This does not refer to his fortune, δαίμονα, but to Oedipus himself, as is evident from the following words κατὰ μὲν φθίσας etc. — καθ' ὑπερβολὰν τοξεύσας is explained in the Schol. ὑπερβολικῶς εντυχήσας, nimium prospero nisu.

τοξεύσας ἐκράτησας τοῦ πάντ' εὐδαίμονος ὄλβου,
ὦ Ζεῦ, κατὰ μὲν φθίσας

1170 τὰν γαμψώνυχχα παρθένον

χρησμοφδόν, θανάτων δ' ἐμᾶ

1200

χώρα πύργος ἀνέστας·

ἐξ οὗ καὶ βασιλεὺς καλεῖ

1175 ἐμὸς καὶ τὰ μέγιστ' ἐτιμάθης, ταῖς μεγάλαισιν ἐν
Θήβαισιν ἀνάσσω.

(στροφὴ β'.)

ταυῶν δ' ἀκούειν τίς ἀθλιώτερος;

τίς ἄταις ἀργαῖς, τίς ἐν πόνοις

1205

ξύνοικος ἀλλαγᾶ βίου;

V. 1167. In my former editions I adopted Hermann's conjecture ἐκράτησε on account of the metre, and read ἀνέστα in v. 1172. on the authority of a single MS. but I have now restored the common reading ἐκράτησας and ἀνέστας, for it is not likely that the Chorus would commence an address to Oedipus and then go on to speak of him in the third person. I suspect that the error lies in the article τοῦ, and that the true reading is παντενδαίμονος or something of the sort. [ἐκράτησε Dind.]

[V. 1172. ἀνέστα Dind.]

V. 1173. There is nothing objectionable in the hiatus καλεῖ ἐμὸς. So vs. 1159. φέρει, ἢ etc. Antig. 119. στόμα ἔβα in the same kind of verse. See further examples in my Advers. in Soph. Philoct. p. 117—119. and Seidl. on Eur. El. 153 and 207.

V. 1170. Triclin.: τὴν γαμψώνυχχα ἥτοι τὴν Σφιγγα. Ιστέον δὲ, ὅτι ἡ Σφιγξ εἶχε πρόσωπον καὶ κεφαλὴν κόρης, σῶμα κυνός, περὶ ὅριος, φωνὴν ἀνθρώπου, ὄνυχας λέοντος. καὶ πρόθυμος εἰς αὐτοὺς ἐτιμήθη. See also my note on vs. 259 sq.

V. 1177. ἀκούειν] As far as I hear. Cf. note on Vig. p. 744. and Matth. § 545. V. 1178 sq. τίς ἄταις — ἀλλαγᾶ βίου] From the preceding + comparative ἀθλιώτερος we must supply the adverb μάλλον before ξύνοικος. As the words ἀλλαγᾶ βίου change of life, i. e. on changing his state of life, indicate the cause by which Oedipus was plunged into misery and misfortune, so that ξύνοικος must be joined with the substantives πόνοις and ἄταις, we must observe the unusual phrase ἐν πόνοις ξύνοικον εἶναι, to dwell amidst troubles; the more common expression being ξυννοικεῖν or ξύνοικον εἶναι πόνοις, not ξύν. ἐν πόνοις. On the preposition placed after the second noun only, see

V. 1174 sq. τὰ μέγιστ' ἐτιμ.]

Gl.: τὰς μεγίστας τιμὰς ἐτιμήθης.

Cf. Xenoph. Anab. VII, 3, 19:

ἄξιον οὖν σοι μεγαλοπρεπέστατα

τιμῆσαι Σεύθην. Plutarch. Nic.

c. 10: τὰλλα μὲν ὡς ἀνὴρ ἀγαθὸς

after the second noun only, see

1180 ἰὼ κλεινὸν Οἰδίπου κάρα,

ὦ μέγας λιμὴν

αὐτὸς ἤρκεσεν

παιδὶ καὶ πατρὶ

θαλαμηπόλῳ πεσεῖν,

1185 πῶς ποτε, πῶς ποθ' αἰ πατρῷαί σ' ἄλοκες φέρειν,

τάλας,

1210

σῖγ' ἐδυνάθησαν ἐς τοσούνδε;

(ἀντιστροφὴ β').

ἔφενρέ σ' ἄκονθ' ὁ πάνθ' ὄρῳν χρόνος,

δικάζει τ' ἄγαμον γάμον πάλαι

1190 τεκνοῦντα καὶ τεκνούμενον.

ἰὼ Λαίηλον τέκνον,

1215

εἶθε σ', εἶθε σε

[V. 1187. ἐξηῦρε Dind.]

V. 1191. Λαίηλον. This is the excellent conjectural restoration of Bothe, for Λαίειον; he compares φοιβήιον in Eur. Iph. Aul. 756. and βασιλήιον restored to Eur. El. 186. by Seidler, whose note on the passage may be consulted. Compare also Eur. Phaeth. fr. II. v. 69. p. 114 ed. Dind.: κηρύσσω δ' ὅσῃαν βασιλήιον, and ibid. v. 77: πυροῦσ' Ἐρινὺς ἐν νεκροῖς θερήιον ζῶσ' etc. and a similar form Ἡρακλῆος used by Eur. Heracl. 541. [Λαίειον ὦ τ. Dind.]

V. 1192. εἶθε σ', εἶθε σε. I have restored the second pro-

Matth. § 595, 4. Rost § 110, b. note 8.

V. 1180. κλεινὸν Οἰδ. κάρα] See Matth. § 430.

V. 1181—1184. ὦ μέγας — πεσεῖν] To whom the same capacious bosom sufficed both as an infant and as a parent-husband. At first sight there seems some difficulty in the words πατρὶ θαλαμηπόλῳ, for which one would have expected πόσει as above vs. 453: καὶ ἧς ἔφην γυναικὸς νῖδος καὶ πόσις. But there is no occasion for correction. For as the poet wishes particularly to show the double relationship of Oedipus (as son and husband) to the same woman, this very opposition is best expressed in the words of the text, παιδὶ καὶ πατρὶ θαλαμ., i. e. τεχθέντι καὶ τίκτοντι, ἅτε πόσει ὄντι. But πατὴρ θαλαμηπόλος or νυμφίος

signifies a parent-husband, in Germ. ein ehelicher Erzeuger. On the datives παιδὶ and πατρὶ see Matth. § 536. Hermann rightly observes: "μέγας λιμὴν dicitur, qui justo major fuerit, ut quem puerum sinu gestavisset mater, eundem etiam maritum amplexa sit."

V. 1185. Schol. rec.: πατρῷα ἄλοκες ἤγονν ἢ γυνή, ἐνθα σπείρει σε πατὴρ. So in vs. 1256 (1232), μητροῦσαν ἀρουραν.

V. 1188. ἐφεῦρε — χρόνος] Fragm. inc. 627. ed. Dind.: πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. Comp. Aj. 646, 714.

V. 1189. δικάζει] Gl.: καταδικάζει. It might be rendered avenges, exacts punishment. See my note on Eur. Med. 157. Br. Triclinius: τὸ ἄγαμον διὰ τὸν Οἰδίποδα ροητέον, οὕτω δικάζει ὁ χρόνος τὸν ἀκόγαμον γάμον τοῦ

μήποτ' εἰδόμαν.
 δύρομαι γὰρ ὥς
 1195 περιάλλ' ἱακχίων
 ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά
 τ' ἐκ σέθεν, 1220
 καὶ κατεκοίμησα τοῦμόν ὄμμα.

ΕΞΑΓΓΕΛΟΣ.

Ἦ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,
 1200 οἷ' ἔργ' ἀκούσσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
 ἀρεῖσθε πένθος, εἶπερ ἐγγενῶς ἔτι 1225
 τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
 οἶμαι γὰρ οὐτ' ἂν Ἴστρον οὔτε Φᾶσιν ἂν
 νῦναι καθαροῦ τήνδε τὴν στέγην, ὅσα

noun, wanting in the MSS., from conjecture. It is usually repeated in expressions of this kind. So 1097: τίς σε, τέκνον, τίς σ' ἔτικτε; Trach. 1004: ἔατέ μ', ἔατέ με δύσμορον. 1025: τᾷδ' ἐ με, τᾷδ' ἐ με. Oed. C. 1407 sq.: μή τοί με — μή μ' ἀτιμάσῃ γέ. Ant. 1286: τί μ' ἄρα, τί μ' ὀλέκεις; 1319: ἐγὼ γὰρ σ', ἐγὼ σ' ἔκανον. Trach. 97: πόθι μοι πόθι μοι ναίει; There is nothing objectionable in the short syllable. See vs. 1183 and Aj. 391. 392. 395.

[V. 1195. ἰὰν χέων Dind.]

Οἰδίποδος πρὸς Ἰοκάστην, τεκνοποιούντα ἐξ αὐτῆς καὶ γεννώμενον αὐτὸν ἐξ αὐτῆς. Because, in speaking of the unfortunate marriage, the poet alludes chiefly to the husband, since his misfortunes are the chief subject of discourse, the participles, which strictly speaking refer to Oedipus, are by a poetical license connected with the substantive γάμον. Γάμος τεχνῶν καὶ τεκνονύμενος means nuptiae, in quibus liberos procreat, qui in iisdem procreatus est. A very similar mode of expression occurs in vs. 1403 (1369) sq.

V. 1195 sq. Schol.: περιάλλ' ἀπεριόλως, ὑπερβολικῶς. On the particle ὥς, which must be joined with περιάλλ' see note on El. 1414. ἱακχίων ἐκ στομάτων signifies bacchico clamore.

V. 1196. τὸ δ' ὀρθὸν εἰπεῖν] To speak the truth. Cf. Matth. § 545. Schol. rec.: ἀνέπνευσά· ἀναπνῆν ἔσχον ἐκ σοῦ. ἀναπνέω τὸν ἀέρα, καὶ ἀπὸ τούτου ἀνέπνευ-

σα ἀμεταβάτως, ὅτε ἐν βίᾳ τινὶ ὦν εἶτα ἀπηλλάγην αὐτῆς.

V. 1197. κατεκοίμησα] i. e. κατέμνησα, as the Scholiast interprets.

V. 1199. Schol.: ἐξάγγελος ἔρχεται ἀπαγγέλλων, ὅτι ἀγχόνῃ ἐτελεύτησεν ἡ Ἰοκάστη, καὶ ὁ Οἰδίποδος ἐαυτὸν ἐντύφλωσεν.

V. 1201. Schol.: ἐγγενῶς: γνησίως.

V. 1203 sq. The stain of blood was thought to be washed out by sea- or river water. So Aeneas says in Virg. Aen. II, 718: me bello e tanto digressum et caede recenti attrectare nefas, donec me flumine vivo abluerō. (See Dacier, also Tertullian de baptismo c. 5.) Here the messenger says that crime so great cannot be washed out by the waters of the greatest rivers in Europe or Asia. BOTHÉ. Erfurdt refers to Valek. on Eur. Hippol. 654. and Jacobs on Anthol. Gr. Vol. III. P. II. p. 11.

V. 1204 sq. ὅσα κεύθει —

1205 κεύθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακά,
 ἐκόντα κούκ ἄκοντα. τῶν δὲ πημονῶν 1230
 μάλιστα λυποῦσ' αἶ φανῶσ' ἀνθαίρετοι.

ΧΟΡΟΣ.

λείπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν τὸ μὴ οὐ
 βαρύντον' εἶναι· πρὸς δ' ἐκείνοισιν τί φῆς;

κακὰ] A longer pause is usually made after κεύθει, the interpreters supposing the meaning to be as follows: neither Phasis nor Ister can wash out the evils which this house hides; but it will yet bring others to light; so that by those evils which are said to be concealed, we must understand the death of Jocasta, and by those afterwards to come to light, the self-inflicted blindness of Oedipus. That this interpretation cannot be admitted is evident, from the words ὅσα κεύθει, which cannot, according to the usage of Greek idiom, be applied to the single event of Jocasta's death. Moreover, since by the evils, which are stated to be about to come to light immediately, ἐκόντα κούκ ἄκοντα, are evidently implied the suicide of Jocasta and the destruction of his own eyes by Oedipus, it is certain that by those evils which the royal house is said to contain, we must understand all the crimes hitherto committed by the family of the Labdacidae. Whence it follows that the poet could not have written what now appears in the MSS. ὅσα κεύθει, τὰ δ' αὐτίκ' etc., but something to this effect: neither Phasis nor Ister can wash out all those evils, which this house partly contains, partly will bring to light in a short time. But in order to express this, he has probably used a less common construction: ὅσα κεύθει θ', ἃ δ' αὐτίκ' ἐς etc. Cf. Demosth. F. L. p. 397, 28. where see Schaefer's note. On this junction of the particles τὲ—δὲ see my note on Trach.

140. But that κεύθει θ' ἃ might very easily be changed into κεύθει τὰ will be readily admitted when it is borne in mind how often copyists substitute the soft consonants in such places for the aspirates. Doederlein prefers the common reading, in the sense of ὅσα τὰ μὲν κεύθει τὰ δ' αὐτίκα φανεῖ κακά, the former referring to the suicide of Jocasta which was committed privately, and the latter to the self-inflicted punishment of Oedipus which was soon to be made public. The same commentator remarks that the death of Jocasta is an event spoken of in the plural number, as involving first, the death of the queen, secondly, that the death was caused by her own hand, and finally the disgrace which had befallen her of having become the wife of her own son.

V. 1206. Schol.: ἐκονσίως γὰρ ἑαυτὸν καὶ ὁ Οἰδίπους ἐνύφλωσε καὶ ἡ Ἰουδίστη ἀπήγατο. μάλιστα (φησὶ) τῶν κακῶν λυπεῖ τὰ μὴ ἐκ τύχης συμβάντα, ἀλλ' ὥσπερ ἐπισταστα καὶ ἀντάγιστα γινόμενα. Musgrave compares Philoct. 1318: ἐκονσίοισιν βλάβαις. Elmsley quotes Hesychius: ἄκον· ἀκούσιον. Σοφοκλῆς Οἰδίποδι Τυράννῳ. So in Oed. Col. 133. 240. 977.

V. 1207. αἶ φανῶσ'] On the conjunctive used without the particle αὖ see Matth. § 527. not. 2. and the commentators there quoted.

V. 1208 sq. λείπει — εἶναι] λείπει is here used intransitively, the sense being literally, what we already knew is not deficient in being painful, i.e. all that we know already of this history is painful, but

ΕΞΑΓΓΕΛΟΣ.

- 1210 ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα. 1235

ΧΟΡΟΣ.

ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;

ΕΞΑΓΓΕΛΟΣ.

- αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
1215 ὅμως δ', ὅσον γε κἂν ἐμοὶ μνήμης ἐνι,
πεύσει τὰ κείνης ἀθλίας παθήματα. 1240
ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω
θυρῶνος, ἴετ' εὐθὺ πρὸς τὰ νυμφικὰ
λέχη κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς.
1220 πύλας δ', ὅπως εἰσῆλθ', ἐπιβόρῃξας ἔσω,
καλεῖ τὸν ἦδη Λάτῶν πάλαι νεκρόν, 1245
μνήμην παλαιῶν σπερμάτων ἔχουσ', ὅφ' ὧν
θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι
τοῖς οἴσιν αὐτοῦ δύστεκνον παιδουργίαν.

what fresh intelligence do you bring?

V. 1210. τάχιστος εἰπεῖν] Most quick, i.e. brief to tell. Cf. Matth. § 535, b.

V. 1215. κἂν ἐμοὶ — ἐνι] I have adduced many examples of this pleonasm in my Advers. ad Soph. Philoct. p. 55 sq.

V. 1217. ὀργῇ χρωμένη] Furor percita, in a paroxysm. Erf. On ὅπως see Matth. § 623. 4., for παρῆλθ' ἔσω compare El. 1338: εἴσω παρελθέθ'. Plutarch Camill. c. 30: παρελθόντες γὰρ εἰς αὐτήν etc.

V. 1219. ἀμφιδεξίοις ἀκμαῖς] i. e. ἀμφοῖν χερσίν, as it is rightly explained by the later Scholiast. So Oed. C. 1112. πλευρὸν ἀμφιδέξιον, both sides. ἀμφιδεξίοις χερσὶν was used by Aeschylus in his Telephus, according to Hesychius. Erf.

V. 1220. Schol.: τὸ ἐξῆς: ὅπως εἰσῆλθεν ἔσω, ἐπιβόρῃξασα τὰς πύ-

λας, τουτέστι κλείσασα. Ὅμηρος (II. ω, 454.) τὸν τρεῖς μὲν ἐπιβόρῃσσεσκον Ἀχαιοί, τρεῖς δ' ἀναοίγεσκον. καλῶς δὲ τοῖς λέκτροις ἐπεμπίπτει δι' αὐτὰ γὰρ ἀπόλονται. On this passage of Homer see Eustathius p. 1358. Musgrave more rightly joins ἐπιβόρῃξας ἔσω, shutting them with violence on the inner side.

V. 1222. σπερμάτων] Gl. καί-δων, τουτέστι τοῦ Οἰδίποδος. Br.

V. 1223 sq. θάνοι] On τίκτειν signifying not only to bring forth, but also to be the parent, see my note on Philoct. 1067. — λίποι δὲ is put for λιπών. — τοῖς οἴσιν αὐτοῦ, i. e. his own son, Oedipus. See on vs. 361.

V. 1224. παιδουργίαν] For παιδουργόν. So ὁμηλική for ὁμηλὲξ Odys. ζ, 23. and elsewhere in Homer. Eur. Androm. 939: Σειρήνων — ποικίλων καλημάτων. Suppl. 175: πρεσβευματα for πρεσβεις. Cf. on Aj. 381. Musgr.

- 1225 ροᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς
 ἐξ ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250
 χῶπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὅφ' οὗ
 οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν.
 1230 ἄλλ' εἰς ἐκείνου περιπολοῦντ' ἐλεύσσομεν.
 φοιτᾷ γὰρ ἡμᾶς ἔγχος ἔξαιτῶν πορεῖν, 1255
 γυναικὰ τ' οὐ γυναικα, μητρῶαν δ' ὅπου
 κίχοι διπλῇν ἄρουραν οὗ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δεικνυσί τις·
 1235 οὐδεὶς γὰρ ἀνδρῶν, οἳ παρῆμεν ἐγγύθεν.
 δεινὸν δ' αὖσας ὡς ὕφηγγοῦ τινος 1260
 πύλαις διπλαῖς ἐνήλατ'· ἐκ δὲ πνυθμένων
 ἔκλινε κοῖλα κλῆθρα, κάμπιπτει στέγη.

[V. 1227. οὐκέτ' Dind.]

V. 1225 sq. ἔνθα δύστηνος
 διπλοῦς etc.] On which she
 had brought forth a double
 direful race, a husband from
 a husband, and sons from
 her son. ERR. Διπλοῦς is the
 accusative plural, agreeing with
 the substantive understood in the
 words ἄνδρα and τέκνα, viz. ἀν-
 θρώπους. Erfurdt rightly trans-
 lates it duplex genus.

V. 1227. χῶπως — ἀπόλλυται]
 An unusual disposition of words
 for χῶπως μὲν ἐκ τῶνδε (i. e. με-
 τὰ ταῦτα) ἀπόλλυται, οὐκέτι οἶδα.
 I have collected other examples
 of the same kind in my note on
 Oed. C. 1223.

V. 1228 sq. ὅφ' οὗ οὐκ ἦν etc.]
 The poet says ὅφ' οὗ, because
 the verb on which these words
 depend, viz. οὐκ ἦν, denotes: we
 were hindered.

V. 1230. Schol.: περιπολοῦν-
 τα· περιερχόμενον ὥσπερ ἐμμανή.

V. 1232. γυναικὰ τ'] gover-
 ned by πορεῖν, in the sense of to
 fetch. So in Oed. C. 1458: πῶς
 ἄν, εἴ τις ἔντοπος, τὸν πάντ' ἄρι-
 στον δεῦρο Θησέα πόροι;

V. 1232 sq. μητρῶαν — δι-
 πλῇν ἄρουραν οὗ etc.] The
 twin field from which him-

self and his children were
 produced. So λιμὴν is said of
 Jocasta in vs. 1208 (1181). For
 ἄρουρα cf. 1485 (1451): πατὴρ
 ἐφάνθη ἔνθεν αὐτὸς ἡρόθην,
 1497 (1463): τὴν τεκοῦσαν ἤρο-
 σεν. Comp. also Plato de Legg.
 VIII. p. 839: ἀπεχομένους δὲ
 ἀροῦρας θηλείας πάσης, ἐν ἣ μὴ
 βούλοιτο ἂν σοι φύεσθαι τὸ σπα-
 ρέν.

V. 1236. ὡς ὕφηγ. τινος] As
 if informed by some one that
 Jocasta had gone within.
 MUSGR. See on vs. 937.

V. 1237. Schol. rec.: ἐνήλατ'·
 λάξ ἐπέθετο.

V. 1237 sq. ἐκ δὲ πνυθμένων
 — κλῆθρα] The editors differ as
 to the meaning of these words. I
 have little doubt but that by πνυθ-
 μένων we should understand the
 hinges of the doors, and by κλῆθρα
 the door-posts. Cf. Theocr.
 XXIV, 15: ὥρσεν ἐπὶ πλατὸν οὐ-
 δόν, ὅθι σταθμὰ κοῖλα θυρῶαν,
 and Virg. Aen. II, 480: limina
 perrumpit postesque a car-
 dine vellit aeratos, and ibid.
 vs. 493: labat ariete crebro
 ianua, et emoti procumbunt
 cardine postes. Schol.: ἀνέ-
 τρεψε τὰς θύρας, καὶ κατέβαλεν

- οὐ δὴ κρεμαστὴν τὴν γυναικ' ἐρείδομεν,
 1240 πλεκταῖς ἑώρας ἐμπεπλεγμένην. ὁ δὲ
 ὅπως ὄρα νιν, δεινὰ βουχηθεὶς τάλας, 1265
 χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῇ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τάνθ' ἐνδ' ὄραν.
 ἀποσπάσας γὰρ ἐμμάτων χροσηλάτους
 1245 περόνας ἀπ' αὐτῆς, αἶσιν ἐξεστέλλετο,
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270
 αὐδῶν τοιαῦθ', ὀθούνεκ' οὐκ ὄφαινό νιν

V. 1247. I have restored ὄφαιντο, although against the authority of MSS. The aorist of this verb escaped the notice of the copyists through its rarity; see Lobeck. on Phryn. p. 734. HERM. MSS. [and Dind.] ὄφουιντο.

ἐκ τῶν πνθμένων. What is meant by κοῖλά, either here or in Trach. Ael. Var. Hist. I, 18. Bothe. 887, I cannot tell.

V. 1240. ἑώρας] Eustath. on Il. γ. p. 389, 42 (295, 10): ἡ ἐρεθισθῆναι δὲ κυρίως μὲν τὸ ἐν ἄερι κρεμασθαι, ἐξ οὗ καὶ ἡ αἰώρα — ὅτι δὲ ἡ ὀηθεῖσα αἰώρα καὶ διὰ τοῦ εἰσιλῶντος ἔχει τὴν ἀρχουσαν, ὡς δηλοῖ οὐ μόνον τὸ πλεκταῖς ἑώρας ἐμπεπλεγμένην, ἀλλὰ καὶ τὸ μετέωρος, ἔτεροι ἐπαγωνιζέσθωσαν. Br. Hermann refers to Valek. on Theoc. Adon. p. 243. C.

V. 1242. χαλᾷ] As the Latin verbs laxare and levare, so the Greek χαλᾷν is sometimes used in the sense of loosening. For the local dative γῇ see Matth. § 406, 5.

V. 1243. τλήμων] Viz. Jocasta. On the omission of the article see Matth. § 275. — The particle δὲ placed in the apodosis in the following words is explained by Matth. § 616.

V. 1244 sq. The Grecian women in the earlier ages wore large pins or brooches after the Dorian or Carian fashion, until, on their sometimes using them for evil purposes, they were compelled to adopt Ionian fashions in dress. See Herodot. V, 87 and 88. This is observed by Dacier. cf. Eur. Hec. 1170. L. Bos Antiq. Gr. IV, 16, 2. G. G. S. Koepke, Beschreib. des

häusl. Zustand. der Griech. p. 630. Ael. Var. Hist. I, 18. Bothe.

V. 1246. Schol. rec.: ἄρας; ἐπάρας, ἀναπετάσας, ἐκέντησε τὰ μέρη τῶν ἑαυτοῦ ὀφθαλμῶν, ἐνθα ἀρμόζεται τὰ βλέφαρα, τουτέστι τὰς κόρας. Cf. Euripid. Phoen. 61: εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον, χροσηλάτοις ποσπαῖσιν αἰμάξας κόρας. Where the Schol. ὅμοια καὶ Ἑλλάνικος. ἐν δὲ τῷ Οἰδίποδι οἱ Αἰῶν θεράποντες ἐτύφλωσαν αὐτόν. ἡμεῖς δὲ Πολύβον παιδ' ἐρείσαντες πέδω ἐξομαματοῦμεν καὶ διόλλυμεν κόρας.

V. 1247 sqq. ὀθούνεκ' — οὐ γινώσκειτο] Krüger has judiciously remarked that αὐδῶν — ὀθούνεκα followed by the optative corresponds to the Latin *dicens* with the accusative and infinitive. The sense is: exclaiming that they had not seen either what evils he had suffered, or done, but henceforth should see in darkness (i.e. should not see) those whom they ought not to see, and would not know those whom he desired to know. That the words οὐς μὲν οὐκ ἔδει signify his children, but οὐς δ' ἔχρηζεν his parents is evident from the facts of the case, as well as from the words of Oedipus himself vs. 1337—1343 ed. m.

V. 1247 sq. οὐκ ὄφαινό νιν

- οὐθ' οἷ' ἐπ' ἄσχευ, οὐθ' ὅποι' ἔδρα κακά,
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει
 1250 ὀψοίαθ', οὐς δ' ἔχρηξεν οὐ γνωσσίατο.
 τοιαῦτ' ἐφ' ὑμῶν πολλάκις τε κοῦχ ἅπαξ 1275
 ἦρασ' ἐπαίρων βλέφαρα. φοίνια δ' ὁμοῦ
 γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίσταν
 φόνου μυδάσας σταρόνας, ἀλλ' ὁμοῦ μέλας
 1255 ὄμβρος χαλάξης αἵματοῦς ἐτέγγετο.
 τάδ' ἐκ δυοῖν ἔρῳγεν, οὐ μόνου, κακά, 1280

V. 1255. αἵματοῦς is from the conjecture of Heath. MSS. αἵματος. [χάλαζα δ' αἵματοῦς Dind. as conjectured by Porson, Opusc. p. 216. ed. Kidd.]

V. 1256 sq. I have left these verses untouched, although their corruptness is acknowledged by all the later interpreters; for the repetition of the noun κακά and the genitive μόνου are most objectionable. Hence critics have made various attempts to amend the passage, although in my opinion none of them have succeeded. There is however some probability in the conjecture of Winckelmann (Diar. Darmst. 1842. III. p. 292.) who proposes μονόστολα. Still I cannot agree with those who consider the whole passage to be an interpolation, as ὁ πρὶν παλαιὸς δ' etc. can scarcely follow immediately after vs. 1255. [Dind. omits the two lines.]

οὐθ' οἷ' ἐπ.] i. e. οὐκ ὄψαιτο οἷα αὐτὸς ἐπ' ἄσχευ. See my note on Aristoph. Eccles. 1125. The Latin Comedians (nay all the Latin poets,) have borrowed this construction from the Greeks. So Plautus Rud. II, 3, 59: eam veretur, ne perierit. Bk. The words οἷα ἐπ' ἄσχευ refer to the exposure of Oedipus (see vs. 1035 sqq. 1174 sqq.), and the life, which he passed far away from his parents; the words ὅποι' ἔδρα to the murder of his father and his subsequent marriage with Jocasta.

V. 1249. ἐν σκότῳ — ὀψοίατο] That they should see in darkness, i. e. should not see at all. So τηλόθεν εἰσορᾶν Phil. 454. seeing from afar, i. e. not seeing. βλέφαρον κέκλεισται γ' ὡς καπηλείον θύραι, in Pollux lib. VII. sect. 193. from the Phineus of Sophocles: the eyelid is closed, as the door of a tavern, i. e. is not closed. Cf. Antig. 717. Musgr. Cf. Seidler on Eur. Troad. 566.

V. 1251. Schol.: ἐφ' ὑμῶν ἀνομιώζων. See Brunck on Electr. 382. and Blomf. gl. on Aesch. Sept. c. Th. vs. 6. The words πολ- λάκις — ἅπαξ must be joined with the following ἦρασε etc. For it would have been absurd for Oedipus to cry out again and again that his eyes would thenceforth no longer see those whom he desired to see. It was enough to say so once.

V. 1252. Schol.: ἦρασε ἀνα- πετάσας τοὺς ὀφθαλμοὺς ἐπαίειν.

V. 1252 sq. φοίνια — ἔτεγγον] i. e. γλῆναι δὲ ἀραχθεῖσαι φόνῳ τὰ γένεια ἔτεγγον, the eyeballs, destroyed by pins, stained his cheeks with the blood which flowed from the wounds.

V. 1253 sqq. οὐδ' ἀνίσταν — ἐτέγγετο] i. e. nor did they emit (viz. αἱ ἀραχθεῖσαι γλῆναι) drops of blood merely, but immediately a black bloody stream poured down. Ὀμβρος χαλάξης is what we should call in German ein Hagelregen, in

- ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.
 ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
 ὄλβος δικαίως· νῦν δὲ τῇδε θῆμέρα
 1260 στεναγμός, ἄτη, θάνατος, αἰσχύνῃ, κακῶν
 ὅς' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπὸν. 1285

ΧΟΡΟΣ.

νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;

ΕΞΑΓΓΕΛΟΣ.

- βοᾷ διοίγειν κληῖθρα, καὶ δηλοῦν τινα
 τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
 1265 τὸν μητρός, ἀνδῶν ἀνόσι' οὐδὲ ῥητά μοι,
 ὡς ἐκ χθονὸς, ῥίψων ἑαυτὸν, οὐδ' ἔτι 1290
 μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
 ῥώμης γε μέντοι καὶ προσηγητοῦ τινας
 δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.
 1270 δεῖξει δὲ καὶ σοί. κληῖθρα γὰρ πυλῶν τάδε
 διοίγεται· θέαμα δ' εἰσόψει τάχα 1295
 τοιοῦτον, οἷον καὶ στυγοῦντ' ἐποικτίσαι.

ΧΟΡΟΣ.

ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,

- Λ Latin imber grandinis, as in Lucretius VI, 106. Therefore μέλας ὄμβρ. καὶ αἱματοῦς will be in German: ein schwarzer Hagelregen von Blut. On αἱματοῦς contracted from αἱματοεῖς see Matth. § 121. not. 2.

V. 1259. τῇδε θῆμέρα] On this form see Herm. on Aj. 743. and Matth. § 54. p. 123 sq.

V. 1263 sqq. Schol.: πιθανὴ ἢ αἰτία τοῦ ἐξιέναι αὐτὸν, ἵνα (φησὶ) δεῖξῃ τοῖς πολίταις, ὅτι ἀξίως ἑαυτὸν ἐτιμωρήσατο ἐπὶ ἀνομοσίῃσιν παθήμασι, καὶ ὡς μέλλον ἔχοντι ἐξιέναι τῆς πόλεως διὰ τὰς ἀράς, ὡς ἔφθασεν ἐπαρασάμενος.

V. 1263, βοᾷ] Orders loudly. Xenoph. Anab. I, 8, 12: τῷ Κλεάρχῳ ἐβόα ἀγειν τὸ στράτευμα. § 19: ἐβόων δὲ ἀλλήλοις μὴ θεῖν ἀρόμῳ. and in many other places. SCHAEF.

V. 1265. Schol. rec.: τὸν μη-

τρός· ἔμελλε λέγειν τὸν μητρός μιᾶστορα· σιγᾷ δὲ τοῦτο διὰ τὸ αἰσχρόν, καὶ φησὶν ἀνόσιον, ἄρ-δητον εἶναι. Cf. Matth. § 282.

V. 1266. ὡς — ῥίψων] See Matth. § 568.

V. 1267. ἀραῖος, ὡς ἠράσατο] i. e. ἀραῖς ὑποκείμενος, ὡς ἠράσατο, or, as the Scholiast on vs. 1263. interprets, διὰ τὰς ἀράς, ὡς ἔφθασεν ἐπαρασάμενος. So above vs. 625. ἀραῖος ὁλοῖμην.

V. 1268. ῥώμης] i. e. the powerful assistance of some one.

V. 1269. νόσημα] i. e. πάθημα. — Schol. rec.: μεῖζον ἢ φέρειν· βαρὺ πλέον ἢ ὥστε δύνασθαι φέρειν τινά. Cf. Matth. § 448. p. 842. Rost § 97, 8. additam. 5.

V. 1272. οἷον — ἐποικτίσαι] See Matth. § 479. not. 2. a. Rost § 122, 9. animadv. I. p. 652. The same sentiment occurs in Aj. 924.

- ὃ δεινότατον πάντων, ὅς' ἐγὼ
 1275 προσέκυρσ' ἤδη.
 τίς σ', ὦ τλήμων, προσέβη μανία; 1300
 τίς ὁ πηδήσας μείζονα δαίμων
 τῶν μακίστων
 πρὸς σῇ δυσδαίμονι μοίρᾳ;
 ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σ', ἐθέλων
 1280 πόλλ' ἀνερεσθαι, πολλὰ πυθέσθαι,
 πολλὰ δ' ἀθρήσαι 1305
 τοίαν φρίκην παρέχεις μοι.

ΟΙΔΙΠΟΤΣ.

- αἰαῖ αἰαῖ,
 δύστανος ἐγώ. ποῖ γὰρ φέρομαι
 1285 τλάμων; πᾶ μοι φθογγὰ φοράδην;
 ἰὼ δαῖμον, ἴν' ἐξήλлов; 1310

[V. 1275 sq. *πρ. ἤδη. τίς σ', ὦ τλ. = πρ. μανία; τίς ὁ πηδ. = μείζ. δ. τ. μακ. = πρὸς Dind.*]

V. 1279. Between the words *μοίρᾳ* and *ἀλλ' οὐδ' etc.* the following are added in the MSS. *φεν, φεῦ, δύστανος*. I have followed Dindorf in omitting them, as a mere repetition from vs. 1284.

[V. 1283 sq. *αἰαῖ, αἰαῖ, δύστ. ἐγώ, = ποῖ γ. φ. τλ. πᾶ μοι = φθογγὰ διαπέταται φοράδην; Dind.*]

V. 1284. *φεν, φεῦ* is added in the MSS. before *δύστανος*. But I have omitted it with Hermann.

V. 1285. Some MSS. add *διαπέταται* between *φθογγὰ* and *φοράδην*, others have *διαπέπταται*, one of them *διέπταται*, but Dindorf has rightly noticed the spuriousness of this word.

V. 1287. *ἐξήλлов* is Hermann's conjecture. Most of the MSS. *ἐξήλου*, a few *ἐξήλω*.

V. 1274 sq. ὅς' ἐγὼ *προς-έκυρσ' ἤδη*] A rather unusual construction. *τυγχάνειν* is also occasionally joined with the accusative, and in the same sense of meeting with, or experiencing.

V. 1275 sq. *τίς σ' — προσέβη μανία;* So Aj. 137: *σὲ δ' ὅταν πληγὴ Διὸς — ἐπιβῇ*, and Philoct. 193: *τὰ παθήματα κεῖνα πρὸς αὐτὸν — ἐπέβη*.

V. 1276 sq. *τίς ὁ πηδήσας*] i. e. *τίς ἐστιν ὁ δαίμων, ὃς ἐπηδνησεν*. *Πηδᾶν μείζονα* is a brief expression for *μείζονα πηδήματα πηδᾶν*. See my note on vs. 259 sq.

V. 1285. *πᾶ μοι φθογγὰ φο-*

ράδην] Supply *φέρεται* from the preceding clause. Oedipus asks *πᾶ μοι φθογγὰ φοράδην*, meaning that having now lost his sight, he cannot discover in what direction the sound of his voice is carried.

V. 1286. *ἰὼ δαῖμον, ἴν' ἐξήλлов*] A similar idiom occurs in vs. 1276 sqq.: *τίς ὁ πηδήσας μείζονα δαίμων τῶν μακίστων πρὸς σῇ δυσδαίμονι μοίρᾳ*; Cf. Aesch. Pers. 521 ed. Blomf.: *ὦ δυσπόνητε δαῖμον, ὡς ἄγαν βαρὺς ποδοῖν ἐνῆλλον παντὶ Πελοικῷ γένοι*. The sense is: O god, whither hast thou rushed away, or escaped? i. e. into what calamity hast thou cast me?

ΧΟΡΟΣ.

ἐς δεινὸν, οὐδ' ἀκουστὸν, οὐδ' ἐπόψιμον.

ΟΙΔΙΠΟΥΣ.

(στροφῇ α'.)

ὠὸ σκότου

1290 νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
ἀδαματόν τε καὶ δυσούριστον ὄν.

1315

οἶμοι,

οἶμοι μάλ' αὖθις, οἶον εἰσέδν μ' ἅμα

κέντρων τε τῶνδ' οἷστρομα καὶ μνήμη κακῶν.

ΧΟΡΟΣ.

1295 καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν
διπλᾶ σε πενθεῖν καὶ διπλᾶ φορεῖν κακά.

1320

ΟΙΔΙΠΟΥΣ.

(ἀντιστροφῇ α'.)

ὠὸ φίλος,

σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ

V. 1296. A few MSS. have *φέρειν*, a greater number, and those the best, *φορεῖν*. I have consequently adopted the latter, although I doubt whether even this is the true reading. I have also some doubts about the noun *κακά*. For how could the chorus say that Oedipus bore double evils in such calamities as he was then oppressed with (*ἐν τοσοῖσδε πῆμασιν*).

V. 1288. *ἐς δεινὸν* — *ἐπόψιμον*] If we supply *ἐξήλλετο* or *προέβη*, it may be rendered in calamitatem quum auditu crudelem tum visu nefariam.

V. 1289 sq. *σκότου νέφος*] Clouds of darkness, i. e. dark clouds, with which my eyes are overspread. *Ἀπότροπον*, abominanda, as Hesych. interprets, ὅ τις ἂν ἀποτράποιτο. Cf. Aj. 607. The words *ἐπιπλόμενον ἄφατον* are explained by the Scholiast: *ἀφάτως ἐπιληλυθός*, i. e. which comes upon me in a horrid manner. Unless it is better to omit the comma after *ἀπότροπον*, and understand the whole passage thus: Alas! the cloud of darkness which comes upon me, (*ἐπιπλόμενον*) abominable, horrid.

V. 1291. *ἀδαματόν τε* etc.] Brunck rightly interprets these words thus: invincible and incurable. The latter adjective serves to explain the former.

V. 1293 sq. *οἶον εἰσέδν* — *κακῶν*] i. e. οἶον τὸν θυμὸν οἷστρον ταῦτα τὰ κέντρα ἅμα καὶ ἡ τῶν κακῶν μνήμη, with what madness do these stings and the recollection of past crimes at once afflict me. By *κέντρα* he means the putting out of his eyes, or, more literally, the clasps with which he put them out. Schol. ὁμοῦ με εἰσέδν ἢ τε ἀπὸ τῆς πηρώσεως ἀλγηδὼν καὶ ἢ τῶν κακῶν ὑπομνήσεις.

V. 1296. *διπλᾶ σε πενθεῖν*] i. e. διπλοῦν πένθος σε αἰρεσθαι, cf. Eurip. Hel. 143: οὐ διπλᾶ χορῷ στενεύει, and fragm. incert. XLVII, p. 122. ed. Dind.: ὅστερον στενεῖ διπλᾶ.

V. 1298. Schol.: *ἐπίπολος* περιπολὼν ἐμὲ καὶ περιμένων (μόνιμος) ἔτι. νῦν δὲ τοὺς ἀπὸ τοῦ χοροῦ γνωρίζει, ἵσως διὰ τὸ τεταράχθαι ἐπὶ τῷ τοσούτῳ προσφάτω κακῷ.

ὑπομένεις ἐμὲ τὸν τυφλὸν κηδεύων.

1300 φεῦ φεῦ.

οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,
καίπερ σκοτεινὸς, τήν γε σὴν αὐδὴν ὅμως.

1325

ΧΟΡΟΣ.

ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;

ΟΙΔΙΠΟΥΣ.

(στροφὴ β.)

1305 Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι,

ὁ κακὰ κακὰ τελῶν, ἐμὰ τάδ' ἐμὰ πάθεα.

1330

ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.

τί γὰρ ἔδει μ' ὄρᾶν,

ὅτ' ὄρῶντι μὴδὲν ἦν ἰδεῖν γλυκύ;

1335

ΧΟΡΟΣ.

1310 ἦν ταῦθ', ὅπωςπερ καὶ σὺ φῆς.

ΟΙΔΙΠΟΥΣ.

(στροφὴ γ.)

τί δ' ἦτ' ἐμοὶ βλέπτον, ἢ στερκτόν, ἢ προσήγορον

[V. 1299. με Dind.]

V. 1311. ἦ = στερκτόν Dind.

V. 1299. ὑπομένεις με κηδεύων] Herodot. VII, 101: ὑπομένοντος χεῖρας ἐμοὶ ἀνταειρόμενοι. Diodor. Sic. XIX, 12: μηδέποθ' ὑπομένειν ποιούντας τὸ προστατιόμενον. Xenoph. Cyrop. IV, 5, 22: ὑπόμεινον προστάξας. SCHAEFF.

V. 1301. οὐ γάρ με — σαφῶς] Krüger compares Hom. II. ω, 563: καὶ δέ σε γινώσκω, Πρίαμε, φρεσίν, οὐδὲ με λήθεις.

V. 1302. καίπερ σκοτεινός] Cf. vs. 419: βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον. Neve compares Eurip. Alc. 379: καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. Compare also Aj. 15 sq.: ὡς εὐμαθὲς σου, κἂν ἀποπτος ἦς, ὁμῶς φώνημι' ἀκούω καὶ ξυναρπάξω φρενί.

V. 1303sq. τοιαῦτα σὰς ὄψεις μαρᾶναι] See note on vs. 259. On the use of the verb τλῆναι I have remarked at Oed. C. 180.

V. 1304. Schol.: ἐπῆρε· ἔπαισε, καὶ Εὐριπίδης (Or. 826.)· ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον.

V. 1305. Ἀπόλλων τάδ' ἦν] τάδε belongs to the noun κακὰ.

V. 1306. ὁ κακὰ — πάθεα] Oedipus himself explains (v. 1348 sq.) why he says that his misfortunes are brought upon him by Apollo, τὸν ἐκ θεῶν φανέντ' ἀναγνον καὶ γένους τοῦ Λαῖου. Comp. 1440 sq. And Tiresias had already predicted thus in vs. 377: ἐπεὶ ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπράξαι μέλει.

V. 1307. ἔπαισε δ' αὐτόχειρ νιν etc.] i. e. ἔπαισε δ' αὐτόχειρ νιν (sc. τὰς ὄψεις) οὐκ ἐκείνος, ἀλλ' ἐγώ, or, ἔπαισε δὲ νιν οὔτις ἄλλος, ἀλλ' ἐγὼ αὐτόχειρ.

V. 1311 sq. τί δ' ἦτ' ἐμοὶ — ἡδονᾶ] ἡδονᾶ refers not only to ἀκούειν, but also to βλέπτον and στερκτόν, the sense being: what can I any longer with plea-

- ἔτ' ἔστ' ἀκούειν ἡδονᾶ, φίλοι;
 ἀπάρετ' ἐκτόπιον ὃ τι τάχιστα με,
 1315 ἀπάρετ', ὦ φίλοι, τὸν ὄλεθρον μέγαν,
 τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345
 ἐχθρότατον βροτῶν.

ΧΟΡΟΣ.

δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
 ὡς ἠθέλησα μῆδέ σ' ἂν γνῶναί ποτε.

ΟΙΑΔΙΠΟΥΣ.
 (ἀντιστροφῇ β').

- 1320 ὅλοιθ' ὅστις ἦν ὃς ἀγρίας πέδας
 νομάδ' ἐπιποδίας ἔλαβέ μ' ἀπὸ τε φόνου 1350
 ἔρυντο κἀνέσωσεν, οὐδὲν ἐς χάριν πρᾶσσων.

[V. 1312. ἄδονᾶ, Dind.]

V. 1319. I have adopted the reading proposed by Neve. MSS. ὡς σ' ἠθέλησα μῆδ' ἀναγνῶναί ποτ' ἂν, except that several of them have ποτε instead of ποτ' ἂν.

V. 1321. νομάδ' is Elmsley's conjecture. MSS. νομάδος. ἔλαβέ μ' is found in La a pr. m. and in the scholia. The other MSS. have ἔλυσέ μ', which violates the metre. But I do not even think that ἔλαβέ μ' was written by Sophocles. See the explanatory note.

V. 1322. I have adopted Dindorf's reading, ἔρυντο, i. e. ἐρύσατο. MSS. ἔρυντο.

sure behold, or love, or hear addressed to me?

V. 1314. ἀπάρετ' ἐκτόπιον] i. e. ἐκ τοῦ τόπου. So vs. 1411. θαλάσσιον ἐκρίψατε. Cf. Matth. § 446, 8. Rost § 97, 4.

V. 1315. τὸν ὄλεθρον μέγαν] The complete phrase would be: τὸν ὄλεθρον μέγαν ὄντα. See my note on Vig. p. 932 sq. HERM.

V. 1318. δείλαιε τοῦ νοῦ — ἴσον] The chorus says: you are equally wretched through the consciousness of your crimes and of their having rendered you an object of hatred to gods and men, as well as through the crimes themselves. Δείλαιε τοῦ νοῦ etc. is used in the same sense as οἰκτείρω σε τοῦ νοῦ etc., in which phrase (cf. Matth. § 368.) it is well known that the genitive is not governed by a suppressed

preposition. In the same manner the adjectives σχέτιος, τάλας, τλήμων are joined with the genitive. Cf. Eur. Hec. 783: ὡς σχετλία σὺ τῶν ἀμετρήτων πόνων. Hel. 246: ὡς τάλαινα συμφορᾶς. ibid. 1243: οὐ γὰρ τῶν ἐμῶν τλήμων κακῶν. Ion 960: τλήμων σὺ τόλμης. See Rost § 107—109. III. 4, b.

V. 1320. ὅστις ἦν] So El. 1123: δόθ', ἥτις ἐστὶ, προσφέροντες.

V. 1320 sqq. ὃς ἀγρίας — κἀνέσωσεν] With the words ἀγρίας πέδας ἐπιποδίας we must understand ἀπὸ, which is placed before φόνου. Similar examples are adduced by Matth. § 595, 4. Hence the intermediate verb ἔλαβε is objectionable, since it is evident that we cannot say ἔλαβέ με ἀπὸ πέδης, but that ἀπὸ πέδης must be joined with ἔρυντο κἀνέσωσεν. But the examples quoted

τότε γὰρ ἂν θανῶν
οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος. 1355

ΧΟΡΟΣ.

1325 θέλοντι κάμοι τοῦτ' ἂν ἦν.

ΟΙΔΙΠΟΤΣ.

(ἀντιστροφὴ γ').

οὐκουν πατρός γ' ἂν φονεὺς ἦλθον, οὐδὲ νυμφίος
βροτοῖς ἐκλήθην ὦν ἔφυν ἄπο.
νῦν δ' ἄθεος μὲν εἰμ', ἀνοσίῳν δὲ παῖς, 1360
1330 ὁμογενῆς δ' ἄφ' ὦν αὐτὸς ἔφυν τάλας.
εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν,
τοῦτ' ἔλαχ' Οἰδίπους. 1365

ΧΟΡΟΣ.

οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.
κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός.

ΟΙΔΙΠΟΤΣ.

1335 ὥς μὲν τάδ' οὐκ ὦδ' ἔστ' ἄριστ' εἰργασμένα,
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370

[V. 1330. ὁμολεχῆς Dind.]

V. 1326. φονεὺς = ἦλθον Dind.

V. 1331. I have adopted Hermann's conjecture of ἔτι for ἔφυν. MSS. ἔφυν.

at El. 696 sq are of a different kind. I suspect therefore that ἔλαβε is the addition of an interpreter, and that the antistrophic verse needs correction accordingly. Oedipus styles himself νομάδα, because he was exposed *ναπαλαῖς ἐν Κιθαιρῶνος πτυχαῖς* (v. 1026 = 997). On the joining of the words *ἐρντο* and *ἀνέσωσεν* cf. Oed. C. 285: *δύον με κάκφύλασσε*.

V. 1323. Schol.: *θανῶν ἀντὶ τοῦ θανόντος*. ἦ τοι ἦν ἀντὶ τοῦ ἡμην. The latter is the only correct interpretation.

V. 1325. *θέλοντι* — ἦν] On this construction see Matth. § 388, e.

V. 1326. *ἦλθον*] I take this in its proper sense: I would not have come hither the murderer of my father. Others

consider ἦλθον as put for ἦν. Erf. See my note on vs. 982.

V. 1330. *ὁμογενῆς δ' ἄφ' ὦν* etc.] Schol.: *ἐξ ὧν ἐτέχθη, ἐξ αὐτῶν καὶ τέτοκα*. The singular use of *ὁμογενῆς* in an active sense has led some commentators to suggest the reading *ὁμολεχῆς*.

V. 1331. *πρεσβύτερον*] More serious (lat. *gravius*). Cf. Eurip. fragm. incert. XI. p. 120 ed. Dind.: *ἐγὼ δ' οὐδὲν πρεσβύτερον νομίζω τὰς ἀφροσύνας*. See also Ant. 720.

V. 1334. *κρείσσων γὰρ ἦσθα*] On the omission of the particle *ἂν* see Matth. § 508, not. 2. Rost § 102, annot. 2. See also my note on Aj. 618.

V. 1335. Schol.: *τὰδε τὰ τῆς τυφλώσεως*.

- ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων
 πατέρα ποτ' ἂν προσεῖδον εἰς Αἰδου μολῶν,
 οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν
 1340 ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
 ἀλλ' ἢ τέκνων δῆτ' ὄψις ἣν ἐφίμερος 1375
 βλαστοῦς' ὅπως ἐβλαστε προσλεύσσειν ἐμοί.
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτὶ
 οὐδ' ἄστν γ', οὐδὲ πύργος, οὐδὲ δαμόνων
 1345 ἀγάλαθ' ἱρά, τῶν ὁ παντλήμων ἐργῶ,
 κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς, 1380
 ἀπεστέρησ' ἐμαντὸν, αὐτὸς ἐννέπων
 ὠθεῖν ἅπαντας, τὸν ἀσεβῆ, τὸν ἐκ θεῶν
 φανέντ' ἀναγνον καὶ γένους τοῦ Λαῖου.
 1350 τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμὴν

V. 1337. Schol.: φησὶ πρὸ τοῦ θανάτου ταῦτα διαθεῖναι, ὅπως ἂν τοῖς γονεῦσι κατ' Αἰδον μὴ συντυγχάνῃ ὁρῶν. εἶναι γὰρ αὐτῷ τοῦτο αἰσχρόν. Neve quotes Hom. II. ψ, 65. Virg. Aen. VI, 494 sqq. Schol. on Soph. El. 445.

V. 1339 sq. οἷν ἐμοί — εἰργασμένα] Against both of whom I have committed more atrocious crimes than can be expiated by the halter, as Brunck rightly interprets. See Matth. § 451. For the structure of the verb ἐργάζεσθαι Schaefer compares Arist. Vesp. 1350: πολλοῖς γὰρ ἤδη χείτεροις αὐτ' εἰργάσω.

V. 1340. κρείσσον' ἀγχόνης] Cf. comm. on Aristoph. Ach. 125. and Monk on Eurip. Alc. 233.

V. 1341. Schol.: ἐν ἐρωτήσει. Hence a note of interrogation is commonly placed after ἐμοί, which is however incorrect. See Devar. de partic. p. 8. and Hoogerveen on Vig. p. 470. SCHAEF. Lat.: at enim.

V. 1342. βλαστοῦς'] We should have expected βλαστούντων. But see Matth. § 430. and § 446. note 1. — On the meaning of the phrase βλαστ. ὅπως ἐβλαστε see Matth. § 486. note 2. — On the

pleonasm contained in the words ὄψις ἣν ἐφίμερος τέκνων προσλεύσσειν ἐμοί, see my note on Philoct. 830: ὡς πάντων ἐν νόσῳ εὐδρακῆς ὕπνος ἄπνους λεύσσειν.

V. 1345. τῶν] So v. 1427: τὸ μῆτε γῇ etc. Cf. Matth. § 292.

V. 1346. κάλλιστ' ἀνὴρ εἰς — τραφεῖς] The verb τραφεῖς is equivalent to διατρεῖν, as the glosses rightly explain. So τροφή, i. e. διαγωγή or διατριβή in Oed. Col. 362. Br. For the construction of εἰς with κάλλιστα see Matth. Gr. Gr. § 461. Rost § 97, 12. p. 420.

V. 1347 sqq. αὐτὸς ἐννέπων — τοῦ Λαῖου] After ὠθεῖν ἅπαντας we must repeat ἐμαντόν, taking all the rest in apposition. The sense is this: I have deprived myself of all those things, bidding myself be expelled, as an impious man, discovered by the oracle to be both wicked and related to Laius. HERM. The words καὶ γένους τοῦ Λαῖου are significantly added, since the discovery of his relationship to Laius rendered the crime of Oedipus so much the more heinous.

- ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄραν; 1385
 ἥμιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην
 τὸ μὴ ἀποκλῆσαι τοῦμόν ἄθλιον δέμας,
 1355 ἴν' ἧ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ
 τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύν. 1390
 ἰὼ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἑμαυτὸν ἀνθρώποισιν ἐνθεν ἧ γεγώς;
 1360 ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια
 λόγῳ παλαιὰ δώμαθ', οἷον ἄρά με 1395
 κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
 νῦν γὰρ κακός τ' ὦν καὶ κακῶν εὐρίσκομαι.
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη,
 1365 δρυμός τε, καὶ στενωπὸς ἐν τριπλάις ὁδοῖς,
 αἰ τοῦμόν αἶμα τῶν ἐμῶν χειρῶν ἄπο 1400

[V. 1354. μάποκλῆσαι Dind.]

V. 1351. ὀρθοῖς — ὄμμασιν] Rectis oculis. Kuinoel compares Theocr. V. 35: ἀλλ' οὐτι σπένδω· μέγα δ' ἄχθομαι, εἰ τὴν με τομῆς ὄμμασι τοῖς ὀρθοῖσι ποτιβλέπεν. Statii Theb. X, 537: non ora virum, non pectora flectit imber atrox, rectosque tenent in moenia vultus. Suet. Aug. c. 16: unde prae-bitam Antonio materiam putem exprobrandi, ne rectis quidem oculis eum adspicere potuisset instructam aciem.

V. 1352 sq. εἰ τῆς ἀκ. — φραγμός] i. e. εἰ ἐξῆν ἔτι φρά-ξαι τὴν ἀκουούσαν πηγὴν δι' ὧτων. Ἡ ἀκον. πηγὴ δι' ὧτων, signifies as the Scholiast rightly explains, ἡ ἀκουστικὴ δύναμις.

V. 1353 sq. οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλ.] Nontemperassem mihi, quin occluderem (I could not have refrained from etc.). On the accusative of the article, depending upon ἐσχόμην, see Matth. § 543. not. 3. for μὴ ibid. § 534. not. 4. 3. and § 609. The poet most appropri-

tely says ἀποκλείσαι δέμας, retaining the metaphor by which he had described the faculties of sight and hearing as fountains flowing from the body.

V. 1355. ἴν' ἧ] See my Greek Syntax. § 142.

V. 1356. τὸ γὰρ τὴν φρ. — γλυκύν] CAMERARIUS interprets: sensu carere grata res est in malis.

V. 1358. ὥς ἔδειξα μήποτε] Ne unquam ostendissem. See note on v. 1355.

V. 1360. τὰ πάτρια] Gl. quoted by Brunck: τὰ πατρώα. See my note on Philoct. 709.

V. 1361. λόγῳ] See note on El. 59.

V. 1362. κάλλος κακῶν ὕπουλον] i. e. fair on the outside, full within of latent diseases. ὕπουλον is applied to a wound which is covered with a scar, but not yet completely healed. MUSGR.

V. 1366. τοῦμόν αἶμα πα-τρὸς] i. e. the blood of my father shed by me. See Matth. on Eurip. Phoen. 30.

- ἐπίετε πατρός, ἄρά μου μέμνησθ', ὅτι
οἱ ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν
ὅποι' ἐπράσσειν αὐτίς; ὦ γάμοι, γάμοι,
1370 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
ἀνείτε ταῦτόν σπέρμα, κάπεδεῖξατε 1405
πατέρας ἀδελφούς παῖδας αἰμ' ἐμφύλιον,
νύμφας γυναῖκας μητέρας τε, χῶπόσα
αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
1375 ἀλλ', οὐ γὰρ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλόν,
ὅπως τάχιστα, πρὸς θεῶν, ἔξω μέ που 1410
καλύψαι, ἢ φονεύσαι, ἢ θαλάσσιον

[V. 1368. ὑμῖν Dind.]

V. 1367 sq. ἄρά μου μέμνησθ', ὅτι οἱ ἔργα etc.] There is nothing objectionable in ὅτι followed by οἷα and ὅποια. The former is put instead of μέγιστα or μεγαλοπρεπέστατα, and the latter for κακίστα. See Antig. v. 2. and my note there. The Latin writers used a similar construction. quantae quoties occasiones quam praeclarae fuerunt! Cicero, pro Milone § 38. where see Matthiae's note.

V. 1368. ὑμῖν] Gl. παρ' ὑμῖν. Br. Oedipus says that the very country is injured by his wicked deed, in the same manner as it is elsewhere said that walls would speak, if they had voices, and similar παθητικά. BOTTÉ.

V. 1369 sq. ὦ γάμοι, γάμοι] This passage is quoted by Longinus de subl. XXIII. in illustration of the following observations, ὅτι ἔσθ' ὅπον προσπίπτει τὰ πληθυντικά μεγαλόδημονέστερα, καὶ αὐτῷ δοξοκομποῦνται τῷ ὅχλῳ τοῦ αἰριθμοῦ. — Then, after quoting six verses, he adds: πάντα γὰρ ταῦτα, τὰ μὲν ἐν ὀνομάῳ ἔστιν, Οἰδίπους, ἐπὶ δὲ θατέρων Ἰονάστη, ἀλλ' ὅμως χυθεῖς εἰς τὰ πληθυντικά ὁ αἰριθμὸς συνεπλήθυσεν καὶ τὰς ἀνυχίας. Cf. not. on vs. 366 (= 361). Br.

V. 1370 sq. πάλιν ἀνείτε ταῦτόν σπέρμα] These words

refer to Jocasta alone, meaning that she was the mother of children, whose father was her own son. On the form ἀνείτε cf. Matth. § 211. II, 3.

V. 1371 sq. κάπεδεῖξατε — μητέρας τε] And you have caused that the same blood (αἷμ' ἐμφύλιον) should be father, brother, and son in the same nuptials, i. e. that he should be the father, who was also the brother of those to whom he was father, and son of her to whom he was at the same time husband. The words αἷμ' ἐμφ. are to be referred to the following νύμφας, γυναῖκας, μητ. in this sense: and you have caused that αἷμ' ἐμφ. should be νύμφη γυνή καὶ μήτηρ, i. e. that she who had been wife and mother should also be bride.

V. 1375. οὐ γὰρ — καλόν] Isocrates ad Demoniac. p. 5 ed. Lang.: ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν. Heliod. IV, 10: κρηπτονσαν ἃ καὶ πάσχειν αἰσχρὸν καὶ ἐκλαλεῖν αἰσχυρότερον. P. Syrus sentent. 792: quod facere turpe est, dicere ne honestum puta. Erf. comp. also Phil. 86: οὐς ἂν τῶν λόγων ἀλγῶ κλύων, τοὺςδε καὶ πράσσειν στυγῶ.

V. 1377. θαλάσσιον ἐκρί-

ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλοῦ θυγεῖν.

- 1380 πίθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
οὐδείς οἷός τε πλὴν ἑμοῦ φέρειν βροτῶν. 1415

ΧΟΡΟΣ.

ἀλλ' ὦν ἐπαυτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πράσσειν καὶ τὸ βουλευεῖν· ἐπεὶ
χώρος λείλειπται μῦνος ἐντὶ σοῦ φύλαξ.

ΟΙΔΙΠΟΤΣ.

- 1385 οἷμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ 1420
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.

ΚΡΕΩΝ.

Οὐχ ὥς γελαστῆς, Οἰδίπους, ἐλήλυθα,
οὐδ' ὥς ὀνειδιῶν τι τῶν πάρος κακῶν.

- 1390 ἀλλ' εἰ τὰ θυγητῶν μὴ κατασχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα 1425
αἰδεῖσθ' ἄνακτος Ἑλλίου τοιόνδ' ἄγρος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῇ

[V. 1387. ἐφεύρημαι Dind.]

V. 1390. Elmsley conjectures κατασχύνεσθ' τι.

ψατ'] Ἐς θάλατταν ῥίψατε. Cf. Matth. § 446, 8. Rost § 97, 4.

V. 1378. ἔνθα μήποτ' εἰσόψεσθ'] Comp. above v. 769. El. 380. and Trachin. 889.

V. 1380. μὴ δείσητε] See P. Vettori Var. Lect. V, 4. Br. Musgrave, who follows Vettori, rightly renders the passage thus: avoid not my touch through fear (viz. of contagion); for my iniquity is so great that it cannot be communicated to others. Erf.

V. 1382. Schol.: ὦν ἐπαυτεῖς ὦν χρεῖαν ἔχεις. Εἰς δέον signifies opportunely. Cf. Ant. 386. Eur. Alc. 1104. So also εἰν δέοντι is used. See Eur. Or. 212. Med. 1277. Hipp. 923. Alc. 820.

V. 1383. τὸ πράσσειν] On the force of the article put thus before the infinitive see Matth. § 543, note 2.

V. 1386. τίς — ἔνδικος] The sense seems to be: what credit will deservedly be given to me? For I do not agree with Neve in rendering πίστις, obsequium.

V. 1389. τῶν πάρος κακῶν] This refers to the contention which had shortly before taken place between Creon and Oedipus, consequently κακὰ here signify evil deeds.

V. 1391. τὴν γοῦν πάντα βόσκουσαν etc.] Suidas: βόσκουσαν τρέφουσιν. Σοφοκλῆς περὶ Οἰδίποδος. Erfurdt compares Aesch. Agam. 643 sq.: οὐκ οἶδεν οὐδείς, ὥστ' ἀπαγγεῖλαι τορῶς πλὴν τοῦ τρέφοντος Ἑλλίου χθονὸς φύσιν.

V. 1392 sq. αἰδεῖσθ' — δεικνύναι] On the phrase αἰδεῖσθαι τινα ποιεῖν τι see note on Philoct. 1354.

V. 1393 sq. τὸ μήτε γῇ —

- μήτ' ὄμβρος ἰρὸς μήτε πῶς προσδέξεται.
 1395 ἀλλ' ὥς τάχιστ' ἐς οἶκον ἐσκομίζετε.
 τοῖς ἐν γένει γὰρ τὰγγενῇ μάλισθ' ὄραν 1430
 μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.

ΟΙΔΙΠΟΥΣ.

- πρὸς θεῶν, ἐπέπερ ἑλπίδος μ' ἀπέσπασας,
 ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμὲ,
 1400 πιθοῦ τί μοι· πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.

ΚΡΕΩΝ.

- καὶ τοῦ με χρειᾶς ὧδε λιπαρεῖς τυχεῖν; 1435

ΟΙΔΙΠΟΥΣ.

ῥῖψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου
 θνητῶν φανοῦμαι μηδενὸς προσήγορος.

ΚΡΕΩΝ.

- ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἂν, εἰ μὴ τοῦ θεοῦ
 1405 πρῶτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.

ΟΙΔΙΠΟΥΣ.

- ἀλλ' ἥ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440

[V. 1395. εἰς οἶκον Dind.]

προςδέξεται] Creon desires that earth, water, and light, which were esteemed divine and sacred, may not be polluted by so horrid a spectacle. ERR. The particle *μή* is placed in the relative clause on account of the conditional sense contained in it. So Philoct. 715: ὦ μελέα ψυχᾶ, ὅς μὴδ' οἶνον χύτου πάματος ἤσθη δακρύει χρόνον.

V. 1396 sq. τοῖς ἐν γένει — κακά] τοῖς ἐν γένει is used poetically for τοῖς ἐγγενέσι or τοῖς συγγενέσιν. See at vs. 1016 (987). The dative depends upon the phrase εὐσεβῶς ἔχει, a similar construction to καλῶς ἔχει μοι, it becomes me.

V. 1398. ἐλπίδος μ' ἀπέσπασας] Thou hast deceived my expectation. For he did not expect Creon, whom he had provoked with insults, (see above vs. 531 sqq.) to prove so kind and merciful to him. MUSGR.

V. 1400. Schol.: πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω· ὑπὲρ σοῦ γὰρ καὶ οὐχ ὑπὲρ ἐμαυτοῦ λέξω. Cf. Matth. § 590, 6. πρὸς. a.

V. 1401. καὶ τοῦ με χρειᾶς etc.] So Oed. C. 1755: τίνος, ὦ παῖδες, χρειᾶς ἀννῶσαι;

V. 1403. μηδενὸς προσήγορος] On the genitive depending on the adjective προσήγορος I have remarked at Philoct. 3.

V. 1404. εὖ τοῦτ' ἴσθ' ἂν] Schol.: ὁ μὲν τῷ προειρημένῳ χρησμῷ ἀξιολογῶν, ὅτι δεῖ ὀπίσκειν αὐτὸν ἀπὸ τῆς χώρας· ὁ δὲ Κρέων ἐπανερέσθαι φησὶ δεῖν, ὅτι καὶ Λαῖον παῖς καὶ βασιλεὺς τυγχάνει.

V. 1406 sq. φάτις — ἀπολύσαι] As the verbs λέγω, φωνάω, ἐννέπω, and others (see on vs. 350 (345) and on Phil. 101.) are used in the sense of bidding, it is not strange that φάτις here signifies command, rather than report.

τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.

ΚΡΕΩΝ.

οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἴν' ἔσταμεν
χρείας, ἄμεινον ἐκμαθεῖν τί δραστήον.

ΟΙΔΙΠΟΣ.

1410 οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;

ΚΡΕΩΝ.

καὶ γὰρ σὺ νῦν γ' ἂν τῷ θεῷ πίστιν φέροις. 1445

ΟΙΔΙΠΟΣ.

καὶ σοὶ γ' ἐπισκῆπτω τε καὶ προτρέψομαι,
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὁρθῶς τῶν γε σὼν τελεῖς ὕπερ.

1415 ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε

πατροῦν ἄστν ζώντος οἰκητοῦ τυχεῖν.

1450

ἀλλ' ἔα με νάειν ὄρεσιν, ἐνθα κλήζεται

οὐμός Κιθαιρῶν οὗτος, ὃν μήτηρ τέ μοι

V. 1411. Most MSS. have νῦν τᾶν, which is approved by Elmsley [adopted by Dind.].

V. 1408 sq.: Schol.: ἡ χρεία ἡ κατέχονσα ἡμᾶς (φησὶ) ταῦτα ἀπαιτεῖ. Matthiae observes (§ 480. note 3) that ἴν' ἔσταμεν χρείας is put for οὕτω ἐνταῦθα χρείας ἔσταμεν.

V. 1410. ἀθλίον] It is evident from the context here, as well as from the expressions at vs. 1518 (1484) sq.: τοῦ θεοῦ μ' αἰτεῖς δόσιν. — ἀλλὰ θεοῖς γ' ἐχθιστος ἦμω. — τοιγαροῦν τεύξει τάχα, that Oedipus calls himself ἀθλίον not so much because he is unhappy, as because he has become so hateful to the gods, so that ἀθλίος here signifies the same as ἄθεος. Gl. codd. Lipss.: ὑπὲρ ἀνδρὸς δὴ οὕτως ἀθλίον πεύσεσθε, ἡγουν ἐρωτήσετε;

V. 1411. τῷ θεῷ πίστιν φέροις] So El. 735: τῷ τέλει πίστιν φέρων.

V. 1412 sq. καὶ σοὶ γ' etc.] It is strange that all the interpreters should have passed over

this passage without perceiving its difficulties. For after what Creon had just said, καὶ γὰρ σὺ νῦν γ' ἂν τῷ θεῷ πίστιν φέροις, Oedipus could never have gone on to say: καὶ σοὶ γ' ἐπισκῆπτω etc., to say nothing of the extraordinary junction of the present and future tenses. Any one thoroughly acquainted with the style of Sophocles, must feel convinced that this passage is corrupt. Unless I am much mistaken, some verses have been lost.

V. 1415 sq. ἐμοῦ δὲ μήποτ' ἀξιωθήτω — τυχεῖν] For the use of the verb ἀξιοῦν cf. Aj. 494: μή μ' ἀξιώσης βᾶξιν ἀλγεινὴν λαβεῖν: for the signification of the verb τυχεῖν τινός τινος see my

Advers. in Soph. Phil. p. 80 sqq. V. 1417. ἔα] On this monosyllabic imperative see note at Antig. 95. — ἐνθα κλήζεται οὐμός Κιθ., where is Cithaeron, on which I am said to have

- πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,
 1420 ἵν' ἐξ ἐκείνων, οἳ μ' ἀπολλύτην, θάνω.
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455
 μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἂν ποτε
 θνήσκων ἐσώθην, μὴ' πί τω δεινῷ κακῷ.
 ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποιπερ εἶς, ἴτω.
 1425 παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέων,
 προθῆ μέρμιναν· ἄνδρες εἰσὶν, ὥστε μὴ 1460
 σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·
 ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοις ἐμαῖν,
 αἷν οὐπόθ' ἡμὴ χωρὶς ἐστάθη βορᾶς
 1430 τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ·
 ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην· 1465
 αἷν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν

V. 1425. Κρέων Dind.

V. 1426. προθῆ is Elmsley's conjecture. MSS. πρόσθῃ.

V. 1429. ἡμὴ is not adapted to the sense of the passage. I am therefore disposed to agree with Neve in considering it corrupt.

been exposed. Cf. Trach. 659; ἔνθα κλῆζεται θνήσκ.

V. 1420. οἳ μ' ἀπολλύτην] Who wished to destroy me. Verbs are often used to signify not so much the act itself, as the intention or desire. In El. 320. the Scholiast explains πρᾶσσαν by ἐπιχειρῶν πράττειν. In Oed. C. 993. κτεῖνοι, occidere velit. In Arist. Pac. 212. ἐκείνων πολ- λάκις σπονδὰς ποιοῦντων, i. e. ποιεῖν ἐπιθυμούντων. Br. Schol.: ἵνα δόξω νῦν ἀναιρεῖσθαι ἐν τῷ Κιθαιρῶνι, καθὼς τοῖς γονεῦσιν ἐδόκει, καὶ νῦν τῷ βουλήματι αὐ- τῶν ἀπόλλυμαι.— Cf. Rost § 116 (113) annot. 5.

V. 1421 sq. μήτε μ' ἂν — πέρσαι μηδέν] Will destroy me, or can destroy, not, as it is commonly interpreted, would have destroyed, for then the following words would not agree. Oedipus foretells the kind of death by which he is to perish. Erf.

V. 1423. θνήσκων] The glos- ses wrongly interpret εἰ ἐθνήσκων.

The sense is: I should not have been saved when I was upon the point of dying. HERM.

V. 1426. προθῆ μέρμιναν] Compare El. 1334: νῦν δ' εὐλά- βειαν τῶνδε προϋθέμην ἐγὼ.

V. 1428. ταῖν δ' ἀθλίαιν etc.] The genitive depends upon the words προθῆ μέρμιναν, the clause ἄνδρες εἰσὶν — τοῦ βίου being parenthetical.

V. 1429. χωρὶς ἐστάθη] Is placed apart, to explain which the poet has added in the following verse ἄνευ τοῦδ' ἀνδρός, i. e. ἄνευ ἐμοῦ. For the phrase βορᾶς, i. e. τροφῆς, τράπεζα see Matth. § 316, f. and § 355, c.

V. 1431. πάντων τῶνδ'] Such passages as this should be observed by those critics who so frequently write ὁ δὲ for ὅδε in similar passages. See note on Philoct. 87 ed. 2.

V. 1432. αἷν μοι μέλεσθαι] Of whom I beseech you to take care. Μοι is the dativus ethicus.

ψαῦσαι μ' ἔασον ἀποκλαύσασθαι κακά.

ἴθ', ὦναξ,

1435 ἴθ', ὃ γονῇ γενναῖε. χερσὶ τὰν θυγῶν
δοκοῦμ' ἔχειν σφάς, ὥσπερ ἡνίκ' ἔβλεπον.

1470

τί φημί;

οὐ δὴ κλύω πον, πρὸς θεῶν, τοῖν μοι φίλῳν
δακρυρρόοῦντοιν, καὶ μ' ἐποικτεῖρας Κρέων

1440 ἔπεμψέ μοι τὰ φίλτατ' ἐκρόνοιον ἑμοῖν;

λέγω τι;

1475

ΚΡΕΩΝ.

λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
γνούς τὴν παροῦσαν τέρψιν, ἧς ἔχει πάλαι.

ΟΙΔΙΠΟΤΣ.

ἀλλ' εὐτυχοίης, καὶ σε τῆςδε τῆς ὁδοῦ

1445 δαίμων ἄμεινον ἢ μὲ φρουρήσας τύχοι.

ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε

1480

ἐς τὰς ἀδελφὰς τάςδε τὰς ἐμὰς χέρας,

[V. 1436. σφᾶς Dind.]

V. 1443. The common reading is ἧ σ' εἶχεν, which I formerly changed to ἧ σ' ἔχει. From an excellent MS. Lc I have since conjectured ἧς ἔχει for ἔχει με τέρψις can only signify voluptate fruor; which is contrary to the sense of the passage.

V. 1447. I have written ἐς with Elmsley. MSS. [and Dind.] ὥς. See my review of Lobecks Ajax, p. 116 sq.

V. 1435. ὦ γονῇ γενναῖε] Cf. Aj. 1067. with my note.

the expression ἔχομαι τινος, signifying to be interested in, or to have a strong desire for a thing, we may compare Xen. Anab. VI. 1, 17: κοινῇ τῆς σωτηρίας ἔχεσθαι. Oed. C. 424: τῆςδε τῆς μάχης πέρι, ἧς νῦν ἔχονται. also the compound ἀντέχεσθαι, (see note on vs. 682) Soph. Creus. fr. 325 ed. Dind. τοῦ κέρδους ἀντέχεσθαι —. πάλαι frequently denotes not so much duration of time as intensity. Compare vs. 1161 (1130) εἶπον πάλαι. El. 1101, 1477.

V. 1437. τί φημί;] Ecquid dico? as λέγω τι soon after, which means: am I mistaken, or do I conjecture rightly? HERM. Cf. Trach. 865. and Matth. § 487, 6.

V. 1438. Schol.: τοῖν μοι φίλῳν ἀντὶ τοῦ τῶν ἑμῶν θυγατέρων. δέον δὲ εἰπεῖν δακρυρρόοῦσαι, ὁρσενικῶς ἐξήνεγκεν. ἐστὶ δὲ Ἀτιτικώτερον, ὥς τὸ μὰ τῷ θεῷ (Ceres and Proserpine) καὶ τῷ χεῖρε. See my notes on El. 960. and Oed. C. 1658.

V. 1444. τῆςδε τῆς ὁδοῦ] The genitivus pretii (see Matth. § 364. b.) depending upon the idea contained in the words ἄμεινον — τύχοι. So Oed. Col. 1505: καὶ σοι θεῶν τύχην τις ἐσθλήν ἦε τῆςδε τῆς ὁδοῦ. And Eur. Alc. 1046:

V. 1443. γνούς τὴν παρ. — πάλαι] Since I know the present delight which you have long been anticipating, viz. that of seeing your children. For

- αἶ τοῦ φυτουργοῦ πατρός ὑμῖν ὧδ' ὄραν
 τὰ πρόσθε λαμπρὰ προῦξένησαν ὄμματα·
 1450 ὃς ὑμῖν, ὦ τέκν', οὐδ' ὄρων οὐδ' ἱστορῶν
 πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόσθη. 1485
 καὶ σφῶ δακρύω· πρὸς βλέπειν γὰρ οὐ σθένω·
 νοοῦμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
 οἷον βιῶναι σφῶ πρὸς ἀνθρώπων χρεῶν.
 1455 ποίας γὰρ ἀστῶν ἤξει· εἰς ὀμιλίας,
 ποίας δ' ἐορτάς, ἔνθεν οὐ κεκλανμένα 1490
 πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
 ἀλλ' ἥνίκ' ἂν δὴ πρὸς γάμων ἤκητ' ἀκμᾶς,
 τίς οὗτος ἔσται, τίς παραβόλῃει, τέκνα,
 1460 τοιαῦτ' ὀνειδὴ λαμβάνων, ἃ τοῖς ἐμοῖς

[V. 1448. ὑμῖν Dind.]

πολλῶν δὲ μόχθων ἦλθε χειρας
 εἰς ἐμάς.

V. 1448 sq. αἶ τοῦ φυτ. — ὄμματα] i. e. αἶ τὰ τοῦ πατρὸς ὄμματα τὰ πρόσθε λαμπρὰ περιεποιήσαν ὧδε ὄραν, which have caused your parent's eyes which formerly were bright, to see thus, i. e. not to see.

V. 1450. ἱστορῶν] Sciens. See note on vs. 1113.

V. 1452. καὶ σφῶ δακρύω. — σθένω] The sense of the passage thus beautifully condensed is as follows: since I cannot behold you with my eyes nor show my feelings towards you in my countenance, I show the grief with which I am overpowered by my tears, thinking etc. So Eurip. Phoen. 1449 sq.: φωνὴν μὲν οὐκ ἀφῆκεν, ὀμμάτων δ' ἀποπροσεύτε δακρύοις, ὥστε σημήναι φίλα.

V. 1453. νοοῦμενος] Cf. Matth. § 495, c.

V. 1454. οἷον βιῶναι σφῶ πρὸς ἀνθρ. χρεῶν] The Scholiast appears to have lost sight of the force of the preposition πρὸς in the following note: πῶς ὑμῖν

βιῶναι ἐκ τῶν ἀνθρώπων ἀνάγκη, ἢ ἢ πρὸς ἀντὶ τῆς μετὰ, ἀντὶ τοῦ μετὰ ἀνδρῶν. But the force of the preposition is this: such as you will have to undergo at the hands of men. So Herodotus VII, 5: ἵνα λόγος τέ σε ἔχη πρὸς ἀνθρώπων ἀγαθός. See also Antig. 51. and my note on Aj. 503 sq.

V. 1456 sq. Schol. rec.: εἰς ποίας ἐορτάς, ὅθεν οὐκ ἐπανήξετε πρὸς τὸν οἶκον κεκλανμένα ἀντὶ τῆς ἀπὸ τῆς θεωρίας τέρωσος;

V. 1459. τίς οὗτος ἔσται, τίς] See note on vs. 1113. above.

Ibid. παραβόλῃει] This verb is used in a neuter sense, as παραβάλλεσθαι and ἀναβόλῃει with the ellipsis of κινδύνον. Who will have such daring boldness? BRUNCK. παραβόλῃει λαμβάνων is used in the same way as above vs. 1299. ὑπομένεις κηδεύων, audebis suscipere.

V. 1460 sq. ἃ τοῖς ἐμοῖς — δηλήματα] By ἐμοῖς γονεῦσι are signified Laius and Jocasta, by σφῶν γονεῦσιν, Oedipus and Jocasta. ἔσται, i. e. when you shall have arrived πρὸς γάμων ἀκμᾶς. Render therefore: which

- ρονεύσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα; 1495
 τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
 ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤρσεν,
 ὅθεν περ αὐτὸς ἐσπάρη, καὶ τῶν ἴσων
 1465 ἐκτίσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ.
 τοιαῦτ' ὀνειδιεῖσθε. καὶ τίς γαμεῖ; 1500
 οὐκ ἔστιν οὐδεὶς, ὃ τέκν', ἀλλὰ δηλαδὴ
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεῶν.
 ὃ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατήρ
 1470 ταῦταιν λέλειπαι, νῶ γὰρ, ὃ φυντεύσαμεν,
 ὁλώλαμεν δὴ ὅντε, μὴ σφε περιίδης 1505
 πτωχὰς ἀνάνδρους ἐγγενεῖς ἀλωμένας,
 μὴδ' ἐξισώσης τάςδε τοῖς ἑμοῖς κακοῖς.
 ἀλλ' οἴκτισόν σφας, ὥδε τηλικάσδ' ὄρων
 1475 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.

V. 1471. *περιίδης*. I have agreed with Brunck and others in adopting the conjecture of Dawes, although it is objected to by Porson on Eur. Med. 284. MSS. *παριίδης*.

V. 1472. *ἐγγενεῖς* is, I think, corrupt. Dindorf reads *ἐκγενεῖς*. The contrary error of *ἐκγενής* for *ἐγγενής* has taken place in El. 1328. But *ἐκγενής* is a word probably invented by Sophocles, as he has used in El. 243. *ἐκτιμον* for τὸ ἔξω τιμῆς ὄν.

will be at the same time an injury to my parents and to yours. ERF. But from what immediately follows. Oedipus seems to allude only to that disgrace which his daughters derive from their parents, viz. himself and Jocasta; I suspect therefore that there is something wrong in τοῖς ἑμοῖς.

V. 1466. *τοιαῦτ' ὀνειδιεῖσθε*] i. e. *τοιαῦτα ὀνειδὴ λήψεσθε*. On the future middle used in a passive sense see Rost Gr. § 114. annot. 1.

V. 1469. ὃ παῖ Μενοικέως, ἀλλ'] The particle ἀλλὰ is appropriately placed after the noun, as in that beautiful line in Homer, (Il. ζ, 429.): Ἐκτορ, ἀτὰρ σύ μοι ἔσαι πατήρ καὶ πότνια μήτηρ. In such passages the force of expres-

sion is weakened by placing the conjunction at the beginning of the sentence.

V. 1471. ὁλώλαμεν] We are undone. This expression is used to denote misfortune, as well as actual death. — *περιδεῖν* means to despise, to neglect.

V. 1472. *πτωχὰς — ἀλωμένας*] So Trach. 300: ταύτας ὁρώσῃ δυνεπτόμους ἐπὶ ξένης χώρας ἀοίκους ἀπάτορας τ' ἀλωμένας. See Schaeef. on Demosth. F. L. p. 440, 21.

V. 1473. *μὴδ' ἐξισώσης τάςδε*] i. e. *τὰ τῶνδε κακὰ*. On this brevity of diction cf. Matth. § 453. note 1. So also the Latins, on whose use of this idiom see Matth. on Cic. orat. p. Sulla c. 26. § 72.

V. 1474. ὥδε] Erfurd remarks that this belongs to ἐρήμους.

ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χειρί. 1510
 σφῶν δ' ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
 πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχεσθ' ἐμοί,
 οὗ καιρὸς ἔα ζῆν, τοῦ βίου δὲ λῶονος
 1480 ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρὸς.

ΚΡΕΩΝ.

ἄλῖς, ἴν' ἐξήκεις δακρῶν· ἄλλ' ἴθι στέργης ἔσω. 1515

ΟΙΔΙΠΟΤΣ.

πειστέον, καὶ μηδὲν ἡδύ.

ΚΡΕΩΝ.

πάντα γὰρ καιρῷ καλά.

ΟΙΔΙΠΟΤΣ.

οἷσθ' ἐφ' οἷς οὖν εἴμι;

ΚΡΕΩΝ.

λέξεις, καὶ τότε εἶσομαι κλύων.

ΟΙΔΙΠΟΤΣ.

γῆς μ' ὅπως πέμψεις ἄποικον.

V. 1478 sq. MSS. εὐχεσθ' ἐμοί οὗ καιρὸς αἰεὶ ζῆν, τοῦ βίου.
 [ἡῦχθ' ὡ μόνον Dind.]

V. 1476. σῇ ψαύσας χειρί] after ἄλῖς, and consider the following words ἴνα — δακρῶν as spoken interrogatively.

V. 1482. πάντα γὰρ καιρῷ καλά] For all things are good because (i. e. which are) done at a proper time.

V. 1483. ἐφ' οἷς—εἴμι] Upon what condition I should go. So Aristoph. Plut. 1068: οὐκοῦν ἐπὶ τούτοις εἰσὶν. See ibid. v. 1000.

V. 1481. ἄλῖς, ἴν' ἐξ. δακρῶν] Aesch. Sept. c. Theb. 263: λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι. Plaut. Pseud. II, 2, 62: HA. Non itast, sed scin, quid te orem, Syre? PS. sciam, si dixeris. ERF. For the particle τότε see my note on Philoct. 1255.

V. 1484 sq. γῆς μ' ὅπως — τεύξει τάχα] The same has been

V. 1479. οὗ καιρὸς ἔα ζῆν] What kind of life Oedipus called his own, is sufficiently shown by his words addressed to Creon in vss. 1415 sqq.: ἐμοῦ δὲ μήποτ' ἀξιώθ' ἴτω τόδε πατρῶον ἄστυ ζώντος οἰκητοῦ τυχεῖν. ἄλλ' ἔα με ναλεῖν ὄρεσιν, ἐνθα κλήσεται οὐμὸς Κιθαιρῶν οὗτος, ὄν etc.

Which he now in a few words, suitably, as he says, to the tender age and limited comprehension of his daughters, expresses thus: οὗ καιρὸς ἔα ζῆν DINDORF.

V. 1481. ἄλῖς, ἴν' ἐξ. δακρῶν] The extent of tears, to which you have gone, is sufficient, i. e. you have shed tears enough. Some editors place a stop

ΚΡΕΩΝ.

τοῦ θεοῦ μ' αἰτεῖς δόσιν

ΟΙΔΙΠΟΤΣ.

1485 ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω.

ΚΡΕΩΝ.

τοιγαροῦν τεύξει τάχα.

ΟΙΔΙΠΟΤΣ.

φῆς τὰδ' οὖν;

1520

ΚΡΕΩΝ.

ἂ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.

ΟΙΔΙΠΟΤΣ.

ἄπαρέ νύν μ' ἐντεῦθεν ἦδη.

ΚΡΕΩΝ.

στεῖχέ νυν, τέκνων δ' ἀφοῦ.

ΟΙΔΙΠΟΤΣ.

μηδαμῶς ταύτας γ' ἔλη μου.

ΚΡΕΩΝ.

πάντα μὴ βούλου κρατεῖν.

καὶ γὰρ ἀκράτησας οὐ σοι τῷ βίῳ ξυνέσπετο.

ΧΟΡΟΣ.

1490 ὦ πάτερ, ὅς τις ἐνοικοι, λεύσσει, Οἰδίπους ὅδε,
ὅς τὰ κλεῖν' ἀνίγματ' ἦδη καὶ κράτιστος ἦν ἀνὴρ, 1525

already expressed at greater length in vs. 1436—1445 (1402—1411).

V. 1485. ἔχθιστος ἦκω] On ἦκω see note at vs. 982.

V. 1485 sq. τοιγαροῦν τεύξει τάχα] i. e. τὴν τοῦ θεοῦ (τοῦ Ἀπόλλωνος) δόσιν, ἣν αἰτεῖς με. Oedipus thought that Creon meant to say that he would shortly obtain from the oracle of Apollo that decree which he desired, and by which he would be expelled from the city; the following words φῆς τὰδ' οὖν, after which we must supply τεύξεσθαι με τάχα τὴν τοῦ θεοῦ δόσιν, are consequently to be taken in this sense:

do you say that it will come to pass that I shall be expelled my country by the will of the god?

V. 1486. ἂ μὴ φρονῶ γὰρ] I would not remark that the particle γὰρ refers to the suppressed sentence φημι ταῦτα unless I had observed that these words have been wrongly explained by one of the interpreters.

V. 1488. Suidas: πάντα μὴ βούλου κρατεῖν· ἐπὶ τῶν εἰς πάντα εὐδαιμονεῖν βουλομένων.

V. 1489. Schol.: ὅσα νενίκηκας, οὐ συνήνεγκέ σοι.

ὅστις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων,
 εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
 ᾧστε θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν
 1495 ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν, πρὶν ἂν
 τέρμα τοῦ βίου περάσῃ μηδέν ἀλγεινὸν παθόν. 1530

V. 1492. I have no doubt but that this verse is corrupt, as is evident from the pronoun ὅστις and the participle ἐπιβλέπων. Jacobs suspects the whole line to be spurious, and I quite agree with him. [So also Dind.]

V. 1492. ὅστις οὐ ζήλω — ἐπιβλέπων] Erfurdt, following Coray's observations on his French translation of Theophrastus p. 261 sqq. considers ζήλω καὶ τύχαις as equivalent to ζηλωταῖς τύχαις (cf. Aj. 503.) and ἐπιβλέπωντο φθονῶν in this sense: who never envious of the prosperity of the citizens. A good king among the Greeks being understood to be one who thinks his own safety dependent on that of his subjects, whereas a tyrant thinks himself safe in their misery. Besides, if this be the right reading and explanation, the preceding words Οἰδίπους ὅδε must be explained thus: hicce est Oedipus ille; and the words ὅστις — εἰς ὅσον etc. must be understood as ὅστις εἰς μέγιστον κλύδωνα etc.; on which phrase see Matth. who refers to

Monk, on Alcest. 145. and Blomf. on Aesch. Pers. gl. 1013. But the examples adduced are not exactly parallel; beside which the pronoun ὅστις, for which we should expect ὅς, is very objectionable. Moreover, the whole character of the passage renders it tolerably certain that the poet intended the words to be thus connected: Οἰδίπους ὅδε εἰς ὅσον — ἐλήλυθεν. I feel confident therefore that the passage is corrupt.

V. 1494 sq. The same sentiment is expressed in Eur. Androm. 100. Troad. 513. Suppl. 270. Iph. A. 161. Herc. F. 103. Soph. Trach. 1 sq. Aesch. Agam. 937 sqq. Ovid Met. III. 135.

V. 1496. τέρμα τοῦ βίου] The former noun is put without an article, as in Oed. C. 725. τέρμα τῆς σωτηρίας, and Phil. 900. δυνάμεις τοῦ νοσήματος. ERF.

I. EXCURSUS ON V. 3.

Ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι.

Κλάδοι ἱκτηῖοι or *ἱκέσιοι* (cf. Eurip. Suppl. 102. Heracl. 518.) are olive branches, with wool rolled round them, borne in the hands (Eurip. Suppl. 108: ἤλθον ἱκεσίῃ χειρί) of those who approached the altars of the gods as suppliants (cf. comm. on Aristoph. Plut. 383. Heyn. on Virg. Aen. VII, 154. Servius on Aen. XI, 101.), they are called by prose writers *ἱκτηρεῖαι* in one word, as by Herodotus VII, 41. Cf. Plutarch. vit. Thes. c. 18: γενομένου δὲ τοῦ κλήρου, παραλαβὼν τοὺς λαχόντας ὁ Θησεὺς ἐκ τοῦ πρυτανείου καὶ παρελθὼν εἰς Δελφίνιον ἔθηκεν ὑπὲρ αὐτῶν τῷ Ἀπόλλωνι τὴν ἱκτηρίαν. ἦν δὲ κλάδος ἀπὸ τῆς ἱερᾶς ἐλαίας ἐρίῳ λευκῷ κατεστεμμένος. Aeschyl. Eumen. 43 sqq.: ἐλαίας ὑφιγέννητον κλάδον, λήνει μεγίστῳ σωφρόνως ἐστεμμένον, ἀργῇτι μαλλῶ. Comp. Suppl. 22: σὺν τοῖσδ' ἱκετῶν ἐγχειριδίῳις ἐριοστέπτοισι κλάδοισιν. 191 sqq.: ἀλλ' ὡς τάχιστα βᾶτε καὶ λευκοστεφεῖς ἱκτηρίας, ἀγάματ' αἰδοίου Διὸς, σεμνῶς ἔχουσαι διὰ χειρῶν συνωνύμων. 332 sq. 354 sq. These same boughs are called also by the poets *στέφη* and *στέμματα*, as by Sophocles in this play vs. 913 (882): δόξα μοι παρεστάθῃ ναοὺς ἱκέσθαι δαιμόνων τάδ' ἐν χειροῖν στέφη λαβούσῃ ἀπιθυμιάματα; by Eurip. Suppl. 36: οἰκτείρουσα μὲν πολιὰς ἅπαιδας τάσδε μητέρας τέκνων, σέβουσα δ' ἱερὰ στέμματα. *ibid.* 359: ἀλλ', ὦ γεραιαί, σέμν' ἀφαιρεῖτε στέφη μητρός. 470: λύσαντα σεμνὰ στεμμάτων μυστήρια τῆσδ' ἐξελαύνειν.

As soon as those who came to pray for anything had seated themselves at the altar, they placed these branches on it; and if the help they sought was promised, they took them up and retired, if not, they quitted the place and left the olive branches behind them. Hence Euripides Heraclid. 124 sq.:

ἱκέται κάθηνται παῖδες οἷδ' Ἡρακλείους,
βωμόν καταστέψαντες, ὡς ὁρᾷς, ἄναξ.

So also in Aesch. Suppl. 241 sq. Pelasgus, after the daughters of Danaus had seated themselves at the altar, addresses them thus:

κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων
κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίους.

Again in the same play v. 344. 345:

XOP. αἰδοῦ σὺ πρόμναν πόλεος ὧδ' ἐστεμμένην.

BAΣ. πέφρικα λεύσσω τὰςδ' ἔδρας κατασίλους.

and vs. 480 sqq.:

σὺ μὲν, πάτερ γεραῖε τῶνδε παρθένων,
κλάδους τε τούτους αἰψ' ἐν ἀγκάλαις λαβὼν
βωμούς ἐπ' ἄλλους δαιμόνων ἐγχωρίων
θῆς, ὡς ἴδωσι τῆςδ' ἀφίξεως τέκμαρ
πάντες πολῖται.

That it was the custom for those who did not obtain the desired help to leave the boughs on the altar, is evident from the following passage of Aeschylus, Suppl. vs. 506:

κλάδους μὲν αὐτοῦ λείπε σήμεϊον πόνον,

as well as from Euripid. Suppl. 258 sqq., where Adrastus, when he finds that Theseus is unwilling to attend to the prayers of the suppliants, addresses them thus:

ἄγ', ὦ γεραῖα, στείχετε, γλανκὴν χλόην
αὐτοῦ λιποῦσαι φυλλάδος καταστεφῇ,
θεοὺς τε καὶ γῆν τὴν τε πυρφόρον θεῶν
Δῆμητρα θέμεναι μάρτυρ' ἡλίου τε φῶς,
ὡς οὐδὲν ἡμῖν ἤρκεσαν λιταὶ θεῶν.

But a little after, when Theseus has yielded to the entreaties of the Argive mothers, the same Adrastus says vs. 359:

ἀλλ', ὦ γεραῖα, σέμν' ἀφαιρεῖτε στέφην
μητροῶς.

So also Oedipus, after having promised to render the assistance asked, bids the suppliants take up the boughs, and quit the altars vs. 142 sq.:

ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βιάσθων
ἵστασθε τοὺςδ' ἄραντες ἐκτῆρας κλάδους.

It is necessary therefore to ascertain in what sense Oedipus, coming on the stage, spoke of the suppliants whom he beheld at the altars' as ἐκτῆροις κλάδοισιν ἐξεστεμμένους. The boughs must have been already placed on the altars, for that they seated themselves while he was approaching is evident, both from the verb *θοάζετε* in vs. 2, and from what the priest himself says in vs. 15 sq.: *ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα βωμοῖσι τοῖς σοῖς*. Nor shall we gain anything by following Matth. Gr. Gr. § 424, 4. not. 1. who thinks that *ἐκτ.* κλάδοισιν ἐξ. is put for *ἐκτῆροις κλάδους ἐξεστεμμένοι*, supposing

that the boughs themselves, wrapped in wool, are called *ἐξεστεμμένοι*, not the men. Besides, the participle *ἐξεστεμμένοι*, if it had been said only of the boughs, would scarcely have been joined with the name of the suppliants. Moreover, from vs. 19 sqq.:

τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
ἀγοραῖσι θανεῖ πρὸς τε Παλλάδος διπλοῖς
ναοῖς, ἐπ' Ἴσμηνοῦ τε μαντεῖα σποδῶ,

it is quite clear that *ἐξεστεμμένοι κλάδοις ἱκτηρίοις* or simply *ἐξεστεμμένοι* is applied to those who sat at the altars after having deposited the olive branches, so that *ἐξεστέφθαι κλάδοις ἱκτηρίοις* must signify, to be adorned or provided with the suppliant boughs, whether those boughs were laid on the altar or held in the hands. Hence *ἱκτηρίοις κλάδοις ἐξεστεμμένοι* is the same as *ἔχοντες κλάδους ἱκτηρίους*, which might also be said of those who sat with the boughs placed near them, as is evident from Aeschyl. Suppl. 332., where Pelasgus, speaking with the daughters of Danaus, after they are described as having laid the boughs upon the altar, says:

τὶ φῆς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,
λενκοστεφεῖς ἔχουσα νεοδρόπους κλάδους;

The Scholiast correctly observes on this passage of Sophocles: τὸ *ἐξεστεμμένοι ἀντὶ τοῦ κεκοσμημένοι*. εἰώθασι γὰρ τῷ στέφειν *χεῖσθαι ἀντὶ τοῦ κοσμεῖν*.

II. EXCURSUS ON V. 12. 13.

Λυσάλητος γὰρ ἄν
εἶην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν.

The interpreters have raised difficulties respecting the particles *μὴ οὐ*, supposing *μὴ οὐ κατοικτεῖρων* to be put for *εἰ μὴ κατοικτεῖροιμι*. For in conditional clauses the particles *μὴ οὐ* are not admitted, but only *μὴ*, as in vs. 77. of this play: *τηνικαῦτ' ἐγὼ κακὸς μὴ δρῶν ἂν εἶην τάνδ' ὅς' ἂν δηλοῖ θεός*. and Trachin. 593: *ἀλλ' εἰδέναι χρεὶ δρῶσαν, ὡς οὐδ' εἰ δοκεῖς ἔχειν, ἔχους ἂν γυνῶμα, μὴ πειρωμένη*. Hence there have been invented wonderful ways of getting rid of the difficulty, which it is needless to enumerate. My more intelligent readers will not fail to perceive that the poet has used a poetical mode of expressing the following idea: *ὦμὸν* or *δει-*

τὸν γὰρ ἂν εἴη τοιάνδε μὴ οὐ κατοικτεῖρειν ἔδραν, or, αἰσχύνῃ γὰρ ἂν μοι εἴη τοιάνδε μὴ οὐ κατοικτεῖ ἴρειν ἔδραν, as in Herodotus I, 187: *Δαρηῖοι δὲ καὶ δεινὸν ἐδόκεε εἶναι, χρημάτων κειμένων καὶ αὐτῶν τῶν χρημάτων ἐπικαλεομένων, μὴ οὐ λαβεῖν αὐτά.* and Xenoph. Anab. II, 3, 11: *ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπουδάξειν.* From these passages the one before us only differs in the fact of the nominative of the subject being placed in the governing member of the sentence instead of the impersonal *δεινὸν ἐστίν*, *αἰσχύνῃ μοι ἐστίν*, and as a necessary consequence, followed by a participle instead of an infinitive in the oblique clause. In which there is nothing objectionable, as will be allowed by any one who recollects very similar phrases, which are avoided by no Greek writer, such as *δίκαιός εἰμι ποιεῖν τοῦτο*, *χῶρος οὐχ ἄγνός πατεῖν*, *πρέπων ἔφως φράζειν*, instead of *δίκαιόν ἐστι ποιεῖν με τοῦτο* etc. But the sense of that member, after which the particles *μὴ οὐ* are placed, both here and in all the passages I have adduced, and every where else, is this: *fieri non potest*. For Oedipus says: according to the feeling of pity which is natural to me, I cannot help pitying such a supplication. The editors have been equally wrong in explaining vs. 221. of this play and Oed. Col. 359., supposing that a conditional sense was contained in the participle to which the particles *μὴ οὐ* are prefixed. Oedipus speaks thus in vs. 219 (214) sqq.:

ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
ξένος δὲ τοῦ πραχθέντος· οὐ γὰρ ἂν μακρὰν
ἔχνεον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον.

The protasis of the conditional member is, however, not contained in the words *μὴ οὐκ ἔχων τι σύμβολον*, as the interpreters, against the sense of the whole passage, suppose, but in the preceding words *ἀγὼ ξένος μὲν — τοῦ πραχθέντος*. For it is plain that Oedipus means to say: for I should not have investigated long without finding some evidence unless I had been ignorant of the matter. So in Oed. Col. 359 sq.:

ἤκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι.

I. e. For you have not come hither empty, I well know, without bringing me some cause of alarm.

III. EXCURSUS ON V. 16.

Ορᾶς μὲν ἡμᾶς ἡλίκοι προσήμεθα
βωμοῖσι τοῖς σοῖς.

Brunck has rightly observed that βωμοῖσι τοῖς σοῖς are not the altars dedicated to thee, but the altars standing before thy door. But none of the interpreters have yet explained how many altars are here meant, or to what gods they were dedicated. If one only had been mentioned, it would doubtless be that of Apollo, for an altar to that deity seems to have been commonly placed before the houses of noble and powerful persons, and especially before the palaces of kings. So Jocasta says in vs. 919 sqq.

πρὸς σ', ὃ Λύκει' Ἀπολλον, ἄγχιστος γὰρ εἴ,
ἱκέτις ἀφίγμαι τοῖςδε σὺν κατάργμασιν.

Again Clytaemnestra in Soph. El. 634 sqq.:

ἐπαίρει δὴ σὺν θύμαθ', ἣ παροῦσά μοι,
πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους
εὐχὰς ἀνάσχω δειμάτων, ὧν νῦν ἔχω.
κλύοις ἂν ἦδη, Φοῖβε, προστατήριε,
κεκρυμμένην μὲν βάξιν.

Comp. El. 1376 sqq. And Euripides Phoen. 281:

ἀλλ' ἐγγὺς ἀλκή· βώμιοι γὰρ ἐσχάρα
πέλας πάρεισι, κοῦν ἔρημα δώματα.

and vs. 634:

καὶ σὺ, Φοῖβ' ἀναξ ἄγνιεῦ, καὶ μέλαθρα χαίρετε.

Aristoph. Vesp. 875:

ὦ δέσποτ' ἀναξ, γεῖτον ἄγνιεῦ τοῦμοῦ προθύρου προπύλαιε.

Plautus Bacchid. II, 1: saluto te, vicine Apollo, qui aedibus propinquus nostris accolis, veneroque te. Harpocration, who is supported by the Schol. on Aristoph. Vesp. 870, and a grammarian in Bekk. Anecd. p. 331, 30., and Suidas in ἀγνιαι, has the following remarks s. v. ἀγνιᾶς: ἀγνιεύς δέ ἐστι κίων εἰς ὃν λήγων, ὃν ἰσταῖσι πρὸ τῶν θυρῶν. ἰδίους δὲ εἶναι φασιν αὐτοὺς Ἀπόλλωνος, οἱ δὲ Διονύσου, οἱ δὲ ἀμφοῖν. — εἶεν ἂν καὶ οἱ παρὰ τοῖς Ἀττικοῖς λεγόμενοι ἄγνιεῖς, οἱ πρὸ τῶν οἰκίων βωμοί, ὡς φασι Κρατῖνος καὶ Μένανδρος, καὶ Σοφοκλῆς ἐν τῷ Λαοκόωντι, μετὰ γὰρ τὰ Ἀθηναίων ἔθνη εἰς Τροίαν, φησί· λάμπει δ' ἄγνιεῦς βωμός, ἀτμίζων πυρὶ σμύρνης σταλαγμοὺς, βαρβάρους εὐοσμίας. Pollux, treating of the parts of a theatre IV, 123: ἐπὶ δὲ

τῆς σκηνῆς καὶ ἀγνιεύς ἔκειτο βωμὸς πρὸ τῶν θυρῶν. See also my note on Electr. 624.

But to return to the subject of discussion, we cannot suppose that the poet would have used the plural *βομοῖσι τοῖς σοῖς*, had he only meant the one altar of Apollo. For the examples adduced at vs. 361. and vs. 1369., are quite of a different character. Besides as we have seen in vs. 2., the plural *τίνας* — *ἔδρας* does not signify the places, but the act of sitting, *sessiones*. We must therefore conclude that the suppliants did not seat themselves at one altar, but at several, in allusion to which Oedipus might appropriately use the plural number *ἔδρας*. Nevertheless he has rightly used the singular in vs. 13. as implying that the several parties, into which these suppliants appear to have been divided, formed one body. Besides it would be strange if those select men, whom the city of Thebes had sent on this mission of entreaty, had seated themselves all together at one altar, when the poet distinctly asserts that they were of three different ages in vs. 16 sqq.:

ὄρῳ μὲν ἡμᾶς ἡλίοι προσημέθια
 βομοῖσι τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν
 πτέσθαι σθίνοντες, οἱ δὲ σὺν γῆρα βαρεῖς
 ἱερῆς, ἐγὼ μὲν Ζηνὸς, οἱ δ' ἰηθέων
 λεκτοί.

If however we examine the question further*), taking into consideration what I have explained and shall further explain, it will be

*) We may compare the following passage of Plutarch in Lycurg. c. 21.: καὶ ἡ λέξις (Spartanorum) ἦν ἀφελὴς καὶ ἄθροπος ἐπὶ πράγμασι σεμνοῖς καὶ ἡθιοποιοῖς. ἔπαινοι γὰρ ἦσαν ὡς τὰ πολλὰ τῶν τεθνηκότων ὑπὲρ τῆς Σπάρτης, εὐδαιμονιζομένων, καὶ φόγοι τῶν τρεσάντων, ὡς ἀλγεινὸν καὶ κακοδαίμονα βιούντων βίον, ἐπαγγελία τε καὶ μεγαλανχία πρὸς ἀρετὴν, πρόπονσα ταῖς ἡλικίαις. ὧν ἕνεκα δείγματος οὐ χειρόν ἐστιν ἔν τι προενέγκασθαι. τριῶν γὰρ χορῶν κατὰ τὰς τρεῖς ἡλικίας συνισταμένων ἔν ταῖς ἑορταῖς ὁ μὲν τῶν γερόντων ἀρχόμενος ᾄδεν·

ἄμμες πόκ' ἡμεῖς ἄλκιμοι νεανίαι.
 ὁ δὲ τῶν ἀκμαζόντων ἀμειβόμενος ἔλεγεν·
 ἄμμες δέ γ' εἰμέν· αἱ δὲ λῆς, ἀνγασδεο.
 ὁ δὲ τρίτος, ὁ τῶν παίδων·

ἄμμες δέ γ' ἐσόμεσθα πολλῶν κάρζονες.
 I know not indeed what kind of festival is alluded to by Plutarch, in which three choruses were distributed according to the ages of the singers, but one can scarcely doubt that when men selected from the three respective ages formed the procession, each class went separately, and that they took their seats at the altars accordingly.

very evident that there stood three altars before the palace doors, each occupied by persons of different age. That one of these was dedicated to Apollo is certain. And we shall have no great difficulty in deciding to whom the other two are to be assigned.

In the *Antigone* Eurydice comes on the stage and says (vs. 1483 sqq.):

ὦ πάντες ἄστοι, τῶν λόγων ἐπησθόμην
πρὸς ἔξοδον στείχονσα. Παλλάδος θεᾶς
ὅπως ἰκοίμην εὐγμάτων προσήγορος.

From which we may conjecture that an altar of Minerva herself stood before the palace, and we know from other authority, that Minerva was considered a goddess *προστατηρία*. That Diana also was held in the same light may be seen from my remarks on *Oed.* R. 160 sq. and from Aeschylus c. *Theb.* 449:

ἀνὴρ δ' ἐπ' αὐτῷ, κελὶ στόμαργός ἐστ' ἄγαν,
αἰῶν τέτακται λῆμα, Πολυφόντου βία,
φερέγγυον φρούρημα προστατηρίας
Ἀρτεμίδος εὐνοίαισι σὺν τ' ἄλλοις θεοῖς.

The help of these three deities, Minerva, Apollo, and Diana, is also implored in conjunction with that of Jove in *Oed.* Col. 1085 sqq.:

ἰὼ, πάνταρχε θεῶν,
παντόπτα Ζεῦ, πόροις
γάς τᾶςδε δαμόνχοις
σθένει πινικεῖν τὸν εὐαγρον τελειῶσαι λόχον,
σεμνά τε παῖς Παλλὰς Ἀθάνᾳ·
καὶ τὸν ἀγρευτὴν Ἀπόλλω,
καὶ κασιγνήταν πυκνοστήτων ὀπαδὸν
ὠκυπόδων ἐλάφω στέργω διπλᾶς ἀρωγὰς
μολεῖν γὰρ τᾶςδε καὶ πόλλταις.

The chorus however puts the matter beyond doubt by invoking these very deities, Minerva, Apollo, and Diana in vs. 159 sqq. on coming in to the orchestra:

πρῶτα σὲ κεκλόμενος, θύγατερ Διὸς, ἄμβροτ' Ἀθάνᾳ,
γαιαόχόν τ' ἀδελφεῶν
Ἀρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον ἐνκλέα θάσσει,
καὶ Φοῖβον ἐκαβόλον, ἰὼ
τρισοὶ ἄλεξιμοροι προφάνητέ μοι,
εἴ ποτε καὶ προτέρως ἄτας ὑπερ-
ορνυμένας πόλει
ἡνύσαι' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν.

IV. EXCURSUS ON V. 46—50.

Schol. on vs. 46 sqq. ἴθ' ὃ βροτῶν ἄριστε· διεξελθὼν τὰ τῆς πόλεως κακὰ, καὶ ὅτι ἱκανὸς ἐστὶν ἐπινοῆσαι ἀπαλλαγὴν, ἐπάγει, ὅτι καὶ χρήσιμον σῶσαι τὴν πόλιν, μᾶλλον δὲ κινδυνώδες τὸ ἀμελῆσαι. ἴθι οὖν καὶ εὐλαβήθητι, μὴ τὴν προϋπάρχουσαν δόξαν ἐπὶ τῇ εὐποιίᾳ ἀπολέσης. πάνν δὲ αἰδημόνως οὐκ εἶπεν, ὅτι οὐκ ἐτι τιμῆσει σε ἡ πόλις, ἀλλὰ σὺν τῇ εὐχῇ τὸ ὅλον κατέδηκεν. This commentator has perceived the sense better than most of the modern interpreters. In order however to render the meaning as clear as possible, I will make some additional observations. And first we must remember that the words ἴθι, ἀνόρθωσαν πόλιν, ἴθι, εὐλαβήθητι signify: save the city, take care for yourself, i. e. save the city, that you may also consult your own safety. Then the priest, wishing to show why he advises Oedipus to succour the city for his own sake, composes his address with great art so as to leave Oedipus to divine from his expression ὡς σὲ νῦν μὲν ἥδε γῆ σωτήρα κλήξει τῆς πάρος προμηθίας, what evil would happen to him if he neglected the city, instead of declaring it in clear and positive terms. For to the words ὡς σὲ νῦν μὲν ἥδε γῆ σωτήρα κλήξει τῆς πάρος προμηθίας, we should have expected some such antithesis as ὅστερον δὲ ὀλετήρᾳ σε καλέσει ἡ πόλις διὰ τὴν ἀμελειαν, ἐὰν αὐθις ἐπὶ σοῦ ἄρχοντος καταφθαγῇ. But the poet, preferring a gentler and better-omened address, writes thus:

ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα,
στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον.

The sense of which is: but beware lest we have to recollect of your reign, that during it we were both saved and again destroyed. For the use of the conjunctive μεμνώμεθα, for which the form of the optative μεμνόμεθα has been substituted by the later editors, who did not catch the force of the conjunctive, comp. Soph. Trach. 802:

ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν μέθες
ἐνταῦθ', ὅπου με μῆτις ὄψεται βροτῶν·
εἰ δ' οἶκτον ἴσχεις, ἀλλὰ μ' ἔκ γε τῆσδε γῆς
πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θ' ἀνῶ.

Which signifies: and beware lest I die here, i. e. do not let me die here. In the same manner Oed. C. 174:

ὦ ξείνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας μεταναστάς.

I. e. take care that I be not injured etc. And Eurip. Troad. 172:

μή νύν μοι τὰν βακχεύουσιν
 Κασάνδραν πέμψασθ' ἔξω,
 αἰσχύναν Ἀργείοισιν
 μαινάδ', ἐπ' ἄλγεσι δ' ἄλγυνυθῶ.

The last words of this passage evidently mean: and beware lest grief be added to griefs. Again in Herc. F. 1399:

ἀλλ' αἷμα μὴ σοῖς ἐξομόρξωμαι πέπλοις.

Which means: but, beware lest I wash away the blood on your garments.

I need scarcely observe that in vs. 50. the participles *στάντες* and *πεσόντες* depend upon the verb *μεμνώμεθα*, just as the infinitive in Latin (cf. Matth. § 549, 6.), which has however been overlooked by some of the most learned commentators. Nor is there anything objectionable in *μέμνημαι* being connected both with the substantive *ἄρχῃς* and with the participle. So Electr. 1372 sqq.:

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
 Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος
 χωρεῖν ἔσω.

The words *τόδ' εἴη ἂν τοῦργον* are evidently joined with both the genitive *λόγων* and the infinitive *χωρεῖν*. Similar instances occur in the Latin poets, as in Virg. Aen. IX, 55: *Teucrum mirantur inertia corda, non aequo dare se campo.*

METRES

USED IN THE FOREGOING PLAY.

Vss. 1—150. trimeter iambs.

Vss. 151—158.

151. 153. 158. dactylic hexameters.

152	— ˘ ˘ ˘ —, ˘ ˘ ˘ —	dimeter iamb.
154	˘ ˘ ˘ ˘ — ˘ ˘ ˘ —	trim. dact. with anacr.
155	˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘	tetram. dact.
	˘ ˘ ˘ ˘ — ˘ ˘ — ˘ ˘ ˘ —	id.
	˘ ˘ ˘ — ˘ ˘ — ˘ ˘ ˘ —	dim. dact.

Vss. 167—175.

	— ˘ ˘ ˘ ˘ —, ˘ ˘ ˘ —	dim. iamb.
	— ˘ ˘ ˘ —, ˘ ˘ ˘ —	id.
	˘ ˘ ˘ ˘ —, ˘ ˘ ˘ ˘ —	anapaestic.
170	˘ ˘ ˘ — ˘ ˘ ˘ — ˘ ˘ ˘ —	tetram. dact.
	˘ ˘ ˘ — ˘ ˘ ˘ — ˘ ˘ ˘ —	tetram. dact. cat. with anacr.
	˘ ˘ —, ˘ ˘ ˘ — ˘ ˘ ˘ — ˘ ˘ —	the same with dipod. iamb. cat.
	— ˘ —, ˘ ˘ ˘ — ˘ ˘ ˘ — ˘ ˘ —	the same with dipod. iamb.
	˘ ˘ ˘ — ˘ ˘ ˘ — ˘ ˘ —	tetram. dact.
175	— ˘ —, ˘ ˘ ˘ —	dim. iamb. cat.

Vss. 185—196.

185	˘ ˘ ˘ — ˘ ˘ —	dim. iamb. brachyc.
	— ˘ —, ˘ ˘ ˘ —	dim. iamb.
	˘ ˘ ˘ ˘ —, ˘ ˘ —, ˘ ˘ —	trim. iamb. cat.
	˘ ˘ —, ˘ ˘ ˘ —, ˘ ˘ ˘ —	trim. iamb.
	˘ ˘ —, ˘ ˘ —	dipod. iamb. and cret.
190	˘ ˘ ˘ — ˘ — —	dim. troch. brachyc.
	— ˘ ˘ — ˘ ˘ — —	as 154.
	˘ ˘ — — ˘ —	as 190.

— — — —, — — — —

dim. iamb.

— — — —, — — — —

dim. troch. cat.

195 is corrupt.

— — — —, — — — —, — — — —

trim. iamb. cat.

Vss. 211—457. trimeter iambs.

Vss. 458—466.

— — — —, — — — — — — — — — — dipod. iam. and logaoedic.

— — — —, — — — — — — — — — — the same with a dipod. spond.

460 —, — — — —, — — — —

glycon. (cf. Elem. p. 556. Epit. p. 197.)

—, — — — —, — — — —

id.

—, — — — —

glyconic. catal.

— — — — —, — — — — —

dim. anapaest.

id.

465 —, — — — —

as 462.

— — — — — — — —

dim. troch. brachyc.

Vss. 476—483.

— — — — —, — — — — —, — — — — —, — — — — — tetram. choriamb.

id.

— — — — —, — — — — —, — — — — —, — — — — — tetram. ionic. a min. cat.

— — — — —, — — — — —

dim. ionic. a min.

480 — — — — —, — — — — —, — — — — —, — — — — —, — — — — — pentam. chori. hyperc.

— — — — —, — — — — —, — — — — —, — — — — — trim. ion. a min. cat. beginning with an anapaest.

— — — — —, — — — — —, — — — — —, — — — — —, — — — — — tetram. ion. a min. cat. beginning with an anapaest.

— — — — —, — — — — —, — — — — — dim. ion. a min. cat. beg. with an an.

Vss. 494—629. iambic trimeters.

Vss. 630—638.

630 — — — — —, — — — — —, — — — — —, — — — — —

dipod. iam. and trim. cret.

— — — — —, — — — — —

dim. iamb.

— — — — —, — — — — —, — — — — —, — — — — —

as 630.

— — — — —

monom. iamb. agreeing with 632.

trimeter iamb.

635 — — — — — — — — — —, — — — — — — — — — —

dimet. dochm.

— — — — — — — — — —, — — — — — — — — — —

id.

trimeter iambic.

id.

Vss. 639—645.

- — — — —, — — — — — ischiorrh. and dochm. (Elem. p. 247.
274. 287).
640 — — — — —, — — — — — dochm. and cret. (Seidl. p. 63. 125.
Elem. p. 269. 285).
— — — — —, — — — — — dim. dochm.
— — —, — — —, — — — trim. cret.
— — —, — — — — — antisp. and dim. iamb. brachyc.
— — —, — — — — — antisp. and penthem. iamb.
Vss. 646—654. and 671—835. trimeter iambics.

Vss. 836—845.

- — — — —, — — — — — dipod. iamb. and troch.
— — — — —, — — — — —, — — — — —, — — — — — tetram. epitr.
— — — — — — — dim. troch. brachyc.
— — — — —, — — — — — paeon. prim. and choriamb.
840 — — — — —, — — — — —, — — — — — trim. iamb. catal.
— — — — —, — — — — — glycon. as 640.
idem.
— — — — —, — — — — —, — — — — —, — — — — — penth. iamb. and dim. chor. with
troch.
— — — — —, — — — — — ionic. a min. and logaoed. having
a spondaic termination.

Vss. 856—868.

- — — — —, — — — — —, — — — — —, — — — — — tetram. troch. cat.
— — — — —, — — — — —, — — — — — logaoed. with anacr. and dim.
troch. cat.
860 idem.
— — — — —, — — — — —, — — — — — trim. iamb. cat.
— — — — —, — — — — — dim. iamb.
— — — — —, — — — — —, — — — — — as 861.
865 — — — — —, — — — — — monom. iamb. and cretic.
is corrupt.
— — — — —, — — — — —, — — — — — trim. epitr. cat.
— — — — — — — adonius with anacrusis.
Vss. 882—1056. trimeter iambics.

Vss. 1057—1066.

- — — — —, — — — — — chori. and dipod. troch.

$\bar{1} \cup \bar{1} _$, $\bar{1} \cup \cup _ \cup \cup _ \cup \cup _ _$ epitr. and tetram. dact.

1060 is corrupt.

$\underline{\text{u}} \text{ u } \underline{\text{u}} \text{ —}, \underline{\text{u}} \text{ u } \text{ u } \text{ — u } \text{ u } \text{ —}, \text{ — } \underline{\text{u}} \text{ — } \text{u}$ epitr., penth. dact., dipod. iamb.

$\frac{1}{2} \cup \frac{1}{2} -$, $\frac{1}{2} \cup \frac{1}{2} -$ dim. epit.

1065 $\underline{\text{u}} \text{u} \underline{\text{u}} - , \underline{\text{u}} \text{u} \underline{\text{u}} - , \underline{\text{u}} \text{u} \text{u} - \text{u} \text{u} - , \overline{\text{u}} \underline{\text{u}} \text{u} - , \text{u} \underline{\text{u}} -$ dim. epitr., penth.
act., dim. iamb. cat.

— — — — — (On this verse see my remarks in
 — — — — — conspectus metr. to Electr. 477.)

Vss. 1079—1154. trimeter iambics.

Vss. 1155-1165.

1155 -, $\frac{2}{1} \cup \cup$ -, $\cup \frac{2}{1}$ glyconic, as 460.

$\frac{1}{2} \frac{1}{2}, \frac{1}{2} \cup \cup -, \cup -, \frac{1}{2} \frac{1}{2}, \frac{1}{2} \cup \cup - -$ glycon. and pherecrat.

—, $\frac{r}{2}$ \cup \cup —, \cup $\frac{r}{2}$ as 1155.

$\frac{1}{2} \frac{1}{2}, \frac{1}{2} \cup \cup \cup, \cup \frac{1}{2}$ glyconeus.

1160 $\frac{1}{2} \cup, \frac{1}{2} \cup \cup -, \cup \frac{1}{2}$ id.

$\frac{1}{2} \frac{1}{2}, \frac{1}{2} \cup \cup - -$ pherecrateus.

$\frac{1}{2} \frac{1}{2}, \frac{1}{2} \cup \cup _ , \cup \frac{1}{2}$ glyconeus.

$\frac{+}{-} \frac{+}{-}, \frac{+}{-} \cup \cup -, \cup -, \frac{+}{-} \overset{\circ}{\cup}, \frac{+}{-} \cup \cup -, \cup \frac{+}{-}$ two glyconeis.

1165 —, ♩ — — — — — chori. hyperc. with anacr.

Vss. 1177—1186.

penth. iamb. and dim. iamb. brachyc.

$\cup \frac{1}{2}, \frac{1}{2} \cup \cup -, \cup \frac{1}{2} \cup -$ iamb., chori., diiamb.

$$\cup \perp \cup -, \cup \perp \cup \sqcup \quad \text{dim. iamb.}$$

1180 $\bar{u} \bar{u} \bar{u}, \bar{u} \bar{u} \bar{u}$ antisp. and monom. troch. hyperc.

monom. troch. hyperc.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467

id.

dim. iamb. brachyc. with double anacr.

1185 $\underline{\text{u u u}}$, $\underline{\text{u u u}}$, $\underline{\text{u u u}}$, $\underline{\text{u u u}}$ chori., diiamb., chori., diiamb.

Vss. 1199—1272. trimeter iambs.

Vss. 1273—1282, two anapaestic systems.

Vss. 1283—1287. an anapaestic system.

Vs. 1288. trimeter iambic.

Vss. 1289—1292.

⏏ — — mon. iamb.

1290 ∪ ∪ ∪ ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ ∪ dim. dochm.

$\cup \cup \cup \perp \cup \perp, \cup \perp \perp \cup \perp \cup$ dochm. and dochm. hyperc.

Vss. 1293—1296. trimeter iambics.

Vss. 1305—1319.

- | | | |
|------|---|--|
| 1305 | $\cup \cup \cup \cup \cup \cup$, $\cup \cup \cup \cup \cup$
$\cup \cup \cup \cup \cup \cup$, $\cup \cup \cup \cup \cup \cup$
$\cup \cup \cup \cup$, $\cup \cup \cup \cup$, $\cup \cup \cup \cup$, $\cup \cup$
$\cup \cup \cup \cup \cup$
trim. iamb. | dimet. dochm.
id.
dim. iamb. with troch.
dochmius. |
| 1310 | $\cup \cup \cup \cup$, $\cup \cup \cup \cup$
$\cup \cup \cup \cup$, $\cup \cup \cup \cup$, $\cup \cup \cup \cup$, $\cup \cup \cup \cup$
$\cup \cup \cup \cup$, $\cup \cup \cup \cup$
$\cup \cup \cup \cup \cup \cup$, $\cup \cup \cup \cup \cup \cup$ | dim. iamb.
dipod. iamb., dim. cret., dip. iamb.
penth. iamb. and mon. troch.
hyperc.
dim. dochm. |
| 1315 | $\cup \cup \cup \cup \cup \cup$, $\cup \cup \cup \cup \cup \cup$
$\cup \cup \cup \cup \cup \cup$, $\cup \cup \cup \cup \cup \cup$
$\cup \cup \cup \cup \cup$
$\cup \cup \cup \cup$, $\cup \cup \cup \cup$, $\cup \cup \cup \cup$ | id.
id.
dochm.
trim. iamb. |

Vss. 1335-1480. trimeter iambs, except vss. 1434. 1437. 1441., which are bacchi of this form $\cup \cup \cup$.

Vss. 1481—1496, trochaic tetrameters.

OBSERVATIONS

ON THE ŒDIPUS REX.

V. 65. ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε.

I cannot see any poetical force in this redundant expression, nor do I agree with Schneidewin that it conveys the meaning of, "sunk in deep sleep." Wunder's remark that in prose the phrase would be ἐν ὕπνῳ ὄντα is equally incorrect; for what prose author would use any other form than the simple εὐδοντα? With the change of a single and easily confounded letter I read,

ὥστ' οὐχ ὕπνω γ' ἐνδόντα μ' ἐξεγείρετε.

V. 105. ἔξοιδ' ἀκούων. οὐ γὰρ εἰσεῖδόν γέ πω.

There is no meaning whatever in πω, when the person spoken of is dead and gone. But as the word ἀκούων implies that others had seen him though he had not, the pronoun ἐγὼ is perfectly admissible. I should therefore read, οὐ γὰρ εἰσεῖδόν γ' ἐγώ.

V. V. 118, 119.

θνήσκουσι γὰρ, πλὴν εἰς τις, ὃς φόβῳ φυγὼν
ὦν εἶδε, πλὴν ἔν οὐδὲν εἶχ' εἰδὼς φράσαι.

The comma which is usually placed after φυγὼν destroys the construction, which is φυγὼν φόβῳ ἐκείνων ἃ εἶδε. It would be absurd to say that "the man could tell nothing because he knew nothing of that which he had seen": nor would the exception πλὴν ἔν remove the absurdity. But the passage is quite intelligible if translated thus — "who having fled through fear of what he saw, had but one thing to tell of his own knowledge."

V. V. 193, 194. Though this passage appears hopelessly corrupt, I venture to propose, *τέλει γὰρ εἴ τι νύξ ἀφῆκ', οὐδ' ἐπ' ἡμαρ ἔρχεται*. "Whatever the night has left at its close, does not last even till the (full) day."

V. 284. *Πάλαι δὲ μὴ παρὼν θανμάζεται*. From this line I correct one in the Seven against Thebes which is unintelligible as it stands, *χάρις δ' ἀφ' ἡμῶν ὀλομένων θανμάζεται*, where if we change *ὀλομένων* into *ὀλομένη*, Eteocles will say just what we expect of him: "I wonder that all my offerings to the Gods have been thrown away."

V. V. 323, 324. I am firmly persuaded that the Scholiast's interpretation of these lines is wrong, and that the reading of them is corrupt. We have no right to understand *ἔπη* with *τάμᾶ*, and if we supply the only word which can be understood, *κακὰ*, there are no evils specially belonging to Tiresias. The two clauses, *οὐ μὴ ποτε εἴπω*, and *μὴ τὰ σ' ἐκφήνω κακὰ*, are so perfectly clear, and well arranged that it is most unreasonable to pull them to pieces and form the fragments into new combinations. The corruption lies in *ταμῶσαν*, of which I confess that I can make nothing more probable than *τὰ μόρσιμ'*.

V. 420. Many interpreters pretend to understand *ἃ σ' ἐξισώσει*. Some few have attempted to make slight alterations, but without much benefit to the sense. I believe that we owe the word *ἐξισώσει* to a reminiscence of *ἐξισωτέον* at the beginning of the speech, and that the true reading which he slightly mistook was, *ἃ δεξιῶσει σοί τε καὶ τοῖς σοῖς τέκνοις*. He speaks of the later sorrows of Oedipus as of a crowd of guests whom he himself will invite upon himself and his children.

V. 582. Who can read the context without seeing that the scribes have corrupted *δραστής* into *ἐραστής*? The word *δραστής* occurs in a well-known fragment of Archilochus.

V. V. 635, 636. I would read:

*τὸν ἐναγῇ φίλον μὴ τι ποτ' αἰτίᾳ
σὺν ἀφανεῖ λόγων ἄτιμον λαβεῖν.*

Hermann's supplement of *σ'* after *λόγῳ* appears to me only a trifle less out of place than the omnipotent particle *γε*. For *λαβεῖν* see *λαβὼν* in v. 607. *λόγων ἄτιμον* is equivalent to *οὐκ ἀξιοθύντα τοῦ ἀπολογεῖσθαι*.

V. 666. The sense and construction require us to read, *εἰ σ' ἐνοσφιζόμεν*. Three lines further I propose, with a very slight variation from the Medicean MS, *εἰ δύνῃα γενοῦ*. The strophe is too corrupt to handle.

V. 675. Read with a slight transposition *Σαφῶς λέγ', εἰ τὸ νεῖκος ἐγκαλῶν ἐρεῖς*.

V. 714. *τίνα δ' ἀκμήν ῥῆβης ἔχων*.

Besides the faultiness of the construction, which is felt by Wunder, the use of the word *ῥῆβης* in the sense of *ῥηλικία* is extremely suspicious. I have no doubt that Sophocles wrote *τίνα δ' ἀκμήν ῥρησ ἔχων*. The word is used as equivalent to *ἐφθάρη* though in a figurative sense by Aristophanes in the *Frogs*, 1192.

V. 743. Here also a transposition is required by the sense, and we must read, *κᾶγωγε τᾶν σοι δυσφόρως ἔχοντ' ἄναξ*.

V. 758. It is incredible that a line so destitute of rhythm and so obscure in meaning should have been left unsuspected by the editors. It is easy to restore both prosody and sense by reading *κᾶγωγε μέντοι κεῖν' ἐτερόπομην, ὅμως δ' —*

V.V. 855, 856. Two useless lines, the latter of which by its intolerable prosody betrays the origin of both.

V. 877. "Always immortal" is a redundancy unworthy of the poet, and the resolution of the long syllable of the strophe into two short in the antistrophe is very unusual. Read, *σέ τάν τε σάν ἄθρανστον αἰὲν ἀρχάν*.

V. 942. Wunder has explained every thing in this passage except *παρόντα*, which needs it most. I believe that Sophocles wrote, *τὰ δ' οὖν ἅπαντα συλλαβῶν θεσπίσματα*.

V. 976. It is a pity to find the editor quoting and illustrating the Scholiast's explanation *τοῦτο· διὰ τοῦτο*. Read, *καὶ μὴν μάλιστ' ἐς τοῦτ' ἀφικόμεν, ὅπως κ. τ. λ.*

V. 1006. I propose, *δεινόν γ' ὄνειδος σπαργάνων ἀνθειλόμην* — by which we avoid the use of *ἀναιρεῖσθαι* for *λαμβάνειν*, and acquire a much clearer sense. "I received a cruel mark of shame in place of tokens."

V.V. 1025, 1026. I propose *γύναι νοεῖς ἐκεῖνον ὄνθ' ὃν ἀρτίως μολεῖν ἐφιέμεσθα; τόνδ' οὔτος λέγει;*

V. V. 1103—1106. Read:

ἦμος πρὸς Κιθαιρῶνος τόποις
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ
ἐπλησίαζον, τὼ δ' ὅ' ἄνδρε τρεῖς ὄλους
ἐξ ἥρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους.

V. 1151. Ἄν ἐξήκοι is an inadmissible mood at such a conjuncture. I alter it without hesitation into τὰ πάντ' ἄρ' ἐξήκει σαφῆ.

V. V. 1237, 1238. I read ἐκ δὲ πνυθμένων
ἐκλινε κοιλῶν κληῖθρα —

"he sprung the bolts out of their hollow sockets." The notion of hinges has led most of the editors into strangely forced constructions.

V. 1348. Read, ὠθεῖν ἅπαντας τὸν ἀσεβῆ τὸν ἐκθεον, and expunge the feeble line added by the scribes to fill up the sense or ἐκ θεῶν.

V. 1429. By reading αἶν οὐποι' ἦν ἦ instead of ἡμῇ all difficulty is removed from this passage.

V. 1492. ὅστις οὐ ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων. This line has been condemned by some as an interpolation, while others have endeavored to force a meaning out of it. The cause of its corruption and consequent obscurity will be best shewn by simple emendation; οὐ τίς οὐ ζήλω πολιτῶν ταῖς (So Ellendt) τύχαις ἐπέβλεπεν — or, ὃν τίς οὐ ζήλοϊ πολιτῶν ταῖς τύχαις ἐπιβλέπων. If the latter, to which I rather incline, be adopted, we must understand ζήλοϊ not as indicating the present time but as merely describing the act. Such an use of the present in reference to past events is by no means uncommon in the Greek Tragic Poets.

C. Badham.

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ΣΟΦΟΚΛΕΟΥΣ

ΟΙΔΙΠΟΥΣ

ΕΠΙ ΚΟΛΩΝΩ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΤΗΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ *).

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΤΡΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

*) Elmsley has substituted, both here and in the play itself, Ἀθηναῖός τις for ξένος, against the authority of MSS. He observes on v. 36: "The person here introduced is absurdly called ξένος, and still more absurdly ξένος ἀλλήτης, as Oedipus himself is styled in v. 1096. The error has arisen from v. 33. where Oedipus addresses him ὁ ξεῖνε. By the same rule the Chorus, which is usually styled χορὸς Ἀττικῶν γερόντων might have been called χορὸς ξένων." But Elmsley forgets that no copyist would have changed Ἀθηναῖος, had he found it in the ancient MSS., into ξένος, and that that man was a stranger to Oedipus, which is the best argument; while not even the spectators could have been certain at his first entrance whether he was an inhabitant of Athens or Colonus. Now the poet clearly shews that the Chorus consisted of Athenian elders, of the demus of Colonus (vs. 77—80.). Yet we may probably conclude that this was an Athenian from vs. 47. and 78 sqq., as Hermann thinks in his note on v. 42., although others, amongst whom is the German translator, Thudichum, p. 283 and p. 291, contend that he was an inhabitant of Colonus. Hermann on v. 42. seems to me to have successfully refuted Reisig's opinion that he was a foreigner.

ΤΠΟΘΕΣΙΣ *).

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ συνημμένος πῶς ἔστι τῷ ΤΤΡΑΝΝΩΙ. τῆς γὰρ πατρίδος ἑκπεσὼν ὁ Οἰδίπους**) ἤδη γεραίος***) ὢν ἀφικνεῖται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς†) Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πνυθόχρηστον††), ὥς αὐτός φησι, χρησθὲν αὐτῷ, παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐργῶριοι, ἐξ ὧν ὁ Χορὸς συνέστηκε, πνυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παίδων καὶ τὴν γεννησομένην†††) ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· ὃς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν*†) αὐτὸν εἰς τοῦπίσω ἄπρακτος ἀπαλλάττεται. ὁ δὲ

*) ΤΠΟΘΕΣΙΣ] La. Ὑπόθεσις οἰδίποδος τοῦ ἐπὶ κολωνῶι. The edd.: Ὑπόθεσις τοῦ ἐπὶ Κολωνῶ Οἰδίποδος. Of this argument we have three editions, very different from each other, one published by Aldus, repeated by Stephens, another edited by Turnebus, a third by Brunck. Of the MSS. I have only compared La. and Par. B. with the edition of Aldus. ELMSLEY.

**) ὁ Οἰδίπους] So La.; the article is usually omitted.

***) γεραίος] So La. Vulg. γηραιός.

†) ὑπὸ τῆς θυγατρὸς] Brunck ὑπὸ μιᾶς τῶν θυγατέρων.

††) κατὰ πνυθόχρηστον] So La. Vulg. κατὰ τὸ Πνυθόχρηστον.

†††) τὴν γεννησομένην) I have written thus with Elmsley. MSS. γενομένην.

*†) ἀγαγεῖν] Brunck ἀπαγαγεῖν.

πρὸς τὸν Θησέα διελθὼν τὸν χρησμόν, οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δράμα τῶν θανυμαστῶν· ὃ καὶ ἤδη γεγηρακῶς ὁ Σοφοκλῆς ἐποίησε¹⁾, χαριζόμενος οὐ μόνου τῇ πα-

¹⁾ ὃ καὶ ἤδη γεγηρακῶς ὁ Σοφοκλῆς ἐποίησε] Observe that this tragedy is said to have been composed by Sophocles, when an old man, not put on the stage, and hence there is no reason for supposing that these words are at variance with the statement made by the author of the third argument. The same thing is asserted by the following authors: M. Tullius Cat. maj. c. 7: Sophocles ad summam senectutem tragoedias fecit; quod propter studium quum rem familiarem negligere videretur, a filiis in iudicium vocatus est, ut, quemadmodum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent iudices. Tum senex dicitur eam fabulam, quam in manibus habebat et proxime scripserat, Oedipum Coloneum, recitasse iudicibus quaesissetque, num illud carmen desipientis videretur. Quo recitato, sententiis iudicum est liberatus. Appuleius in Apologia p. 298: Sophocles poeta, Euripidi aemulus et superstes, vixit enim ad extremam senectam; quum igitur accusaretur a filio suomet dementiae, quasi iam per aetatem desperet, protulisse dicitur Coloneum suam peregre iam tragoediarum, quam forte tum in eo tempore conscribebat, eamque iudicibus legisse, nec quidquam amplius pro defensione sua addidisse, nisi ut audacter dementiae condemnarent, si carmina senis displicerent. Ibi ego com-

perior omnes iudices tanto poetae assurrexisse, miris laudibus eum extulisse ob argumenti sollertiam et cothurnum facundiae, nec ita multum omnes afuisse, quin accusatorem potius dementiae condemnarent. Valerius Maximus VIII, 7. 12: Sophocles quoque gloriosum cum rerum natura certamen habuit, tam benigne mirifica illa opera sua exhibendo, quam illa operibus eius temporaliter subministrando. Prope enim centesimum annum attigit, sub ipsum transitum ad mortem Oedipode Coloneo scripto, quasola fabula omnium eiusdem studii poetarum praeripere gloriam potuit; idque ignotum esse posteris filius eius Iophon noluit, sepulcro patris quae retuli inculpendo. Plutarch de re publica ab sene gerenda p. 785. A: Σοφοκλῆς δὲ λέγεται μὲν ὑπὸ τῶν νῦν παρανοίας δίκην φεύγων ἀναγνῶναι τὴν ἐν Οἰδίποδι τῷ ἐπὶ Κολωνοῦ πάροδον, ἣ ἐστὶν ἀρχή, εὐέλπουν, ξένε, τὰς δὲ — βάσσαις. Lucian. in Macrobiis c. 24, T. III, p. 226: Σοφοκλῆς ὁ τραγωδοποιὸς ὅα γὰρ σταφυλὴς καταπιὼν ἀπεπνίγη πέντε καὶ ἑνὲν ἑκόντα ξήσας ἔτη. οὗτος ὑπὸ Ἰοφῶντος τοῦ νῦν ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δράματος, ὅπως ὑγιαίνει· ὡς τοὺς δικαστὰς τὸν μὲν ὑπερθανύσαι, καταψηφίσασθαι δὲ τοῦ νῦν αὐτοῦ μανίαν. Mention of this trial is also made in the life of Sophocles: φαίνεται δὲ καὶ παρὰ πολλοῖς ἡ πρὸς τὸν νῦν Ἰοφῶντα γενομένη αὐτῷ δίκη ποτέ. — καὶ τότε τὸν Οἰδίποδα παρανα-

τρίδι ²⁾, ἀλλὰ καὶ τῷ ἑαυτοῦ δῆμῳ· ἣν γὰρ Κολωνῆθεν ^{*)}. ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδείξει, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορρήτους ἔσεσθαι καὶ τῶν ἐχθρῶν αὐτοὺς κρατήσῃν ὑποτίθεται ὁ Οἰδίπους προαναφωνῶν, καὶ ὅτι διαστασιάσουσι πρὸς Θηβαίους ποτέ, καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ ^{**) 3)}.

*) Κολωνῆθεν] There are three different forms of this adverb, Κολωνόθεν, Κολώνηθεν, Κολωνῆθεν. The first is found in Ald., the second in La. and Turneb., the third in Par. B. and Brunck's ed. Κολώνηθεν and Κολωνῆθεν seem to violate the rules of analogy, but use has prevailed. Eustathius p. 351, 10: ὁ δὲ ἐκεῖθεν δημότης, ὁποῖος καὶ αὐτός, κολώνηθεν ἐλέγετο φῦναι, οὐ κολωνόθεν, ὡς ὅμοιον ὃν κολωνόν· καὶ κολώνην εἰπεῖν, καὶ ἐκ κολωνοῦ καὶ κολώνηθεν. An Attic inscription in Chandler's Itin. p. 70. ΖΩΠΤΡΑ ΔΗΜΗΤΡΙΟΥ ΦΤΛΑΣΙΟΥ ΘΥΓΑΤΗΡ ΜΗΝΟΔΩΡΟΥ ΚΟΛΩΝΗΘΕΝ ΓΤΝΗ. Philostratus ὁ Κολωνῆθεν is mentioned by Demosthenes in Mid. 535, 9. and also by the author of the oration in Neaeram p. 1352. 8. ELMSL.

**) διὰ τὸν τάφον αὐτοῦ] διὰ τὸν αὐτοῦ τάφον, Brunck.

γῶναι. On which passage I have enumerated the opinions of the learned respecting this tradition. I am now only attempting to shew, by these testimonies of ancient authors, that the author of this argument has rightly stated this play to be the work of Sophocles in old age. At what year of his life he wrote it, we know not, although the learned of our time, whose opinions I have brought forward on the third argument, have variously attempted to conjecture.

²⁾ χαριζόμενος οὐ μόνον τῇ πατρίδι etc.] Schol. on 457: πολυλαχοῦ δὲ οἱ τραγικοὶ χαρίζονται ταῖς πατρίσιν ἐνια. Cf. also Schol. on Aj. 202. El. 707. 731.

³⁾ διὰ τὸν τάφον αὐτοῦ] Lysimachus the Alexandrian (according to the Schol. on v. 91.) in the 13th book of his Thebaica relates that Oedipus was buried not at Colonus, but in the temple of Ceres at Eteon in Boeotia. The words of the Scholiast are as follows: Εἰσί γε οἳ φασὶ τὸ μνημα τοῦ Οἰδίποδος ἐν ἱερῷ Δήμητρος εἶναι ἐν Ἐτεωνῶν, μεταγαγοντων αὐτὸν ἐκ Κεοῦ τινος ἀσημον χωρίου, καθάπερ ἴστορεῖν φησὶν Ἀρί-

ζηλον Ανσίμαχος δὲ Ἀλεξανδρεὺς ἐν ἰγ τῶν Θηβαϊκῶν, γράφων οὕτως· Οἰδίπουν δὲ τελευτήσαντος, καὶ τῶν φίλων ἐν Θήβαις θάπτειν αὐτὸν διανοοῦνμένων, ἐκώλυνον οἱ Θηβαῖοι διὰ τὰς προγεγενημένας συμφορὰς, ὡς οὐτος ἀσεβοῦς. Οἱ δὲ κομίσαντες αὐτὸν εἰς τινὰ τόπον τῆς Βοιωτίας καλούμενον Κεὸν ἔθαψαν αὐτόν. Γινομένων δὲ τοῖς ἐν τῇ κώμῃ κατοικοῦσιν ἀτυχημάτων τινῶν, οἱ θέντες αἰτίαν εἶναι τὴν Οἰδίπουν ταφήν, ἐκέλευον τοὺς φίλους ἀναιρεῖν αὐτὸν ἐκ τῆς χώρας. Οἱ δὲ ἀπορούμενοι τοῖς συμβαλλουσιν, ἀνελόντες ἐκόμισαν εἰς Ἐτεωνόν. Βουλόμενοι δὲ λάθρα τὴν ταφήν ποιήσασθαι καταθάπτουσι νυκτὸς ἐν ἱερῷ Δήμητρος, ἀγνοήσαντες τὸν τόπον. Καταφανοὺς δὲ γενομένον, πέμψαντες οἱ τὸν Ἐτεωνόν κατοικοῦντες τὸν θεὸν ἐπρωτῶν, τί ποιῶσιν. Ὁ δὲ θεὸς εἶπεν μὴ κτεῖν τὸν ἱκέτην τῆς θεοῦ. Διόπερ αὐτοῦ τέθαπται. Τὸ δὲ ἱερὸν Οἰδιπόδειον κληθῆναι. Homer Iliad. XXIII, 679

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππείῳ, πρὸς τῷ ναῷ τῶν Σεμνῶν. ὁ δὲ Χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν ⁴⁾). προλογίζει Οἰδίπους.

relates that Oedipus was buried at Thebes: ὃς ποτε Θήβαςδ' ἤλθε δεδουπότος Οἰδιπόδαο ἐς τάφον· ἔνθα δὲ πάντας ἐνίκα Καδμείωνας. Pausanias I, c. 28, §. 7: ἔστι δὲ καὶ ἐντὸς τοῦ περιβόλου (within the enclosure of the Areopagus) μνήμα Οἰδίποδος, πολυπραγμονῶν δὲ εὐρισκον (Siebelis conjectures οὐχ εὐρισκον) τὰ ὅσα ἐκ Θηβῶν κομισθέντα· τὰ γὰρ ἐς τὸν θάνατον Σοφοκλεῖ πεποιημένα τὸν Οἰδίποδος Ὅμηρος οὐκ εἶα με δόξαι πιστά, ὃς ἔφη Μηκιστέα, τελευτήσαντος Οἰδίποδος, ἐπιτάφιον ἐλθόντα ἐς Θήβας ἀγωνίσασθαι. But

Sophocles asserts that the Thebans at least attempted to obtain the body of Oedipus, with this intention, as the poet says in vs. 399 sq., ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως κρατώσι μὲν σου, γῆς δὲ μὴ μβαίνης ὄρων, and further asserts that this was by the advice of an oracle. Euripides also Phoen. 1697 —1701. asserts that it was destined that Oedipus should die at Colonus equestris.

⁴⁾ ἐξ Ἀθηναίων ἀνδρῶν] That the Chorus consists of men of Colonus is clearly stated by the poet himself vs. 77 —80.

ΣΑΛΟΥΣΤΙΟΥ ΠΥΘΑΓΟΡΕΙΟΥ *).

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἑτέρῳ ΟΙΔΙΠΟΔΙ. πεπήρωται γάρ, καὶ ἀφίεται εἰς τὴν Ἀττικὴν ὁδηγούμενος ἐκ μίας τῶν θυγατέρων, Ἀντιγόνης. καὶ ἔστιν ἐν τῷ **) τεμένει τῶν Σεμνῶν ***), ὃ ἔστιν ἐν τῷ καλονμένῳ Ἰππίῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἐστιν ἱερὸν Ἰππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὀρεωκόμοι ἴστανται· ἔστι γὰρ αὐτῷ πυθόχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μὴ ἔστιν ἑτέρῳ βεβήλῳ τόπος, αὐτόθι κἀθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέροχεται. ὁρᾷ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν, ὅτι τις ἄρα τῷ χωρίῳ τούτῳ †) προσκἀθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν Χοροῦ σχήματι μαθησόμενοι τὰ πάντα ††). πρῶτος οὖν ἔστι καταλύων τὴν ὁδοιπορίαν καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δέ ἐστι καθόλου ἡ οἰκονομία ἐν τῷ δράματι, ὥς οὐδενὶ ἄλλῳ †††) σχεδόν.

*) ΣΑΛ. ΠΥΘ.] La. Σαλουστίου. Par B. Ἄλλως: σαλουστίου πυθαγορείου. Brunck Ἄλλη ὑπόθεσις. Bothe observes: "The author of the Empedoclea seems to be the Sallust here meant, on whom the reader may consult the Comm. on Cicero Ep. ad Q. fr. 11, 11.; for we must not suppose him to have been the Platonic philosopher of that name, who lived about 363 years after the Birth of Christ."

**) καὶ ἔστιν ἐν τῷ] Hermann omits ἔστιν.

***) τῶν Σεμνῶν] I have omitted Ἐρινύων, which is added in the MSS. after this word.

†) τούτῳ] Omitted by Brunck.

††) τὰ πάντα] Brunck with Par. B. τὰ δέοντα.

†††) ὥς οὐδενὶ ἄλλῳ] Brunck with Par. B. ὥς οὐδὲν ἄλλο.

Α Λ Α Ω Σ *).

Τὸν ἐπὶ Κολωνῷ Οἰδίποδα ἐπὶ τετελευτηκότῳ τῷ πάππῳ Σοφοκλῆς¹⁾ ὁ υἱδοῦς ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος^{**)}, ὃς τέταρτος ἀπὸ Καλλίου²⁾, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφὲς δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατραχοῖς ἐπὶ Καλ-

*) ΑΛΛΩΣ] The following argument was first published by F. Thiersch in Actt. Philologg. Monacc. T. I, p. 322—326. Thiersch has made use of a copy in the handwriting of P. Vettori, but Vettori himself has, unless I am mistaken, made use of the Laurent. MSS. from which I have again transcribed it. ELMSL.

**) Μίκωνος] MS. μήκωνος. Μικίων in Diodor. Sic. XIV, 17. ad Olymp. XCIV, 3. But the Arundel marble rightly gives ΜΙΚΩΝΟΣ. Aristophanes Lys. 679: τὰς δ' Ἀμάζονας σὺνέπει, ἃς Μικίων ἔγραψ' ἐφ' ἵππων μαχομένας τοῖς ἀνδράσιν. Onatas, the son of Micon, of Aegina, is often mentioned by Pausanias. Virgil calls one of his shepherds Mico in Ecl. III, 10. VII, 30. ELMSL.

1) Σοφοκλῆς ὁ υἱδοῦς — ἐπὶ ἄρχοντος Μίκωνος] i. e. Olymp. XCIV, 3. I candidly confess that I am unacquainted with the reasons for which all the learned men who have treated on the chronology of this play, have, with the exception of Thiersch in Actt. Philologg. Monacc. T. I, Fasc. III, p. 328. Elmsley (on v. 668. ed. Br.) and C. F. Hermann, been led to detract from the authority of the writer of this argument, which seems to be of the utmost importance. There is not however any occasion to refute the opinions of these scholars, before they shall have thought fit to give some reason for their scepticism on the subject. Now Boeckh some time since expressed the opinion that this tragedy was put on the stage immediately after Olymp. LXXXIX, 4. in his treatise on the chief authors of Greek tragedy c. XV,

p. 187. by which he is equally disposed to stand in his German dissertation on the Antigone p. 6. Süvern also assents to his opinion in two vernacular treatises, one on certain passages in the tragedians, referring to the times of the Republic, the other on the subject and date of this play, in which latter treatise there are, in my opinion, many correct remarks, especially all those directed against the views of Lachmann, Reisig and Hermann.

2) ὃς τέταρτος ἀπὸ Καλλίου] Callias, Alexias, Pythodorus, Euclides, Micon. Micon was therefore fifth from Callias, if Croesus was fifth from Gyges in Herodot. I, 13. But the other method of computation is followed not only by the modern writers, but sometimes also by the ancients. ELMSL.

λίον³⁾ ἀνάγει τοὺς τραγικοὺς *) ὑπὲρ γῆς⁴⁾, ὁ δὲ Φρύ-
νιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς Βατράχοις, φησὶν
οὕτως·

μάκαρ Σοφοκλῆς, ὃς πολὺν χρόνον βιούς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός,
πολλὰς ποιήσας καὶ καλὰς τραγωδίας,
καλῶς ἐτελεύτησ' **), οὐδὲν ὑπομείνας κακόν.

ἐπὶ δὲ τῷ λεγομένῳ ἱππίῳ Κολωνῷ τὸ δράμα κεῖται. ἔστι
γὰρ καὶ ἕτερος Κολωνὸς ἀγοραῖος⁵⁾ πρὸς τῷ Εὐρύσακει⁶⁾,
πρὸς ᾧ οἱ μισθαρνοῦντες προεστήκεισαν, ὥστε ***) καὶ τὴν
παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδο-
θῆναι·

*) τοὺς τραγικοὺς] I have restored this from conjecture. MS.
τοὺς στρατηγούς.

**) καλῶς ἐτελ.]. Thiersch καλῶς τ' ἐτελ., Hermann καλῶς
δ' ἐτελεύτησ'.

***) ὥστε] This is added from Thiersch's conjecture.

3) ἐν τοῖς Βατράχοις ἐπὶ ὑπὲρ γῆς, viz. Miltiades, Aristides,
Καλλίου] So also the author of Cimon, Pericles. See on Med.
the arg. to Frogs: ἐδιδάχθη ἐπὶ 389 sqq. p. 146. Aeschylus ἀνάγε-
Καλλίου τοῦ μετ' Ἀντιγένη διὰ Φι-
λωνίδον εἰς Ἀθήναια. He also agrees
respecting the Musae of Phrynichus.
ELMSL. Olymp. XCIII, 3.

4) ἀνάγει τοὺς τραγικοὺς
ὑπὲρ γῆς] We must understand
Aeschylus as chiefly meant. But
Euripides and Sophocles were also
then dead. Cf. Arist. Ran. 67—
78. But the author of the argu-
ment means to say that Sopho-
cles' death during the archonship of Callias is plain
from the fact of Aristophanes representing him as dead
with Euripides and Aeschylus in the Frogs, which co-
medy was brought out under
that archon's administra-
tion. Hence it is plain that τοὺς
στρατηγούς could not have been
written by the author of the argu-
ment, although the MS. supports
it, but τοὺς τραγικούς, as I have
restored. On the common reading
Elmsley observes: "It is not
Aristophanes, but Eupolis, who
δήμοις ἀνάγει τοὺς στρατηγούς

5) ἔστι γὰρ καὶ ἕτερος Κο-
λωνὸς ἀγοραῖος] Two Coloni
are also mentioned, viz. ὁ ἀγοραῖος,
forensis, and ὁ τῶν Ἱππέων,
equestris, by Harpocration
in v. Κολωνίτας p. 219 [p. 107 ed.
Lips.], Pollux VII, 132. and Sui-
das [Schol. on Eur. Phoen. 1701.].
Pausan. I, 30, 4. makes Colonus
equestris adjoining the Academia,
the tomb of Plato, and the tower
of Timon: κατὰ τοῦτο τῆς χώρας
φαίνεται πύργος Τίμωνος —. δεί-
κνυται δὲ καὶ χώρος καλούμενος
Κολωνὸς ἱππιος, ἐνθα τῆς Ἀττι-
κῆς πρῶτον ἔλθειν λέγουσιν Οἰδί-
ποδα. as also Cicero de Fin. V,
1. REIS.

6) πρὸς τῷ Εὐρύσακει⁶⁾] Near the shrine of Eurysaces, the
son of Ajax Telamonius. Pausan.
I, 35, 2: διαμένονσι δὲ καὶ ἐς τό-
δε τῷ Αἰάντι παρὰ Ἀθηναίους τι-
μαὶ αὐτῷ τε καὶ τῷ Εὐρύσακει·
καὶ γὰρ Εὐρυσάκους βωμὸς ἐστὶν
ἐν Ἀθήναις. BOTHE.

ὅψ' ἦλθες, ἀλλ' ἐς τὸν Κολωνὸν ἔεσο.
 μνημονεύει τῶν δυνεῖν Κολωνῶν Φερεκράτης⁷⁾ ἐν Πετάλῃ
 διὰ τούτων·

οὗτος, πόθεν ἦκεις*); — ἐς Κολωνὸν ἰέμην,
 οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἐμπέων.

*) From Harpocration s. v. Κολωνίτας I have written ἦκεις and ἰέμην, although for the latter word we have in Harpocration ἡ μὴν, instead of the common readings ἦλθες and ὤχόμην.

⁷⁾ Φερεκράτης] Platonius in τῖνος, Κράτης, Φερεκράτης, Φρύ-
 his treatise περὶ κομωδίας, thus νιχος, Εὐπολῖς, Αἰριστοφάνης. See
 enumerates the chief poets of that Aristoph. Beck. Vol. IV. pref.
 style: τούτων δέ εἰσιν ἀξιολογώ- p. 28 sqq. and Elmsl. on Acharn.
 τατοι Ἐπίχαρμος, Μάγνης, Κρα- 10. IDEM.

After these arguments I have thought fit to treat separately on two subjects, which I could neither conveniently handle whilst engaged in the explanation of the play itself, nor pass over without notice, since the knowledge of both is essential to the understanding of the play, I mean the life of Oedipus after the loss of his sight up to the time of his exile, and the scene of the fable.

ON THE LIFE OF OEDIPUS FROM THE TIME OF HIS SELF-INFLICTED BLINDNESS UP TO THAT OF HIS EXILE.

Since the "Oedipus Rex" of Sophocles gave an account of the whole life of Oedipus from its commencement up to the time of his deprivation of sight by his own hands, it is not strange that some of the learned should have expected that the rest of the life of this king would be described in the same manner in this play. When, therefore, some critics had observed that the poet had failed to do this, and had passed over in silence events connected with the history of Oedipus which had been detailed by other writers, they suspected either that Sophocles had omitted such circumstances in his hero's life as seemed unsuitable either to the probability or dignity of the plot¹⁾, or had devoted some particular play, occurring between the two tragedies now preserved, to the narration of such events as had befallen Oedipus either during his detention at, or his banishment from Thebes²⁾. The improbability of the latter opinion will be self-evident from the remarks I shall shortly make. Nor am I willing to acknowledge that Sophocles purposely left any thing of importance in the life of his hero unmentioned, because he considered it unsuited to the dignity of tragedy; but he seems to have passed over some trifling particulars as unnecessary, and to have changed the account of others, in order to shew his own admirable sense of true elegance in accommodating his story to the majesty of tragedy.

In the first place then, some have complained that no mention is made of the answer given by the oracle to Creon, who, when earnestly besought by Oedipus to remove him from Thebes (see Oed. R. 1432—1444. 1517—1521.) after his blindness, refused to do so until he had learnt the will of Apollo. But in my opinion, such a mere boast of Creon's by no means required to be referred

¹⁾ This is the opinion of Jacobs. See his Quaest. Sophocl. Vol. I, p. 343.

²⁾ This is the conjecture of Doederlein on Oed. C. 361. suae ed. p. 316.

to in this play, since the poet seems to have said quite enough on the subject vs. 431—441. 591. 765—771. asserting that Oedipus was not expelled his country when he himself wished, but was detained in spite of his own wishes. By which tradition the poet has managed to make it evident that, whether there really was any oracle or not, Oedipus was unjustly treated by Creon, because, if Apollo had ordered his banishment, it ought to have been immediate, if not, he was not to be banished at all. It would have been equally useless to mention an oracle of such a description as to leave it doubtful whether Oedipus was to be expelled, or suffered to remain at home. It is, however, plain from the whole story, that Sophocles never supposed that any oracle was given, by which the banishment of Oedipus was enjoined on Creon as a duty. For in the first place, when Oedipus makes mention of his exile, he speaks of himself as an injured man (cf. 427—441.), and complains of his banishment as violent and unjust; he then asserts that his sons had the power to prevent his banishment from Thebes, if they had possessed any desire so to do (cf. 441—444.). But he could not have said this, if his expulsion had been in obedience to the command of Apollo to the Thebans. Lastly, we cannot suppose that Sophocles ever thought that there could be two oracles of Apollo, the one contradicting the other. And an oracle ordering the Thebans to expel Oedipus would be quite at variance with one which foretold that, living and dead, Oedipus would be sought by the Thebans for their own security (389 sq.). Now we read in Sophocles that the Thebans were incited by that oracle to send for Oedipus home again, desiring to keep him on the confines of their state, because unwilling to admit him within their walls, as being a parricide (cf. 407. 600 sq.).

It is therefore plain that Sophocles wished it to be thought that Oedipus was expelled from Thebes by the violence and injustice of Creon³⁾, who then possessed the chief power. And it is evident

³⁾ Euripides however, I will observe, judged differently respecting Creon, as he makes him drive Oedipus into exile immediately on his accession to the throne after the death of the two brothers, on the plea that Tiresias had declared that the city would not be safe while Oedipus remained in it, *Phoeniss.* v. 1579 sq. τῶνδε δ', Οἰδίπῳ, λόγων ἄκουσον· ἀρχὰς τῆςδε γῆς ἔδωκέ μοι Ἑταικλήης παῖς σός, γάμων φερνὰς διδοὺς Αἰμόνι κόρης τε λέκτρον Ἀντι-

that the poet has assumed that point with consummate skill. For thus Oedipus is exonerated from all blame for his refusal to return to his own countrymen (590—601.), when they wished to recall him, and becomes much more deserving of pity, than if he had been said to be cast out of Thebes by order of Apollo.

Nor yet must we neglect to observe that the Sophoclean Oedipus never reproaches Creon merely with having expelled him from Thebes, but only because he had been detained at home against his will, and that afterwards, when that stay had become pleasant to him, he had been driven from his country (431—441. 591. 765—771.). For Oedipus doubtless felt that the Thebans had a sort of natural right to wish him expelled from his country as a punishment for the parricide and incest which he had committed; although he himself thought, that those crimes, which he had perpetrated unconsciously, were sufficiently expiated by the loss of his eyes; but he would with reason be indignant that, if he ought to have quitted his country on account of those deeds, he was not immediately cast out, as he wished; nor could he be blamed for being unwilling to allow the Thebans to enjoy the benefits which would have arisen from his stay among them, when they had refused to labour under the inconvenience which they supposed would arise therefrom.

It may however be objected that Oedipus never insinuates in his reproaches addressed to his sons that he was sent into exile entirely without reason. For if they had possessed the power of honourably retaining Oedipus in the city, they might justly deserve the greatest blame for refusing their father that assistance which they were both able to render, and which the laws of filial piety

γόνυς σέθεν. οὐκ οὐν σ' ἔασω τήνδε γῆν οἰκεῖν ἔτι. σαφῶς γὰρ εἶπε Τειρεσίαν οὐ μὴ ποτε, σοῦ τήνδε γῆν οἰκούντος, εὖ πράξειν πόλιν. ἀλλ' ἐκκομίζου. καὶ τὰ δ' οὐχ ὕβρει λέγω, οὐδ' ἐχθρὸς ὦν σοί, διὰ δὲ τοὺς ἀλάστορας τοὺς σοὺς, δεδοινῶς μὴ τι γῇ πάθῃ κακόν. But we know that Sophocles asserts that Creon succeeded to the kingdom immediately after the detection of Oedipus' crimes, and held it at the time of his expatriation. According to Oed. C. 367 sqq. his sons did not arrogate the kingdom to themselves until after the expulsion of their father. Jacobs Quaest. Soph. p. 342 is wrong in asserting that the Thebans bade Oedipus quit their country at the time when Polynices held the throne.

demanded. And this is the very thing with which they are reproached by Oedipus (441—444.): οἱ δ' ἐπαφελεῖν οἱ τοῦ πατρὸς τῷ πατρὶ δυνάμενοι τὸ δρᾶν οὐκ ἠθέλησαν, ἀλλ' ἔπους μικροῦ χάριν φηγᾶς σφιν ἔξω πτωχὸς ἡλώμην ἐγώ.

We are now naturally led to enquire into the reason for those curses with which Oedipus devoted his sons, before his arrival at Athens⁴), which I will explain in a few words. Sophocles is by no means obscure on this point: for since Oedipus had reproached his sons with nothing more than their neglect in not hindering his banishment, when it was in their power to do so (427—430. 441—444. 1356—1364.), and moreover with having bestowed no thought upon him during his exile, but left their sisters to assist that father whom they themselves ought to have aided (337—352. 1354—1369.), and since there is little doubt that the hatred with which Oedipus was inspired against them, would have prevented his omitting any other cause of complaint, had any existed: who can doubt but that he imprecated woes upon the heads of his sons on account of their having suffered his expulsion from Thebes, without even making themselves the companions of his exile? Nay, this is perfectly well understood from vs. 1370 sqq.: τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω ὡς αὐτῶν, εἴπερ οἶδε κινεῖνται λόχοι πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν κείνην ἐρεῖψεις, ἀλλὰ πρόσθεν αἵματι πεσεῖ μιανθεὶς ᾧ ξύναιμος ἐξ ἴσον. τοιάσδ' ἀρᾶς σφῶν πρόσθε τ' ἐξάνῃκ' ἐγὼ νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί, ἔν' ἀξιῶτον τοὺς φυνεύσαντας σέβειν, καὶ μὴ ἔα τιμάζητον, εἰ τυφλοῦ πατρὸς τοιάδ' ἔφυτον, which are the very words of Oedipus to Polynices, after he had shewn the want of duty evinced towards himself by those sons both at the time of his expulsion and during his exile.

Sophocles has therefore deviated from the story as related by Euripides in the Phoenissae, that Oedipus was kept in confinement⁵), by his sons, and treated with other insults after the detection of his crimes, and thence invoked those curses upon them, praying

⁴) Sophocles mentions those curses in two different places, 1299: ὃν ἐγὼ τήν σήν Ἑρινὸν αἰτίαν εἶναι λέγω. 1375: τοιάσδ' ἀρᾶς σφῶν πρόσθε τ' ἐξάνῃκ' ἐγὼ νῦν τ' ἀνακαλοῦμαι συμμάχους ἐλθεῖν ἐμοί. For the accounts of other writers see Valck. on Eur. Phoen. 68.

⁵) That Oedipus was confined by his sons is also stated by Diodorus IV, 65. although he is silent respecting the curses.

that they might divide the family with bloodshed⁶). Although Euripides, from whom this account is taken, makes Tiresias disapprove that deed of his sons in the following words (872 sqq.): *Ετεοκλέους μὲν οὐνεκ' ἂν κλήσας στόμα χρησμούς ἐπέσχον, σοὶ δ', ἐπεὶ χρήσεις μαθεῖν, λέξω· νοσεῖ γὰρ ἥδε γῆ πάλαι, Κρέον, ἐξ οὗ 'τεκνώθη Λαΐος βίᾳ θεῶν, πόσιν τ' ἔφυνσε μητρὶ μέλεον Οἰδίπουν. αἶδ' αἵματοςποὶ δεργμάτων διαφθορὰι θεῶν σόφισμα καπιδειξις Ἑλλάδι. ἃ σνγαλύνῃαι παῖδες Οἰθίπου χρόνῳ χρήζοντες, ὡς δὴ θεοὺς ὑπεκδραμούμενοι, ἤμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ οὔτ' ἐξοδον διδόντες ἄνδρα δυστυχῇ ἐξηγιώσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἀράς δεινὰς νοσῶν τε καὶ πρὸς ἡτιμασμένος. καὶ γὰρ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη εἰς ἔχθος ἤλθον παισὶ τοῖσιν Οἰδίπου.*

We may understand, therefore, that Sophocles was far from agreeing with the opinion of those who related that Oedipus was induced to curse his sons by such reasons as are given by Athenaeus XI, p. 465. E. F. (p. 1032 sq. ed. Dind.) and the Schol. on Oed. C. 1375.

Athenaeus furnishes the following account: *ὁ δὲ Οἰδίπους δι' ἐκπώματα τοῖς υἱοῖς κατηράσατο, ὡς ὁ τὴν κυκλικὴν Θηβαΐδα πεποιηκώς φησιν, ὅτι αὐτῷ παρέθηναι ἐκπωμα, ὃ ἀπηγορεύει, λέγων οὕτως·*

*Αὐτὰρ ὁ διογενὴς ἦρως ξανθὸς Πολυνείκης
πρῶτα μὲν Οἰδιπόδῃ καλὴν παρέθηκε τράπεζαν
ἀργυρεὴν Κάδμοιο θεόφρονος· αὐτὰρ ἔπειτα
χρῦσεον ἔμπλησεν καλὸν δέπας ἡδέος οἴνου.
αὐτὰρ ὄγ' ὡς φράσθη παρακείμενα πατρός· ἔοιτο
τιμῆντα γέρα, μέγα οἱ κακὸν ἔμπεσε θυμῷ,*

⁶) Eurip. Phoen. 58 sqq.: *μαθὼν (sc. Οἰδίπους) δὲ τὰμὰ λέκτρα μητρῶν γάμων εἰς ὄμμαθ' αὐτοῦ δεινὸν ἐμβάλλει φόνον χρυσήλοισι πόρτασιν αἱμάξας κόρας, ἐπεὶ δὲ τέκνων γένος ἐμῶν σκιάζεται, κλείθροισι ἐκρυψαν πατέρ', ἐν' ἀμνημῶν τύχῃ γένοιτο, πολλῶν δεομένη σοφισμάτων. ζῶν δ' ἔστ' ἐν οἴκοις, πρὸς δὲ τῆς τύχης νοσῶν ἀράς ἀράται παισὶν ἀνοσιωτάτας, θηκτῶσι δὴ ῥῶ δῶμα διαλαχεῖν τόδε.* Oedipus himself is introduced speaking rather differently respecting those dirae by the same poet 1602 sqq.: *κτανῶν δ' ἑμαντοῦ πατέρ' ὁ δυνδαίμων ἐγὼ εἰς μητρὸς ἤλθον τῆς ταλαιπώρου λέχους, παῖδας τ' ἀδελφούς ἔτεκον, οὓς ἀπώλεσα ἀράς παραλαβὼν Λαῖου καὶ παισὶ δούς.* Mention of them is also made in the following passages of the same play: 336. 477 sqq. 627. 1050 sqq. 1364. 1435. 1550 sqq.

αἶψα δὲ παισὶν ἑοῖσι μετ' ἀμφοτέροισι ἐπαρὰς
 ἀργαλέας ἤρᾱτο· θεὸν δ' οὐ λάνθαν' Ἑρινὺν·
 ὥς οὖν οἱ πατρῷ' ἐννεΐη φιλότῃτος
 δάσσαντ', ἀμφοτέροισι δ' ἔοι πόλεμοί τε μάχαι τε.

We read similar statements in the Scholia on Oed. C. 1375. τοῦτο ἀπαξάπαντες οἱ πρὸ ἡμῶν παραλελοίπασιν· ἔχει δὲ τὰ ἀπὸ τῆς ἱστορίας οὕτως· οἱ περὶ Ἑτεονκλέα καὶ Πολυνείκην δι' ἔθους ἔχοντες τῷ πατρὶ Οἰδίποδι πέμπειν ἐξ ἐκάστου ἱερείου μοῖραν τὸν ὦμον, ἐκλαθόμενοι ποτε, εἴτε κατὰ ῥαστώνην εἴτε ἐξ ὅτου οὖν, ἰσχίον αὐτῷ ἐπεμψαν· ὁ δὲ μικροψύχως καὶ τελέως ἀγεννώως, ὡμῶς γοῦν ἀρὰς ἔθετο κατ' αὐτῶν δόξας κατολιγωρεῖσθαι. Ταῦτα ὁ τὴν κνυκλὴν Θηβαΐδα ποιήσας ἱστορεῖ οὕτως·

Ἴσχιον ὥς ἐνόησε, χαμαὶ βάλεν, εἶπέ τε μῦθον·
 ὦμοι ἐγώ, παῖδές μοι ὀνειδίειον τόδ' ἐπεμψαν.
 εὐχθῶ Δι βασιλῆϊ καὶ ἄλλοις ἀθανάτοισι
 — χερσὶν ὑπ' ἀλλήλων καταβήμεναι Ἄνδρος εἴσω.

Τὰ δὲ παραπλήσια τῷ ἐποποιῷ καὶ Αἰσχύλος ἐν τοῖς Ἑπτὰ ἐπὶ Θήβαις. καὶ ἔοικεν τὸ τῆς ἱστορίας ἦκειν ἐπὶ πολλούς, ὥς καὶ παρὰ τινι ἐκτεθῆναι αὐτὰ πρὸς τὸ γελοióτερον διὰ τούτων· ⁷⁾

Ἄει δ' ὀρῶντι γ' ὀξύ, καὶ τυφλὸς ἦν.
 θυσιᾶς γὰρ ἀπαρχὰς γέρας ἐπέμπομεν πατρί,
 περισσὸν ὦμον, ἔκκριτον γέρας· τὸ δὴ
 γε συγκόψαντες, οὐ μεμνημένοι,
 λήσειν δοκοῦντες, ἀντὶ τοῦ κεκομμένου
 ἐπέμψαμεν βόειον· ὁ δὲ λαβὼν χερὶ
 ἔγνω παφήσας, εἶπέ τ' ἐκ θυμοῦ τάδε·
 τίς μοι τόδ' ἀντόμοιον μισητὸν κρέας
 πέμπων; γέλω δὴ με ποιοῦνται κόροι,
 θύοντες ὕβρει· τυφλὸς οὖν τοι γινώσεται,
 οὕτω λέγοντες· ὦ θεοί, μαρτύρομαι
 ἐγὼ τάδ' ὑμᾶς, καὶ κατεύχομαι κακὰ
 αὐτοῖσιν, αὐτοὺς τῶνδε δις τόσα σχέθειν·
 χαλκῷ δὲ μαρμαίροντες ἀλλήλων χρόα
 σφάζοιεν ἀμφὶ κτήμασιν βασιλικοῖς.

Καὶ Μένανδρος ἐν Νανυκλήρῳ·

Ὁ τε Πολυνείκης πῶς ἀπώλετ' οὐχ ὀρεῖς;

⁷⁾ In these and the following verses I have thought proper to preserve the MS. readings, even when manifestly corrupt.

On this note of the Scholiast the judgment of W. Dindorf (Praefat. Annot. ad Soph. Tragg. Oxon. 1836. p. X sqq.) seems so correct, that I cannot refrain from transcribing his observations at length: "There is nothing," he observes, "in this note that can possibly be taken from ancient grammarians, except the citations from the Thebais and the plays of Aeschylus and Menander. The remaining part of the note clearly shews the work of a writer of the fifth or sixth century at best, or perhaps of even a later period; which the critics failing to observe, some have supposed these trimeter iambics to be taken from some old satyric drama, as was the opinion of Elmsley on Eur. Med. p. 91, while others have referred them to Eubulus or some other comedian. Now in all these suppositions they seem to me to have fallen wide of the truth by about a thousand years, and this by their own fault, rather than that of the Scholiast. For he is freed from all imputation of fraud by his own words, *καὶ ἔοικεν τὸ τῆς ἱστορίας ἦκειν ἐπὶ πολλούς*, by which he pointed not at the ancient poetry of the Athenians, but at the commonplace verses of his own time, which is betrayed so manifestly by the whole style of language and narrative throughout these verses, that it cannot possibly escape the observation of any one well versed in this style of poetry. I think that we must therefore write these lines thus, admitting in some places a doubtful scansion of the vowels α and ι.

Ἀεὶ δ' ὄρων τί γ' ὄξ' ἦν, καὶ τυφλὸς ἦν.
 θυσίας ἀπαρχὰς γὰρ κρέας ἐπέμπομεν
 πατρὶ, περισσὸν ὦμον, ἔκκριτον γέρας.
 τὸ δὴ γε συγκόψαντες, οὐ μεμνημένοι,
 λήσειν δοκοῦντες, ἀντὶ τοῦ κεκομμένον
 ἐπέμψαμεν βόειον· ὃ δὲ λαβὼν χερσὶ
 ἔγνω παφήσας, εἰπέ τ' ἐκ θυμοῦ τάδε.
 τίς μοι τόδ' ἀντ' ὅμοιο ⁸⁾ μισητὸν κρέας
 πέμπων; γέλωτα δὴ με ποιοῦνται κόροι
 θύοντες ὕβρει τυφλός, οὗ τοι γινώσεται,

⁸⁾ ἀντ' ὅμοιο] It is strange that no one should have emended the trifling corruption ἀντόμοιον from the words of the Scholiast, πέμπειν ἐξ ἐκάστου ἱερείου μοίραν τὸν ὦμον. The interpolation of Triclinius, ἀνθόμοια, a word never yet used by any body, is propagated bona fide by our lexicographers, DINDORF.

οὔτω λέγοντες, ὦ θεοί, μαρτύρομαι
 ἐγὼ τὰδ' ὑμᾶς, καὶ κατεύχομαι κακὰ
 αὐτοῖσιν, αὐτοὺς τῶνδε δις τόσα σφέθειν⁹).
 χαλκῷ δὲ μαρμαίροντες ἀλλήλων χροῶ
 σφάζοιεν ἀμφὶ κτήμασιν βασιλικοῖς.

ON THE SCENE OF THE DRAMA.

The scene is laid at Colonus equestris, *Κολωνῷ ἱππίῳ* (§. 1.), a village of Attica in the tribe of Antiochis, hallowed by the worship of many gods celebrated there by the Athenians (§. 2.), the walls of whose city are supposed to be in view of the scene (vs. 14 sq. 24.), at the distance of 10 stadia (§. 3.). Near this (v. 16.) was the grove sacred to the Furies, situated in this village (§. 4.), untrodden by the feet of mortals, and uninhabited (vs. 39 sq.), planted however with laurel, olives, and vines, and resounding with the note of the nightingale (vs. 16—18.): in front was a heap of rough stones, also sacred to the Furies (vs. 37—40. coll. with vs. 19 sqq. 84 sq. 96—101.), commonly called *χαλκοῦς* or *χαλκόπους ὁδός* (§. 5.), *ἔρεισμα Ἀθηνῶν* (§. 6.).

On entering the scene Oedipus stands first beyond the grove, then vs. (21—23.) seats himself on that heap of stones, which he leaves, and hides himself in the wood (vs. 113 sq.) on the approach of the Chorus, by whom he is however called away, and comes again into sight (vs. 174 sq.) and when bidden to quit those inaccessible places he seats himself on a fragment of rock (vs. 196 sq.).

§. 1.

Colonus was a place situated on an eminence and filled with rugged rocks, whence it is called *πολυπρήων κολώνη* by Hermesianax in an elegy from the 3d. book of Leontius (cf. Reisig Enarr. Oed. C. p. IV.). — Its fertility and religious observance of the gods is celebrated by the Chorus in vs. 668—719. — Its lands are supposed to be situated near the scene (vs. 58 sqq.); the inhabitants were called *Coloniatae* (vs. 58—65. with the Schol.).

⁹) We may leave *σφέθειν* to this poet, which in old writers is always *σχεθεῖν*. DINDORF.

§. 2.

The founder of the village (*ἄρχηγός*), from whom it derived its name, was the god Colonus according to Sophocles vs. 58—65. That a statue of this god stood in a place whence it could be seen by those on the stage, is evident from the words of our poet vs. 58 sqq.:

οἱ δὲ πλησίον γύναι
τόνδ' ἐπ' ὀπίσθην Κολωνόν εὔχονται σφίσι
ἄρχηγόν εἶναι, καὶ φέρουσι τοῦνομα
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.

For that the statue of that god (vs. 65.) was pointed to by the stranger who says this, is evident from the pronoun *τόνδε*; and was perceived by Doederlein and Reisig, who rightly censure the rashness of Brunck in altering it to *τὸν* without the consent of MSS. For since Oedipus had not yet heard anything about Colonus, *τὸν ἐπ' ὀπίσθην Κολωνόν* could not possibly have been said. Hermann has shewn this at length in his note on the verse, but, though right in retaining *τόνδ'*, he has gone astray in explaining that pronoun, supposing that the place is pointed out which Colonus then held or had held formerly. For, to omit other objections, how could those inhabitants of Colonus possibly call a place the founder of their village? Nor is this interpretation, of which alone the Greek words admit, liable to any objection from the circumstance of no ancient author having mentioned that statue, especially as Sophocles is the only one who traces the origin of the inhabitants of this village to the god Colonus. And it would be absurd for any one to object that the blindness of Oedipus must prevent him seeing the statue when pointed out by his companion. For he does not bid Oedipus turn his eyes towards the statue, but, speaking of the god Colonus, he at the same time observes that his statue stands in the place where Oedipus now tarries, thence shewing the superstition of the inhabitants. But it is well known that the ancient Greeks were in the habit of rendering divine honours to the founders of places after death. Cf. Herodot. VI, 38: *καὶ οἱ τελευτήσαντι* (Miltiadi, Cypseli filio) *Χερσονησῆται θύουσι, ὡς νόμος οἰκιστῇ, καὶ ἄγῶνα ἱππικὸν τε καὶ γυμνικὸν ἐπιστάσι, ἐν τῷ Λαμψακηῶν οὐδενὶ ἐγγίγνεται ἀγωνίζεσθαι*. So the statue of Pandion was placed in the demus of the same name. Cf. Aristoph. Pac. 1182.

The presiding deity of Colonus (ἐπιστάτης τοῦ Κολωνοῦ) was Neptune (vs. 54 sq, 888 sq.), to whom an altar was erected, placed beyond the stage (vs. 887—889.). Hence Polynices flies to this altar, lest he should be refused by his father, whom he was about to supplicate (vs. 1156—1159.). Mention of this is also made by Euripides Phoen. 1707. ed. Matth. ἱερὸς Κολωνὸς δῶμά θ' ἱππίον θεοῦ, where see Schol. Thucydides VIII, 67., whose words I have quoted in §. 3., and Pausanias I, 30, 4: δαίκννται δὲ καὶ (sc. οὐ πόρρω τῆς Ἀκαδημίας) χῶρος καλούμενος Κολωνὸς ἱππειος, ἐνθα τῆς Ἀττικῆς πρῶτον ἐλθεῖν λέγουσιν Οἰδίποδα· διάφορα μὲν καὶ ταῦτα τῇ Ὀμήρου ποιήσει, λέγουσι δ' οὖν· καὶ βωμὸς Ποσειδῶνος ἱππείον καὶ Ἀθηνᾶς ἱππείας. The altar of Minerva is not mentioned by Sophocles in this play, except in a slight reference v. 898: πρὸς τοὺςδε βωμούς: for the poet might use the plural number on account of the metre, as above v. 888. in speaking of the altar to Neptune. He certainly mentions equestrian Minerva in vs. 1070 sqq.: οἱ τὰν ἱππίαν τιμῶσιν Ἀθάναν καὶ τὸν πόντιον γαῖόχορον Ῥέας φίλον νιόν. The circumstance from which she derived this surname is related by Pausanias VIII, 47, 1.

Next to Neptune, Prometheus (vs. 55 sq.), seems to have been the chief object of religious observation at Colonus. Cf. Schol. on v. 56: Τιτὰν Προμηθεύς· περὶ τοῦ τὸν Προμηθεῖα περὶ τὴν Ἀκαδημειαν καὶ τὸν Κολωνὸν ἰδρῦσθαι Ἀπολλόδωρος γράφει οὕτω τῇ π (apud Heyn. p. 400.). Συντιμᾶται δὲ καὶ ἐν Ἀκαδημίᾳ τῇ Ἀθηνᾶ, καθάπερ ὁ Ἥφαιστος. Καὶ ἔστιν αὐτοῦ παλαιὸν ἱδρυμα καὶ βωμὸς ἐν τῷ τεμένει τῆς θεοῦ. Δαίκννται δὲ καὶ βάσις ἀρχαία κατὰ τὴν εἴσοδον, ἐν ᾗ τοῦ τε Προμηθεῶς ἔστι τύπος καὶ τοῦ Ἥφαιστον. Πεποιήται δὲ (ὡς καὶ Λυσιμαχίδης φησὶν) ὁ μὲν Προμηθεὺς πρῶτος καὶ πρεσβύτερος, ἐν δεξιᾷ στήπτρον ἔχων, ὁ δὲ Ἥφαιστος νέος καὶ δεύτερος. Καὶ βωμὸς ἀμφοῖν κοινός ἐστιν ἐν τῇ βάσει ἀποτετυπωμένος.

Pausan. I, 30, 2. writes thus concerning the altar of Prometheus: ἐν Ἀκαδημίᾳ δὲ ἔστι Προμηθεῶς βωμός· καὶ θέουσιν ἀπ' αὐτοῦ πρὸς τὴν πόλιν ἔχοντες καιομένας λαμπάδας· τὸ δὲ ἀγώνισμα ὁμοῦ τῷ δρόμῳ φυλάξαι τὴν δᾶδα ἔτι καιομένην ἐστίν· ἀποσβεσθείσης δέ, οὐδὲν ἔτι τῆς νίκης τῷ πρώτῳ, δευτέρῳ δὲ ἀντ' αὐτοῦ μέτεστιν· εἰ δὲ μηδὲ τούτῳ καίλοιτο, ὁ τρίτος ἐστὶν ὁ κρατῶν· εἰ δὲ καὶ πᾶσιν ἀποσβεσθείη, οὐδεὶς ἐστίν, οὕτω καταλείπεται ἡ νίκη.

But Prometheus is called *πυρφόρος* by Sophocles v. 55., because in the most ancient mythology he was supposed to be the *δαδοῦχος*, not the maker of mankind, as is observed by Reisig Enarr. p. XXXVII. And he was represented bearing a torch in his right hand, to which reference is made by Eurip. Phoen. 1121. ed. Matth.: *δεξιᾷ δὲ λαμπάδα Τιτὰν Προμηθεὺς ἔφερεν ὡς πρήσων πόλιν*. This torch seems to have been taken for a sceptre by Lysimachides and Apollodorus, as quoted by the Scholiast above.

The learned remarks of C. F. Hermann in his Quaest. Oedipod. Cap. tr. (Marburg, 1837) p. 63 sqq. deserve particular attention.

§. 3.

Thucyd. VIII, 67: *ξυνέλεξαν τὴν ἐκκλησίαν ἐς τὸν Κολωνόν· ἔστι δὲ ἱερὸν Ποσειδῶνος ἔξω τῆς πόλεως, ἀπέχον σταδίους μάλιστα δέκα*. Cf. Reisig Enarr. p. XXVIII.

§. 4.

Apollod. III, 5 extr.: *παραγενόμενος δὲ (sc. ὁ Οἰδίπους) σὺν Ἀντιγόῃ τῆς Ἀττικῆς εἰς Κολωνόν, ἔνθα τὸ τῶν Εὐμενίδων ἐστὶ τέμενος, καθίζει ἐκείτης, προσδεχθεῖς ὑπὸ Θησέως· καὶ μετ' οὐ πολὺν χρόνον ἀπέθανεν*.

§. 5.

The heap of rocks, upon which Oedipus seated himself on first entering the scene, was called *χαλκόπους* or *χαλκοῦς ὁδός*, as we learn from vs. 56 sqq.: *ὃν δ' ἐπιστεῖβεις τόπον, χθονὸς καλεῖται τῆςδε χαλκόπους ὁδός*. Where the Scholiast has this note: *χαλκόπους ὁδός· ὡς οὕτω τινὸς καλουμένον τόπον ἐν τῷ ἱερῷ*. Φησὶ δὲ Ἀπολλόδωρος (apud Heyn. p. 401) *δι' αὐτοῦ καταβάσιν εἶναι εἰς Ἄιδου*. Καὶ Ἰστρος δὲ μνημονεύει τοῦ χαλκοῦ ὁδοῦ, καὶ Ἀστυδάμας. Καὶ τις τῶν χρηθμοποιῶν φησι·

*Βοιωτοὶ δ' ἔπιοιο ποτιστεῖχουσι Κολωνόν,
ἐνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδός.*

But that the poet did not by this name signify only the rocks represented in the scene, but likewise others situated beyond it, may be satisfactorily concluded from vs. 1590 sq.

*ἐπεὶ δ' ἀφῆκτο τὸν καταρῥάκτην ὁδόν,
χαλκοῖς βάθροισι γῆθεν ἐβῆξιωμένον.*

The meaning of which is this: but when he had come to the beginning of the road leading to the lower earth (ἐς τὰ κάτω ῥηκτόν), which was secured with brazen steps from the lowest ground. The Scholiast is not quite correct in the following note: ὃν ἐν ἀρχῇ εἶπεν χαλκόπουν ὁδόν, τοῦτον νῦν ὑποτίθεται ἐκτὸς τῆς σκηνῆς, καὶ οὐκ ἔτι ἐν ὄψει τοῦ θεάτρον· καὶ νῦν καταβδάκτην προσηγόρευσεν διὰ τὸ νομίζειν ἐκείνον τὸν τόπον κατὰ-βασιν ἔχειν εἰς Αἶδον. καὶ εἰδὼν οἱ δι' αὐτῆς τὴν ἀρπαγὴν φασὶ τῆς Κόρης γενέσθαι. But so far from any thing occurring in this play that can lead us to suppose a change of scene, it is quite evident that the scene of action is at the same place throughout. We must however recollect what Hermann has rightly observed on v. 1586 (vs. 1590 sq.), that that part of the brazen threshold is meant, where the descent to Hades was supposed to exist.

Now it is well known that the entrance of Tartarus was represented by the poets as defended by iron gates and a brazen threshold, as Hom. II. VIII, 15:

ἐνθα σιδῆρειαί τε πύλαι καὶ χάλκεος οὐδός.

and Hesiod Theogon. 811 sq.:

ἐνθάδε μαρμαράεαι τε πύλαι καὶ χάλκεος οὐδός
ἀστεμφής, ὅλῃσι διηνεκέσσιν ἀρηρώς,
αὐτοφνής.

§. 6.

These same rocks, which we have just found styled the brazen threshold, are called ἔρεισμα Ἀθηνῶν in v. 58. Reisig (Enarr. p. XXXVIII.) interprets thus: The lowest foundation (of the brazen threshold) was strengthened with brass in such a manner, that the city built above to a great extent, seemed to be supported by it; and hence it would be styled ἔρεισμα Ἀθηνῶν. But I really cannot understand how Athens, which stood at some distance from these rocks, could be said to be built above them. Hence I am inclined to suppose that the poet has, by anachronism, called that place thus on account of the burial of Oedipus. For that is said to have rendered this place the greatest defence of the Athenians against their neighbouring enemies, the Thebans. Cf. 1524 sq.: ὧς σοι πρὸ πολλῶν ἀσπίδων

ἀλκὴν ὅδε (ὁ τόπος, οὗ με χρὴ θανεῖν) δορός τ' ἐπακτοῦ γειτόνων
 αἰεὶ τιθῇ. Comp. 1533 sq. 389—411. 457—460. 616—623. Certainly
 if the place bore the name *ἔρεισμα Ἀθηνῶν* on that account, the
 anachronism is perfectly pardonable. For when Sophocles introduced
 the stranger explaining the situation of the village of Colonus to
 Oedipus, none of the Athenians could wonder that that name was
 used by the stranger, by which those rocks were commonly called,
 although they derived that name from the subsequent burial of
 Oedipus.

On the admirable beauty of this tragedy see A. W. Schlegel
de arte dram. T. I, p. 177—185, F. Henr. Jacobi, *Opp.* Vol. I,
 pag. 260 sqq. Aug. Lud. Jacob *Soph. Quaest.* T. I, p. 337—350,
 and Car. Reisig in *Enarr.* of this play p. XIII—XXV, who has
 chiefly laboured to explain the skill exhibited by the poet in
 constructing the leading parts of the play. Some remarks
 on this subject are also made by Thudichum, the German trans-
 lator, p. 362—367. — On the intention of the poet in writing it
 there are some excellent remarks by J. G. Süvern in his German
 dissertation on the age and intent of this play, written and read
 in *Academ. litt. Berol.* d. 14. Febr. 1828. — Fr. Jacobs, in *Additam.*
ad Sulzer. Theor. etc. T. IV, p. 146, who is followed by Boeckh
de Gr. Tr. Principibus p. 137, observes that indications of advanced
 age may be traced in this play; since the affections excited on
 reading it are more like those inspired by reading elegies than tra-
 gedies; for our affections are distracted with uneasy fears by the
 discourse of the timid old man, the grief of Polynices, and the
 complaints of Antigone and Ismene, arising from their excessive af-
 fection for their father. Some attempt to answer these remarks has
 been made by Jacob l. l. p. 345—348. But Thiersch (*Acta Phi-*
lologg. Monacc. T. I, Fasc. III, p. 328 sq.) thinks that it betrays
 marks of a young and not completely matured mind, such as would
 be that of the grandson of Sophocles, by whom he suspects the play
 was completed on the death of Sophocles before its conclusion. To
 this Reisig well replies: that such observations are of no value
 when unsupported by arguments. Hermann, in his preface gives
 the following judgment as to the merits of the piece: "I certainly

think that if any one reads this play with a mind unprejudiced by any previous opinion, and at the same time considers the nature of the plot, together with the age and situation of the persons introduced, he will find everything equally redolent of the redundant overflowing of youthful freshness of imagination, and of the wordy smoothness of age. So wonderful are the force and gravity of the sentiments, diction, and versification, everywhere adapted to the circumstances of the piece and the manners of each person therein, at times rising to the highest extent of lively vigour, at others tempered with the most exquisite softness."

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΟΙΔΙΠΟΥΣ.

*Τέκνον τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασι;
 5 σμικρὸν μὲν ἔξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι
 μείον φέροντα· καὶ τόδ' ἔξαρχοῦν ἐμοί.
 στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν*

V. 1 sqq. Sophocles has admirably contrived to excite feelings of compassion for Oedipus by introducing him to his auditors not only overwhelmed with the greatest troubles, but likewise excelling in his generosity of mind. For the more generous the spirit with which a man bears trouble, the more does he excite our pity and benevolence.

V. 3 sq. καθ' ἡμέραν τὴν νῦν] Oedipus seems to arrive at the grove of the Eumenides early in the morning. Cf. vs. 98—100.

V. 4. Schol.: σπανιστοῖς· εὐτελέσι. I. e. trifling and moderate, such as are usually given to mendicants. The phrase δέχεσθαι τινα δωρήμασιν is illustrated with examples by Abresch on Aesch. I,

p. 603. Compare also Xen. Anab. V, 5. 24: καὶ ξενίοις, ἣν μὲν ἔλθῃτε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα.

V. 6. Schol.: μεῖον φέροντα· βραχύτερον ἀποφερόμενον τοῦ αἰτηθέντος. οὐ γὰρ ὅσα αἰτεῖ τις λαμβάνει. On φέρειν, for which one would have expected φέρεσθαι, see Reisig p. XXVII. Next we must observe ἐμοί, because Oedipus just before speaks of himself as of another person. But very similar examples are adduced by Lobeck on Aj. p. 263. note ed. II.

V. 7. χῶ χρόνος ξυνῶν μακρός] I. e. καὶ ὁ χρόνος, ὃς ξύνεστί μοι, μακρός ὢν, in German und das Alter, in dem ich stehe, ein hohes. Cf. Matth. §. 277. b. But χρόνος is often used

- μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
 ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις
 10 ἢ πρὸς βεβήλοις, ἢ πρὸς ἄλγεσιν θεῶν,
 στήσόν με ἀξιόδυσσον, ὥς πνθώμεθα,
 ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστῶν, χᾶν ἀκούσῳμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν, οἷ

V. 9. MSS. θάκοισιν. I have followed the emendation of Seidler.

V. 11. I have adopted πνθώμεθα from Brunck's conjecture, which is followed by Elmsley. MSS. πνθοίμεθα, which is vainly defended by Matth. Gr. §. 518. 1. 4. p. 1183. who explains it: πνθώμεθα. εἶθε δὲ πνθοίμεθα.

for age (cf. on Philoct. 304.), and likewise χρόνος μακρὸς, for old age, as in this passage and Oed. R. 963. Oedipus therefore means: καὶ τὸ γῆρας, ὃ ξύνεμι. On the phrase ξύνεστί μοι γῆρας I have treated at Aj. 330.

V. 8. καὶ τὸ γενναῖον τρίτον] For the addition of τρίτον Neve compares 331. Aj. 1174. Oed. R. 581.

V. 10. Schol.: ἢ πρὸς βεβήλοις· βέβηλος τόπος ἐστὶν ὁ ἀκαθάρτος καὶ βατὸς πάσιν. Βεβήλοις is evidently used in the neuter; Grammar. in Bekk. Anecd. Gr. I, p. 323: ἀβέβηλος — βέβηλα δὲ ἐλέγετο τὰ μὴ ὅσια, μηδὲ ἱερά· οὕτω Σοφοκλῆς.

V. 11. στήσόν με ἀξιόδυσσον] By the first of these words Oedipus signifies that there is an end of proceeding, by the latter that he wishes to be seated. This is observed by Jacobs.

Ibid. ὥς πνθώμεθα] For unless Oedipus sat down, Antigone could not leave him to inquire to what place they had come.

V. 12. Schol.: μανθάνειν γὰρ ἤκομεν· εἰς γὰρ τοῦτο, φησὶν, ἐληλύθαμεν, ἅτε δὴ ξένοι ὄντες, παρὰ τῶν ἀστῶν μανθάνειν, τί ἐστι πρακτέον ἡμῖν. Oedipus seems to have wished to learn from the Athe-

nians, to whose city he knew he had come (cf. v. 25.), where that place was situated, in which it was fated for him to find an end of his troubles. For he was not aware that he had already come to that very spot, as is clear from vs. 38. 41 sq. 89 sqq. For the phrase ἤκομεν μανθάνειν cf. Matth. §. 532.

V. 13. χᾶν] I. e. καὶ ἂν. Dindorf observes that Markland has restored the same crasis to Aristoph. Thesmoph. 90: ἐκκλησιάζοντι ἐν ταῖς γυναιξί, χᾶν δέη λέξονθ' ὑπὲρ ἐμοῦ and that Euripides Heracl. 173. has in like manner contracted καὶ ὁ ἐν into χόν.

V. 14—20. The connexion of the passage is this. Oedipus had said: put me in some spot so that you may be able to leave me and inquire from the Athenians where that place is situated, where it is fated for me to end my life. Antigone replies: As the city of Athens is at a greater distance than you can possibly reach, since you have already accomplished a longer journey than is fitting for an old man, rather take seat in the place where we now are, since it is most pleasant and delightful. — For Antigone could not leave her father, and go by herself to Athens.

- 15 πόλιν στέφουσιν, ὥς ἀπ' ὀμμάτων, πρόσω·
 χῶρος δ' ὅδ' ἱρός, ὥς σάφ' εἰκάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλων· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦς' ἀηδόνες·
 οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
 20 μακρὰν γὰρ ὥς γέροντι προὔσταλῃς ὁδόν.

ΟΙΔΙΠΟΥΣ.

κάθιζέ νύν με καὶ φύλασσε τὸν τυφλόν.

ΑΝΤΙΓΟΝΗ.

χρόνου μὲν οὖνεκ' οὐ μαθεῖν με δεῖ τόδε.

ΟΙΔΙΠΟΥΣ.

ἔχεις διδάξαι δὴ μ', ὅποι καθέσταμεν;

V. 15. I have adopted the conjecture of Wakefield on Virg. G. I, 71. and Doederl. in Spec. ed. Soph. p. 42. *στέφουσιν*, instead of the common reading *στέγουσιν* [which Dindorf retains].

V. 14 sq. *πύργοι μὲν, οὗ πόλιν στέφουσιν*] I. e. the towers, which surround the city. So Ant. 122: *ἔβα, πρὶν ποδ' ἀμετέρων αἱμάτων γένυσιν πλησθῆναι τε καὶ στεφάνωμα πύργων πενιάνειν* "Ἡφαιστον ἔλειν. I cannot assent to Fr. Jacobs, who observes that *πύργοι* mean the ἀκρόπολις situated at the farthest part of the city, at a long distance from the place where Oedipus was then tarrying. From the gate Hippades, which is the nearest to Colonus, the distance to the citadel is nearly nine stadia.

V. 15. *ὥς ἀπ' ὀμμάτων*] As far as one may conjecture with the eye. On the phrase *ἀπ' ὀμμάτων* see Matth. §. 396. not. 2. and §. 572. and my note on Philoct. 60. On *ὥς* joined with the infinitive (for we must understand *εἰκάσαι* or some similar verb), cf. *ibid.* §. 545. and Rost §. 122, 9. *animadv.* 3.

V. 16 sq. *βρύων δάφνης*] *βρύειν* is joined with a genitive, because it signifies to be full.

V. 17. *πυκνόπτεροι δ'*] I. e. *πυκναὶ ἀηδόνες* *πεπορῶσαι*, as

Elmsley rightly explains at vs. 718 sq. quoting Eur. Hippol. 68: *εὐπατέρειαν αὐλάν*, i. e. *καλὴν πατρῶαν αὐλήν*, and Iph. T. 1038: *πατροκτόνον χερὸς*, i. e. *πατρώας παιδοκτόνον χερὸς*. We should perhaps explain in the same manner v. 1087 *πυκνοσίτικτων* — *ἐλάφων*. See my remarks in Censura Ai. ab Lobeck. edit. p. 90 sq. On the nightingale, see vs. 670 sq.

V. 19. *κῶλα κάμψον*] *κάμπειν κῶλα*, γόνυ, signifies to sit down, to rest. See Aesch. Prom. 32 [with Blomf. gl.], 396. *Apollo.* Rhod. I, 1174. BR. *ἐπὶ πέτρων* is rightly explained by the Schol. *ἐπὶ λιθίνον βάθρον*. Cf. 101: *βάθρον ἀνέπαρνον*.

V. 20. Schol.: *προὔσταλῃς ὁδόν*, προῆλθες μακροτέραν ὁδὸν ἢ ὥς ἡμοῦζε γέροντι. On the accusative see Rost §. 104. 3. a., on the dative Matth. §. 388. a. Rost §. 105. 2. annot. 2.

V. 22. Schol.: *χρόνου μὲν οὖνεκ'*, τοῦ μὲν χρόνον οὐ συν-εμὶ σοι χάριν οὐ χρεῖα μαθεῖν, ὅτι τυφλὸς εἰ καὶ ὅτι δεῖ σε προ-μηθείας τυχεῖν. See note on El. 380.

V. 23. ὅποι καθέσταμεν] An

ΑΝΤΙΓΟΝΗ.

τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

ΟΙΔΙΠΟΤΣ.

25 πᾶς γάρ τις ἡὔδα τοῦτό γ' ἡμῖν ἐμπόρων.

ΑΝΤΙΓΟΝΗ.

ἀλλ' ὅστις ὁ τόπος, ἧ μάθω μολοῦσά ποι;

ΟΙΔΙΠΟΤΣ.

ναί, τέκνον, εἶπερ ἐστί γ' ἐξοικήσιμος.

ΑΝΤΙΓΟΝΗ.

ἀλλ' ἐστί μὲν οἰκητός. οἶομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὀρώ.

ΟΙΔΙΠΟΤΣ.

30 ἧ δεῦρο προστείχοντα ἀξιορμώμενον;

ΑΝΤΙΓΟΝΗ.

καὶ δὴ μὲν οὖν παρόντια. χῶ τι σοι λέγειν
εὐκαιρόν ἐστιν, ἔννεφ', ὥς ἀνὴρ ὅδε.

ΟΙΔΙΠΟΤΣ.

ὦ ξεῖν', ἀκούων τῆςδε τῆς ὑπέρ τ' ἐμοῦ
αὐτῆς θ' ὁρώσης, οὕνεχ' ἡμῖν αἰσίος

idea of motion is implied in this verb. So Eur. Or. 1330: ἀνάγκης δ' εἰς ζυγὸν καθέσταμεν. and Phoen. 1288: αἰχμὴν εἰς μίαν καθέσταμεν.

V. 24. Schol.: τὰς γοῦν Ἀθήνας οἶδα· ὅτι ἐν τῇ Ἀττικῇ ἔσμεν, οἶδα· τίς δὲ ἐστὶν οὗτος ὁ δῆμος, ἀγνοῶ.

V. 25. Schol.: ἡὔδα· ὅτι αὐταὶ εἰσὶν αἱ Ἀθηναί. Ἐμπόρων δὲ ἀντὶ τοῦ ὁδοιπόρων. See on Philoct. 534.

V. 28. Schol.: οἶομαι δὲ δεῖν οὐδέν· οὐ δεῖν τοῦ προσελθούσαν ἐρωτῆσαι με. ἰδὸν γὰρ ἀνὴρ πάρεστι, παρ' οὐ εἰσόμεθα. καλῶς δὲ τὰ τῆς οἰκονομίας, ἵνα μὴ μόνος Οἰδίπους ἀπολειφθῇ. Cf. 500 sqq. On οὐδέν see Matth. §. 414. not.

V. 31 sq. καὶ δὴ μὲν οὖν] On the particles καὶ δὴ see at El. 310. on μὲν οὖν cf. Matth. §. 625. — On ἀνὴρ ὅδε, eccum virum see ibid. §. 264, 5.

V. 33. ἀκούων] One would have expected ἀκούσας, i. e. ἐπεὶ ἤκουσα. But see on Philoct. 257. The finite verb, to which the participle must be referred, is omitted, because the words of Oedipus are interrupted by the stranger. On ὑπέρ τ' ἐμοῦ for ὑπὲρ ἐμοῦ τε cf. Aj. 53. Oed. R. 541. Philoct. 1294. and see Matth. on Eur. Hec. 459.

V. 34 sq. Schol.: οὕνεχ' ἡμῖν αἰσίος· ὅτι αἰσίος ἡμῖν σκοπὸς ἀφ' ἑξαι, ὥστε φράσαι περὶ ὧν ἀγνοοῦμεν. Reisig observes: the man is not styled σκοπὸς because his

35 σκοπὸς προσήκεις ὦν ἀδηλοῦμεν φράσαι,

ΞΕΝΟΣ.

πρὶν νῦν τὰ πλείον' ἱστορεῖν, ἐκ τῆςδ' ἔδρας
ἔξελθ', ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.

ΟΙΔΙΠΟΤΣ.

τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;

ΞΕΝΟΣ.

ἄθικτος, οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
40 θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.

ΟΙΔΙΠΟΤΣ.

τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;

ΞΕΝΟΣ.

τὰς πάνθ' ὀρώσας Εὐμενίδας ὅ γ' ἐνθάδ' ἂν

V. 35. ὦν is from Elmsley's conj. Vulg. τῶν. But although Sophocles very often uses the article for a relative pronoun, yet he never does so, except when a vowel preceeds, as in vs. 161. 304. 747. 1258. Cf. Matth. §. 292.

V. 42. I have adopted Brunck's reading ἂν. The MSS. corruptly read ὦν.

watchman's duty was one of public trust and commission, but because he had by chance first observed and noticed Oedipus. This is briefly shewn by the Chorus in v. 297: σκοπὸς δὲ νιν, ὃς καμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.

V. 36. τὰ πλείονα] I. e. Those other things, which you were going to say. So Philoct. 576: μὴ νῦν μ' ἔρη τὰ πλείονα. Cf. Matth. §. 266. not.

V. 37. οὐχ ἄγνόν πατεῖν] I. e. χῶρον ὃν πατεῖν οὐχ ἄγνόν ἐστὶ, not right, not agreeable to religious feeling, as we say δίκαιός εἰμι παθεῖν, and similar expressions. Eur. Iph. T. 1045: βρέτας θιγεῖν ὅσιόν ἐστ' ἔμοι μόνῃ. SEIDL. On the active see Matth. §. 535. not. and Elmsl. on Heracl. 1011. p. 151.

V. 38. τοῦ θεῶν νομίζεται] Cf. Ant. 738: οὐ τοῦ κρατούντος ἡ πόλις νομίζεται.

V. 39. ἄθικτος, οὐδ' οἰκη-
τός] So Phil. 2: ἄστιπτος, οὐδ' οἰκονομένη. The stranger speaks of a place sacred to the Furies. Antigone had spoken above of the whole country she beheld, which she supposed was inhabited, from seeing a man near at hand.

V. 39 sq. αἱ γὰρ ἔμφοβοι —
κόραι] The Furies, on which see Heyn. on Apollod. p. 13, Böttiger in Furienmaske, Hirt, Bilderbuch für Mythologie etc. Vol. II, p. 201 sq. BORN. See also Thudichum, the German translator of this play, p. 279—281, who treats of them at length. On the pronoun σφε see Matth. §. 147. a. 8.

V. 41. τίνων — κλύων] An abbreviated expression, signifying: how are they called? in order that on hearing their holynome I may invoke them. On κλύων see at v. 33.

εἶποι λεώς νιν· ἄλλα δ' ἄλλαχού καλά.

ΟΙΔΙΠΟΤΣ.

ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίατο·

45 ὥς οὐχ ἔδρας γῆς τῆςδ' ἂν ἐξέλθοιμ' ἔτι.

ΞΕΝΟΣ.

τί δ' ἔστι τοῦτο;

ΟΙΔΙΠΟΤΣ.

ξυμφορᾶς ξύνθημ' ἐμῆς.

ΞΕΝΟΣ.

ἀλλ' οὐδ' ἐμοί τοι τοῦξανιστάναι πόλεως

V. 45. Instead of ὥςτ', the reading of the MSS., I have restored ὥς with Elmsley, both on the authority of the Schol. who notes: *ἐγὼ γὰρ οὐκ ἀναστήσομαι ἐντεῦθεν*, and from the sense itself. For ὥστε would mean: wherefore, relying upon the protection of these etc. But Oedipus says that he shall never leave this place, not because he relied on the protection of those deities, but because he had been informed by Apollo that his death was destined to happen there. Besides, ὥστε would be most unusual, if made to depend upon a sentence which is not expressed, and cannot be understood, they will receive me propitiously. — Then instead of the noun γῆς, which seems useless, some critics have substituted the particle γέ, the inappositeness of which is apparent to all who know the meaning of this particle.

V. 47. I have written οὐδ' ἐμοί τοι from Seidler's conj. MSS. οὐδὲ μέντοι.

V. 43. εἶποι λεώς νιν] On νίν, i. e. αὐτάς, cf. Matth. §. 146. Schol.: ἄλλα δ' ἄλλαχού καλά· παρ' ὅσον ἄλλοι ἄλλοις ὀνόμασι καλοῦσιν αὐτάς. ἄλλα ὀνόματα παρ' ἄλλοις καλὰ νομίζεται, παρ' ἡμῶν δὲ τοῦτο, τὸ ὀνομάζειν αὐτάς Εὐμενίδας. Cf. Plutarch Themist. c. 27: ὡς ἔνε, νόμοι διαφέρουσιν ἀνθρώπων· ἄλλα δ' ἄλλοις καλὰ. καλὸν δὲ πᾶσιν τὰ οἰκεῖα νοσεῖν καὶ σώζειν.

V. 44. ἀλλ' ἴλεω μὲν] On the signification of the particle μὲν I have treated at Ant. 628.

V. 45. ἔδρας γῆς τῆςδ'] So Eur. Hel. 797: ὅρας τάφον τοῦδ' ἀθλίους ἔδρας ἐμάς; Other examples are quoted by Reisig on this passage p. 181. and Matth. §. 380. not. 3.

V. 46. Schol.: τί δ' ἔστι τοῦτο· ἀντὶ τοῦ διὰ τί οὐκ ἀνίστασαι; Ibid. ξυμφορᾶς ξύνθημ' ἐμῆς] I. e. This is the established law of my destiny (Bestimmung mit dem Nebenbegriff des Vertrags); cf. Synes. Epist. 105: ὑποδύσομαι τὴν ἀνάγκην καὶ ὥς θεῶν ξύνθημα καταδέξομαι. SEIDL. Rightly, for Oedipus means this: I do not rise, because it is my destiny established by the gods (cf. on Philoct. 1096 sq.) or predicted, that I am to finish my life in this place which I have taken. Cf. v. 84—91.

V. 47 sq. τοῦξανιστάναι — θάρσος] We must evidently understand σέ. But θάρσος ἐστὶ μοι or θάρσος ἔχω is also joined with an

δίχ' ἔστι θάρσος, πρίν γ' ἂν ἐνδείξω, τί δρω̃.

ΟΙΔΙΠΟΥΣ.

πρός νυν θεῶν, ὧ̃ ξεῖνε, μή μ' ἀτιμάσῃς,
50 τοιόνδ' ἀλήτην, ὧ̃ν σε προστρέπω φράσαι.

ΞΕΝΟΣ.

σήμεναι, κοῦκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.

ΟΙΔΙΠΟΥΣ.

τίς δ' ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ̃ βεβήκαμεν;

ΞΕΝΟΣ.

ὅς' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.

infinitive in Phil. 596: οὗτος γὰρ πλέοντὸ θάρσος εἶχε θανέρον δρᾶσειν τὰδε, where see note.

V. 48. Schol.: πρίν γ' ἂν ἐνδείξω· ἕως οὗ τῇ πόλει ἐνδείξω, τί χρῆ ποιεῖν.

V. 49 sq. μή μ' ἀτιμάσῃς — ὧ̃ν σε πρ. φράσαι] I. e. μή μ' ἀτιμάσῃς τούτων, ἃ σε φράσαι ἵκετεύω, or μή μ' ἀτιμάσῃς φράσαι τὰυτά, ἃ σε φράσαι ἵκετεύω, as Eur. Herc. f. 609: οὐκ ἀτιμάσω θεοὺς προσειπεῖν. See on Oed. R. 788 (761): καί μ' ὁ Φοῖβος ὧ̃ν μὲν ἰκόμην ἄτιμον ἐξέπεμψεν· and Matth. §. 338. Add. 1273. 1278. of this play. — Hermann rightly observes that he says τοιόνδε, because he is both aged, blind, and in want.

V. 52. τίς δ' ἔσθ' ὁ χ. δῆτ'] Δέ and δῆτα are rightly joined, when the speaker returns to what he had spoken of a little before. Eur. Phœn. 423: τί θηροὶ δ' ὅμας δῆτ' Ἀδραστός εἵκοσεν; HERM. Doederlein adds Aesch. Sept. c. Th. 813: αὐτὸς δ' ἀναλοῖ δῆτα etc. and Lucian T. III, p. 108. Bip. δρᾶς δὲ δῆτα etc.

Ibid. ἐν ᾧ̃ βεβήκαμεν] Βέβηκα does not here signify I have gone, but the consequence of having gone to any place, I am staying in (versor), so in v. 1359: ὅτ' ἐν πόνῳ ταύτῳ βεβηκὼς τυγ-

χάνεις κακῶν ἐμοί. Comp. vs. 313. 613. 1052. 1684. El. 979. Ant. 67. Trach. 41. So πέφνεγα often signifies I am free from rather than I have escaped. See on Oed. R. 351.

V. 53. ὅς' οἶδα κἀγὼ] We should rather expect ὅσα οἶδα ἐγὼ καὶ σὺ ἐπιστήσει. But the other phrase conveys the same meaning in Greek. For in such expressions they either repeat καί, as Xen. Cyrop. V, 1. 22: ὅπως καὶ γινωσκεται, οὕτω καὶ ποιεῖτε, or put it where we should put it, and sometimes where we should omit it, and at other times omit it in that member in which we should place it. So in v. 77: αὐτοῦ μὲν οὐπερ κἀφάνης, i. e. remain in that place where you appeared first. Xen. Cyrop. IV, 2. 22: στρατεύονται μεθ' ὧ̃ν περ καὶ οἰκοῦσι, i. e. μεθ' ὧ̃ν περ οἰκοῦσι, μετὰ τούτων καὶ στρατεύονται, if we would accomodate a Greek phrase to our own manner of speaking. Xen. An. VII, 7. 47. SEIDL. Cf. v. 870: ὅλον κἀμέ. Aj. 525: Αἶας, ἔχειν σ' ἂν οἶκτον, ὥς κἀγὼ, φρενὶ θέλοιμ' ἂν. El. 1301: ἀλλ', ὧ̃ καὶ σὺ φίλον, καὶ τούμῳ ἔσται τῇδε. See Seidler on Eurip. Iph. T. 577. Rost §. 134, 5.

- χωρος μὲν ἱερός πας ὅδ' ἔστ'· ἔχει δέ νιν
 55 σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
 Τιτὰν Προμηθεύς· ὃν δ' ἐπιστεῖβεις τόπον,
 χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,
 ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γνῶναι
 τόνδ' ἱππότην Κολωνὸν εὐχονται σφίσιν
 60 ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα
 τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
 τοιαῦτά σοι ταῦτ' ἔστιν, ὦ ξέν', οὐ λόγοις
 τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙΔΙΠΟΤΣ.

ἦ γάρ τινες νύκιν οὖς τοὺς τόπους;

ΞΕΝΟΣ.

- 65 καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.

V. 54. ἱρός Dind.

V. 54. ἔχει δέ νιν — Ποσειδῶν] Ἐχει is here used in the same sense as in vs. 39 sq. and Trach. v. 200. Cf. Blomf. on Aesch. Spt. adv. Th. gloss. 69.

V. 55—60. σεμνὸς Ποσειδῶν — εὐχονται σφίσιν ἀρχηγὸν εἶναι] For the right understanding of this passage see my remarks in Argum. p. 21 sq. On ἐν δέ cf. note on El. 700. — On ἀρχηγός see Blomf. on Aesch. Agam. gloss. 250.

V. 60 sq. καὶ φέρουσι τοῦνομα — ὠνομασμένοι] Τοῦνομα refers as much to ὠνομασμένοι as to φέρουσι. The full expression would be φέρουσι τὸ τοῦδε ὄνομα, ὠνομασμένοι αὐτό. Eur. Ion 800: ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ; comp. Hel. 1209. SEIDL. Add Phil. 605 (597). But it is plain that πάντες does not so much refer to γνῶναι, as to the men who inhabit the γνῶναι.

V. 62. τοιαῦτά σοι ταῦτ' ἔστιν] Such are these matters concerning which you have asked me, i. e. the places, concerning which you question me, are sacred to these gods. El. 761.

V. 62 sq. οὐ λόγοις — πλέον] He means that the honour of these gods is paid not in words, but in deed and conduct, which is the true holiness of religion. This is a common opposition with Greek writers, when they denote emptiness as a matter of words, as in 382 sq. and Aesch. Prom. 1079: καὶ μὴν ἔργῳ κοῦν ἔτι μύθῳ χθῶν σεσάλευται. But the deed is seen in the presence of the worshippers, when they are in a sacred place. So ξυνουσία in v. 647. is ἡ ἐνταῦθα διατριβή. Rightly therefore the Scholiast on this passage: τῇ ξυνουσίᾳ· τῷ ἔργῳ, τῇ πείρᾳ πλέον τιμώμενα, οὐ τοῖς λόγοις. REISIG. Jacobs thinks that we should interpret these words thus: ἔργοις πλέον ἢ λόγοις τιμώμενα, so that the complete expression would be: οὐ μόνον λόγοις, ἀλλὰ καὶ ἔργοις, καὶ τούτοις πλέον.

V. 64. τοὺςδε τοὺς τόπους] This must be understood of the whole district, in v. 39. the word of the Eumenides is meant alone.

V. 65. καὶ κάρτα] I. e. μάλιστα. So 301: καὶ κάρθ', ὅταν

ΟΙΔΙΠΟΤΣ.

ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος;

ΞΕΝΟΣ.

ἐκ τοῦ κατ' ἄστν βασιλέως τὰδ' ἄρχεται.

ΟΙΔΙΠΟΤΣ.

οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕΝΟΣ.

Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙΔΙΠΟΤΣ.

70 ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

ΞΕΝΟΣ.

ὥς πρὸς τί λέξων ἢ καταρτύσων μολεῖν;

ΟΙΔΙΠΟΤΣ.

ὥς ἂν προσαρκῶν σμικρὰ κερδάνῃ μέγα.

περ τοῦνομ' αἰσθῆται τὸ σόν. — It is evident that by τοῦ θεοῦ we must understand Κολωνόν. Hence the Schol.: ἐπώνυμοι Κολωνιάται καλούμενοι. For the genitive, joined with this noun, see v. 1321 (1316).

V. 66. ἢ 'πὶ τῷ πλήθει λόγος] For oratory holds power over a republic and establishes its liberty. REISIG. λόγος is the highest power which is recognized in the founding and establishing of laws. λόγος and νόμος are joined as antecedent and consequent. See Markl. on Max. Tyr. IX. I. p. 151. JACOBS.

V. 68. οὗτος δὲ — κρατεῖ] I. e. τίς δὲ οὗτος ἐστὶν ὁ λόγῳ τε καὶ σθένει, i. e. βουλῇ τε καὶ δυνάμει (in Germ. mit Rath und That) κρατῶν; Doederl. aptly compares Eur. Iph. A. 1020 sq. στρατός τ' ἂν οὐ μέμφαιτό μ', εἰ τὰ πράγματα λελογισμένως πράσσοιμι μᾶλλον ἢ σθένει.

V. 70. ἄρ' ἂν τις αὐτῷ — μόλοι] The custom of joining verbs of coming with a simple

dative is peculiar to the poets. For examples see Matth. §. 388. d. and §. 401. III. — Oedipus means this: will one of you approach him, in order to lead him hither? The substantive πομπὸς here contains a notion of leading, though some have wrongly supposed that it signifies messenger.

V. 71. ὥς πρὸς τί — μολεῖν] It is certain that ὥς πρὸς τί must be joined with the verb μολεῖν. The sense is therefore: to bid or arrange for him to come on what account? The poet studied brevity, meaning: for what reason do you bid that he be brought hither? Do you wish me simply to order him to come; or to give reasons which shall persuade him to come? On the phrase ὥς πρὸς τί, signifying nearly the same thing as τίνος πράγματος χάριν, cf. Elmsley's note, and Matth. §. 628. 3.

V. 72. ὥς ἂν — κερδάνῃ μέγα] μέγα κερδαίνειν is briefly used

ΞΕΝΟΣ.

καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;

ΟΙΔΙΠΟΥΣ.

ὅς' ἂν λέγωμεν, πάνθ' ὁρῶντα λέξομεν.

ΞΕΝΟΣ.

- 75 οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς; ἐπέπερ εἰ
 γενναῖος ὡς ἰδόντι, πλήν τοῦ δαίμονος,
 αὐτοῦ μὲν', οὐπερ κἀφάνης, ἕως ἐγὼ
 τοῖς ἐνθάδ' αὐτοῦ μὴ κατ' ἄστν δημόταις
 λέξω τάδ' ἐλθῶν. οἶδε γὰρ κρινούσιν σοι,
 80 ἢ χρεὴ σε μίμνειν, ἢ πορεύεσθαι πάλιν.

V. 78. Brunck, although against the MSS., has rightly edited τοῖς for τοῖςδ' in which he is followed by Reisig and Elmsley. Any one who wishes to shew that τοῖςδ' ἐνθάδ' αὐτοῦ is Greek, must make use of examples, not mere assertion.

V. 79. κρινούσιν σοι is restored from La. and Paris. F. a. m. s. vulg. κρινούσιν γε.

V. 80. For ἢ χρεὴ, the reading of the MSS., Brunck and Her-

for μέγα κέρδος κερδαίνειν. See γενναῖος δέ. We must refer δαίμων on Oed. R. 259. Rost §. 104. note 7. to the blindness and poverty of

V. 73. καὶ τίς etc.] So v. 1439. Oedipus. A similar sentiment occurs in Eur. Iph. A. 1403: τὸ μὲν

V. 74. πάνθ' ὁρῶντα λέξομεν] Oedipus here, as afterwards, σόν, ὦ νεᾶνι, γενναίως ἔχει τὸ
 plays upon the fact of his own blindness, for which the clear-sightedness of his mind compensates. He therefore means this: whatever I shall say, I shall say things possessing light, i. e. as you are to him who sees you, i. e. according to the opinion of him who sees you. Cf. Matth. §. 388. a. Rost §. 105. and v. 807. of this play.

V. 77. αὐτοῦ μὲν', οὐπερ κἀφάνης] These words are thus connected with the preceding: O

V. 75. οἶσθ' — ὡς νῦν μὴ σφαλῆς] The Greeks say οἶσθ' ὡς ποιήσον (see note on Oed. R. 524.), act, do you know how? which can only be negatively expressed by the conjunctive, thus: οἶσθ' ὡς μὴ ποιήσης. For μὴ ποίησον it not used by the Greeks. The sense is therefore: knowest thou, friend, what it behoves thee to do, in order that thou mayest remain free from error and sin? SEIDL.

V. 76. γενναῖος — πλήν τοῦ δαίμονος] I. e. κακοδαίμων μὲν, V. 78. τοῖς ἐνθάδ' αὐτοῦ] Reisig rightly compares Eupolis in Stobaeus IV, 33: ἦν δέ τις τῶν ἐνθάδ' αὐτοῦ μηδὲ ἐν χεῖρον φρονῶν ἐπιτιθῆται τῇ ποιήσει, πάνν δοκεῖ κακῶς φρονεῖν.

V. 79. λέξω] Seidler has ob-

ΟΙΔΙΠΟΥΣ.

ὦ τέκνον, ἣ βέβηκεν ἡμῖν ὁ ξένος;

ΑΝΤΙΓΟΝΗ.

βέβηκεν, ὥστε πᾶν ἐν ἡσυχῳ, πάτερ,
ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνῃς πέλας.

ΟΙΔΙΠΟΥΣ.

- ὦ πότνιαι δεινῶπες, εὔτε νῦν ἔδρας
85 πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγὼ,
Φοίβῳ τε κάμοι μὴ γένησθ' ἀγνώμονες,
ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακὰ,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
90 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,

mann have restored εἰ χρη from the ed. Tricl. [And so Dind.] The arguments used by Hermann against Elmsley, at Eur. Med. 480., are for the most part weak enough.

served that this is the conjunctive. — In the following verse ἣ χρη is for πότερον or εἰ χρη, see Elmsl. on Eur. Med. 480. Then κρίνειν τινί is used in nearly the same sense as διακρίνειν τινί is oftentimes taken.

V. 81. βέβηκεν ἡμῖν] On the ethical dative see Matth. §. 389. f.

V. 82. ἐν ἡσυχῳ] Oedipus desired his prayers to be uninterrupted and not disturbed by any human voice. And the poet has cleverly contrived that the spectators should quietly hear the purport of the play. REISIG.

V. 83. ὥς ἐμοῦ μόνῃς πέλας] I. e. so thinking that I am near. See my note on Oed. R. 11.

V. 84. Schol.: ὦ πότνιαι δεινῶπες· τὸ ἐντελὲς ὦ πότνιαι. ὁ δὲ νοῦς οὕτως· ἐπειδὴ ἦλθον πρὸς ὑμᾶς, μὴ ἐναντιωθῇτέ μοι καὶ τῷ χρησάντι με Ἀπόλλωνι. — εὔτε· ὅτε, ἐπειδὴ. Cf. v. 1229 (1224). Aj. 716. Philoct. 1099.

V. 84 sq. εὔτε — ἔκαμψ' ἐγὼ] He says: since you are the first of this land in whose seats I have rested.

V. 86. Schol.: ἀγνώμονες· ἐναντιογνώμονες, ἀσύγγνωστοι. Neve compares Trach. 473. 1266. Buttm. Ind. in Demosth. Mid.

V. 87. ἐξέχρη] Foretold. The simple χρη occurs in this sense El. 35., the passive ἐχρήσθη in v. 355 below.

V. 88. ἐν χρόνῳ μακρῷ] After a long time. See my note on Phil. 233. — παῦλαν. sc. τῶν κακῶν.

V. 89 sqq. ἐλθόντι χώραν τερμίαν etc.] That I should come to the last place, where I should find the habitation and hospitality of the revered goddesses, i. e. that the last place, destined for me to approach, would be that in which the Eumenides dwelt, and that I should here end my life of woes. For ἐλθόντι, which refers to κάμψειν in v. 91., we should have expected ἐλθόντα with Elmsley: but the common reading is correct.

V. 91. κάμψειν τὸν τ. βίον] Musgrave compares Eur. Hipp.

- κέρδη μὲν οἰκῆσαντα τοῖς δεδευμένοις,
 ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν·
 σημεῖα δ' ἤξειν τῶνδ' μοι παρηγγύα,
 95 ἢ σεισμόν, ἢ βροντὴν τιν', ἢ Διὸς σέλας.
 ἔγνωκα μὲν νυν, ὥς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερόν
 ἐξήγαγ' ἐς τόδ' ἄλσος. οὐ γὰρ ἂν ποτε
 πρώταισιν ὑμῖν ἀντέκνρσ' ὁδοιπορῶν,
 100 νήφων αἰόνοις, κάπλ σεμνὸν ἐξόμην
 βάθρον τόδ' ἀσκέπαρνον. ἀλλὰ μοι, θεαί,
 βίου κατ' ὁμφὰς τὰς Ἀπόλλωνος δότε
 πέρασιν ἥδη καὶ καταστροφὴν τινα,

V. 96. I have written μέν νυν for μέν νῦν. For a signification of time is inapposite in this passage.

87: τέλος δὲ κάμψαιμ', ὥσπερ ἡ-
 ξάμην, βίον. Add. ejusd. Hel. 1666:
 ὅταν δὲ κάμψης καὶ τελευτήσης
 βίον. and El. 956: πρὶν ἂν πέλας
 γραμμῆς ἔλθῃ καὶ τέλος κάμψῃ
 βίον.

V. 92 sq. κέρδη μὲν οἰκῆ-
 σαντα — ἄτην δέ] The unusual
 phrase κέρδη οἰκῆσαντα, which
 has not yet, as far as I know, been
 correctly explained by the inter-
 preters, may be included among
 those expressions of which I have
 treated in Censura Aj. ab Lobeck.
 edit. p. 80 sqq. Oedipus then says:
 οἰκῆσιν οἰκῆσαντα κερδαλέαν μὲν
 τοῖς δεδευμένοις, ἄτην δὲ τοῖς
 πέμψασιν. For the matter itself
 cf. v. 621. and 626 sqq. κοῦποι,
 Οἰδίπου ἐρεῖς ἀχρεῖον οἰκητῆρα
 δέξασθαι τόπων τῶν ἐνθάδε.

V. 96 sqq. τήνδε τὴν ὁδὸν
 — ἐξήγαγ' ἐς τόδ' ἄλσος] So
 also in prose writers, as Xenoph.
 Hellen. 1, 2, 11: ἐξῆλθον δὲ τινὰς
 καὶ ἄλλας ἐξόδους τοῦ χειμῶνος
 ἐς τὴν ἡπειρον. For as ἐξοδὸν
 ἐξελεῖν in that passage, so ὁδὸν
 ἐξάγειν is here used. Compare my
 remarks in Censura Aj. ab Lo-
 beck. edit. p. 50 sqq.

V. 97. οὐκ ἔσθ' ὅπως οὐ]
 Without doubt, Philoct. 195sq.
 καὶ νῦν ἂ ποιεῖ δίχα κηδεμόνων,

οὐκ ἔσθ' ὥς οὐ θεῶν τοῦ μελέτη
 sc. πονεῖ.

Ibid. πιστὸν ἐξ ὑμῶν πτε-
 ρόν] Πτερόν is οἰωνός in that
 signification in which it denotes
 an auspice. We must therefore
 take it in the sense of impulse,
 leader, as the Latins use auspi-
 cium. πιστόν is used passively,
 to signify without guile, that
 on which one may rely, which does
 not deceive. ἐξ ὑμῶν, of which
 you are the authors. SEIDL.

V. 100. νήφων αἰόνοις] They
 offered water mixed with honey,
 but without wine, to the Eumeni-
 des; cf. vs. 158—160. 481. and Pau-
 sanias II, 11. Hence Aeschylus
 Eumen. 107. speaks of their χοῶς
 αἰόνοισι, νηφάλια μελίγματα. For
 libations were called νηφάλια,
 which were offered without wine,
 on which the Scholiast has treated
 copiously in his note. REISIG.

Ibid. Schol.: κάπλ σεμνὸν
 ἐξόμην· ὃ ἄνω εἶπεν (19.) τοῦδ'
 ἐπ' ἀξέστον πέτρον. Ἀσκέπαρ-
 νον δὲ τὸν ἀγλυφον καὶ ἀπελέ-
 κητον καὶ ἀξέστον, οὐκ εἰργασμέ-
 νον.

V. 103. πέρασιν] gl. τελεῖωσιν.
 BR. For καταστροφὴν the editors
 compare Thucyd. II, 46., where the
 Scholiast explains it by θάνατος.

- 105 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἶλ
 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.
 ἔτ', ὃ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἔτ', ὃ μερίστης Παλλάδος καλούμεναι
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,
 οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τὸδ' ἄθλιον
 110 εἰδῶλον· οὐ γὰρ δὴ τὸδ' ἀρχαῖον δέμας.

ΑΝΤΙΓΟΝΗ.

σίγα. πορεύονται γὰρ οἷδε δὴ τινες
 χρόνῳ παλαιοῖ, σῆς ἔδρας ἐπίσκοποι.

ΟΙΔΙΠΟΤΣ.

σιγήσομαί τε, καὶ σύ μ' ἐξ ὁδοῦ πόδα

V. 105. Perhaps Sophocles wrote μόχθους λατρεύων τοὺς ὑπερτάτους βροτῶν. See my Review of Lobeck's Ajax p. 84 sq. Certainly λατρεύειν μόχθοις or πόνοις does not appear to occur elsewhere. We cannot compare v. 283: ἔργοις ἀνοσίτοις ὑπερετῶν.

V. 110. Ald. τό γ', perhaps better.

V. 113. Herm. in last edition: σύ μου ἔξ ὁδοῦ.

V. 104. εἰ μὴ δοκῶ τι μειόνως ἔχειν] Hermann rightly interprets: unless perchance I appear to you too contemptible a person for such a favour to be granted me, since I suffer the worst of humane evils.

V. 106. Schol.: ἔτ', ὃ γλυκεῖαι· εὐφήμως τὰς Ἑρινύας γλυκείας φησίν, ἵνα μὴ πικρὰ αὐτῷ γένωνται. Jacobs more rightly, as it seems, thinks that Oedipus calls the goddesses γλυκείας, by whose means he hopes to be brought to τὸν γλυκὺν λιμένα of his troubles.

V. 107. Παλλάδος καλούμεναι] The participle is joined with a genitive just as in v. 65. τοῦδε τοῦ θεοῦ γ' ἐπωνυμοί. Cf. Eur. Ion. 8: ἔστιν γὰρ οὐκ ἄσημος Ἑλληνων πόλις, τῆς χρυσολόχου Παλλάδος κεκλημένη.

V. 109 sq. ἀνδρὸς Οἰδίπου etc.] Hermann on El. 45. renders: Οἰδίπου τὸδε εἰδῶλον ἀνδρὸς: this image of a man,

which alone remains of Oedipus. I do not approve of this view of the text, for I do not understand how ἀνδρὸς Οἰδίπου could be fitly joined in this passage. All the examples adduced by editors in illustration are of a different character. Perhaps then the words are incorrect and we should read τοῦδε δὴ for Οἰδίπου.

V. 111. πορεύονται γὰρ οἷδε δὲ] I. e. πορεύονται γὰρ ὧδε, for they direct their steps hither. So 723: ἄσπον ἔρχεται Κρέων ὅδ' ἡμῖν. Antig. 155: ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας — χωρεῖ. Other examples are quoted by Matth. §. 471. 12.

V. 113 sq. καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον etc.] The editors aptly compare ποῖ μ' ὑπεξάγεις πόδα in Eur. Hec. 807. Pors. But the expression of Sophocles is more bold, because the notion of leading is more hidden in the verb κρύψον. We should with greater clearness say: ἄγονσα πόδα ἐμὸν ἐξ ὁδοῦ κρύψον με κατ' ἄλσος.

- κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
 115 τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν
 ἔνεστιν ἡγλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

(στροφή α'.)

Ὅρα.

- τίς ἄρ' ἦν; ποῦ ναίει;
 ποῦ κυρεῖ ἐκτόπιος συθείς
 120 ὁ πάντων ὁ πάντων ἀκορέστατος;
 προσπεύθου, λεῦσέ νιν,
 προσδέρκου πανταχῇ.
 πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ'
 125 ἔγχωρος· προσέβα γὰρ οὐκ

V. 117—118. One line in Dind.

V. 119—120. συθ. ὁ πάντων = ὁ πάντων ἀκ Dind.

V. 121 sq. προσπεύθου, λεῦσέ νιν, προσδέρκου πανταχῇ is Hermann's conjecture. MSS. λεύσσαι αὐτόν, προσδέρκου, προσπεύθου πανταχῇ, except that for λεύσσαι some have λεύσαι, others λεύσει, while for προσπεύθου a few read προσφθέγγου.

HELM. So κρύπτειν is used in εἰν, it is well known, is often vs. 1551 sq. τὸν τελευταῖον βίον used by the poets in the sense of κρύψων παρ' Αἰδην. Compare v. versari. So 137. Trach 99. So 314. and Matth. §. 421. note 3.

V. 114 sq. τῶνδ' ἕως ἂν — ἐροῦσιν] I. e. ἕως ἂν ἐκμάθω, τίνας οἷδε λόγους ἐροῦσιν. So 135 sq. ὃν ἐγὼ — γινῶναι ποῦ μοί ποτε ναίει. Cf. Rost §. 122. 8. and note 2.

V. 115. ἐν γὰρ τῷ μαθεῖν etc.] Hesays: he acts cautiously and safely, who sets about anything after diligently viewing all points.

V. 118. τίς ἄρ' ἦν.] It is strange that almost all the editors should have considered ἦν as put for ἐστὶ, forgetting that the Chorus could not have said τίς ἄρ' ἐστὶ, unless they had beheld Oedipus. But since they do not now see him where they had been told they would, as he had hidden himself in the grove, it is quite natural that they should ask who it was that had occupied the sacred ground. ναί-

El. 302. On the shortening of the penult. see Matth. §. 23. b.

V. 119. ἐκτόπιος συθείς] I. e. ἐκ τοῦ τόπου ὁρμήσας. Cf. Matth. §. 446. 8.

V. 120. ὁ πάντων ἀκορέστατος] Most shameless of all. Schol.: παρ' ὅσον οὐδεὶς αὐτῷ τῶν ἄλλων ἤρκεσε τόπων, ἀλλὰ καὶ ἐπὶ τοῦτον ἦλθεν ἀφόβως.

V. 121 sq. προσπεύθου — προσδέρκου πανταχῇ] Elmsley rightly compares Aesch. Eum. 254: ὄρα, ὄρα μάλ' αὖ' λεύσσειτον πάντα, μὴ λάθῃ φύγδα βὰς ὁ ματροφόνος αἵτας. For the phrase προσδέρκου πανταχῇ cf. Philoct. 42: προσβαίῃ μακρὰν.

V. 125. προσέβα — ἄλσος ἐς] Would have entered the wood. On the collocation of the preposition ἄλσος ἐς τῶνδ' Neve compares El. 14: τοσόνδ' ἐς ἥβης.

- ἄν ποτ' ἀστιβὲς ἄλσος ἐς
 τᾶνδ' ἀμαιμακετᾶν κορᾶν,
 ὡς τρέμομεν λέγειν
 καὶ παραμειβόμεσθ' ἀδέρκτως, 130
 130 ἀφώνως, ἀλόγως τὸ τᾶς
 εὐφήμου στόμα φροντίδος
 ἰέντες, τὰ δὲ νῦν τιν' ἦκειν
 λόγος οὐδὲν ἄξονθ',
 ὃν ἐγὼ λεύσσων περὶ πᾶν οὐπω 135
 135 δύναιμι τέμενος
 γινῶναι ποῦ μοί ποτε ναίει.

Oed. R. 178: ἀντὶν πρὸς ἐσπέρον θεοῦ. Eur. Phoen. 24: λειμών' ἐς Ἥρας. Add Aesch. Sept. c. Th. 187: βρέτη πεσοῦσας πρὸς πολιτισσῶν θεῶν. So also the Latin poets. Cf. Fr. Jacobs Anthol. Pal. T. II, p. 94.

V. 127. Schol.: ἀμαιμακετᾶν ἀκαταμαχῆτων ἢ ἀπροσπελάστων.

V. 128. ὡς τρέμομεν λέγειν] Whom we dread to call by their proper name Ἑρινύων. Cf. Eur. Or. 36 sq.: τὸ μητρὸς δ' αἰμά νιν τροχῆλαται μανίαςιν· ὀνομάζειν γὰρ αἰδοῦμαι θεᾶς εὐμενίδας, αἱ τόνδ' ἐξαμιλλῶνται φόβῳ.

V. 129. καὶ παραμειβόμεσθ' ἀδέρκτως] And whom, i. e. whose habitation we pass with averted countenance. Cf. 490: ἔπειτ' ἀφέρπειν ἄστροφος.

V. 130 sqq. ἀφώνως — ἰέντες] Since ὅσα, ἔπεα, φωνὴν ἰέναι, all which phrases are frequent in the poets, signify to utter a word or to speak, it is plain that στόμα ἰέναι cannot be used in any other sense than this: to utter a discourse or speech for which στόμα is often used by the tragedians, so that στόμα τι ἰέναι is nothing more than to speak or say something. It naturally follows that the words

τὸ τᾶς εὐφήμου στόμα φροντίδος ἰέντες are spoken to this effect: uttering what we think of within ourselves εὐφῆμως. But when the Chorus say that they speak of those thoughts without sound or words, i. e. without uttering a word, they mean that they utter their prayers in the gentlest or most suppressed tone. Jacobs most appositely compares ἀφθέγκτω λαλεῖν στόματι Anthol. Pal. IX, 162. ἀν-ανδὸς ἄγγελος κόνης Aesch. Sept. c. Th. 82. speaking of footsteps imprinted in the dust, μηνυτήρος ἀφθέγκτον φραδαῖς Eumenid. 236. This is the correct interpretation of these words, as is plain from the injunction of the Chorus to Oedipus, when about to make an offering to the Furies, vs. 488 sq. αἰτοῦ σύ τ' αὐτός, καὶ τις ἄλλος ἀντὶ σοῦ, ἅπαντα (i. e. ἡρέμα) φωνῶν, μηδὲ μηνύων βοήν. In German: lautlos, sprachlos die Rede des andachtsvollen Gedankens entsendend.

V. 132 sq. τὰ δὲ νῦν — ἄξονθ'] I. e. ὡς δὲ τὰ νῦν ἦκειν τις λέγεται οὐδὲν ἄξον.

V. 134 sqq. Schol.: ὃν ἐγὼ λεύσσων· τὸ ἐξῆς· ὃν ἐγὼ, λεύσσων περὶ πᾶν τέμενος, οὐπω δύναιμι γινῶναι, ποῦ μοί ποτε ναίει.

(σύνστημα.)

ΟΙΔΙΠΟΤΣ.

ὄδ' ἐκεῖνος ἐγὼ φωνῇ γὰρ ὄρῳ,
τὸ φατιζόμενον.

ΧΟΡΟΣ.

ὠὸ ὠὸ,

140

δεινὸς μὲν ὄρῳ, δεινὸς δὲ κλύειν. -

ΟΙΔΙΠΟΤΣ.

140 μὴ μ', ἐχετεύω, προσίδητ' ἄνομον.

ΧΟΡΟΣ.

Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρόσβυς;

ΟΙΔΙΠΟΤΣ.

οὐ πάνν μοίρας εὐδαιμονίσαι
πρώτης, ὧ τῆςδ' ἔφοροι χώρας.
δηλῶ δ' οὐ γὰρ ἂν ὦδ' ἀλλοτρίοις

145

V. 137 sq. φωνῇ γὰρ ὄρῳ, τὸ φατιζόμενον] Hermann rightly says: φατιζόμενον ought to have been separated by a stop from the preceding words, for it is used like the phrase τὸ λεγόμενον. There is no doubt that the phrase φωνῇ ὄρῳ was a proverbial one to illustrate the unhappy state of the blind. The Chorus is thus evidently right in saying δεινὸς δὲ κλύειν. For they both behold the blindness of Oedipus, and hear him seeking from the sound of the voice the help he could not obtain from his sight. — On the lengthening of the last syllable of the verb φατιζόμενον and of πρόσβυς in v. 141. see Seidler de Vss. Doehm. p. 80. and Hermann Elem. D. M. p. 373.

V. 140. μὴ μ' — προσίδητ' ἄνομον] I. e. Do not look upon me with the gaze with which you would behold one ἄνομον, i. e. do not think that I have occupied this place contrary to law, i. e. contrary to what is right. In this he refers to what

he had said in vs. 44—46. and 84 sqq. For ἄνομος cf. v. 168 (165). Schol.: ἄνομον λείπει τὸ ὡς ὡς ἄνομον. Doederlein compares Thucyd. II, 72: δέχεσθε δὲ ἀμφοτέρους φίλους.

V. 142 sq. οὐ πάνν — πρώτης] This genitive is rightly said by the Scholiast, to depend upon εἰμί omitted with which most of the editors, and Matth. §. 316. e. agree. Hence εὐδαιμονίσαι must be considered as the infinitive explicative and be explained by εἰς τὸ εὐδαιμονίσαι, cf. Matth. §. 535. b. Hermann however interprets these words thus: not he whom one would judge happy on account of his first lot, i. e. such a man as any one would call most unfortunate on account of the extent of his misfortunes. But that οὐ πρώτης μοίρας is the same as τῆς ἐσχάτης μοίρας, is observed by Eustathius p. 479, 14 (365, 28).

V. 144. δηλῶ δ' οὐ γὰρ etc.] I. e. But I plainly shew this, because etc. So 1145: δεικνυμι δ' ὦν γὰρ ὥμοσ', οὐκ ἐψευσάμην

- 145 ὄμμασιν εἶρπον,
καπὶ σμικροῖς μέγας ὥρμουν.

(ἀντιστροφὴ α΄.)

ΧΟΡΟΣ.

ἦ ἦ,

ἀλαῶν ὀμμάτων

ἄρα καὶ ἦσθα φντάλμιος,

- 150 δυσαίων μακραίων, ὅσ' ἐπεικάσαι;
ἀλλ' οὐ μὰν ἐν γ' ἐμοὶ
προσθήσεις τάςδ' ἀράς.

150 -

V. 146. I formerly wrote *σμικρᾶς* from Reisch's conj.

V. 150. MSS. except Vat. *μακραίων τέ θ'*, Brunck with Vat. *μακραίων θ'*. ὅσ' is Bothe's conj. for ὥς in the MSS. [Dind. ἐν ἀλ. ὀμμάτων = ἄρα κ. ἦ. φ. δυσαίων; = μακραίων γ', ὅσ' ἐπεικ.]

οὐδέν σε. Aj. 907: αὐτὸς πρὸς αὐτοῦ· δῆλον· ἐν γὰρ οἱ χθονὶ πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ. Other examples are adduced by Matth. 630 f.

V. 146. Schol.: καπὶ σμικροῖς μέγας· καὶ ἐπὶ εὐτελέσιν αἰτήμασιν οὐκ ἂν σφόδρα ἐκείθεν εἰ μὴ ἤμην δυστυχής. This is the true sense. Ὀρμεῖν means to ride in port. The speech of Oedipus is solemn; for its purport is this: certainly I am most ill-fortuned; for otherwise I should not have come thus aided by the eyes of another, and for the sake of a trifling gift, great and notable as I am, I should not have come into this port.

V. 149. Schol.: φντάλμιος· ἀπὸ φύτης. ἀπὸ γενέσεως καὶ ἐξ ἀρχῆς τυφλὸς πέφνκας. This interpretation is correct and in accordance with the meaning of the word φντάλμιος, for which see Blomf. in gloss. Aesch. Agam.

318. As persons are said φρένας or σῶμα φρεῖν or γενναῖν, who by their own nature grow in virtue of mind or strength of body, so ἀλαῶν ὀμμάτων φντάλμιος is used by Sophocles of a man born blind, not of one afterwards deprived of

sight. And it is customary with mankind, when they see any one suffering from any such affliction, to enquire the origin of the evil, if it be natural, or the result of accident. HERM. The proper interpretation of these words will therefore be: ἄρα ἀλλὰ ὄμματα ἔφνκας, i. e. ἀρ' ἀλλὰ οὐ πέφνκας. Cf. Matth. §. 490. and §. 344. I. with vs. 801 sq.

V. 150. *δυσαίων μακραίων*] I. e. ἐκ μακροῦ δυστυχῆς ὦν. For similar examples see v. 1076.

Ibid. ὅσ' ἐπεικάσαι] As far as one may conjecture. ὅσα is used in the same manner by Thucyd. VI, 25: ὅσα ἤδη δοκεῖν αὐτῷ. Cf. Matth. §. 545. The note of interrogation after ἐπεικάσαι, of course, simply refers to the words ἀλαῶν — φντάλμιος, the other words being spoken affirmatively.

V. 151. *ἐν γ' ἐμοὶ*] As far as lies in my power, as far as my influence is concerned. Cf. Matth. §. 577.

V. 152. *προσθήσεις τάςδ' ἀράς*] Shall you add (viz. to these evils with which you are already oppressed) these offences on account of which you will be devoted to curses, to which you will be devoted, when you

- 155 περᾶς γάρ, περᾶς· ἀλλ' ἵνα τῷδ' ἐν α- 155
 φθέρκτω μὴ προπέσῃς νάπει
 ποιᾶντι, κάθυδρος οὐ
 κρατῆρ μελιχίων ποτῶν
 ῥεύματι συντρέχει, 160
 τῷ, ξένε πάμμορ', εὖ φύλαξαι·
 160 μετάσταθ', ἀπόβαθι. πολ-
 λὰ κέλευθος ἔρατ'νεί·
 κλύεις, ὃ πολύμοχθ' ἀλᾶτα; 165
 λόγον εἴ τιν' οἴσεις
 πρὸς ἐμὴν λέσχην, ἀβάτων ἀποβάς
 165 ἵνα πᾶσι νόμος,
 φῶνι· πρόσθεν δ' ἀπερύνκον.

(σύστημα.)

ΟΙΔΙΠΟΥΣ.

θύγατερ, ποῖ τις φροντίδος ἔλθῃ; 170

V. 159. I have written τῷ with Brunck; cf. Oed. R. 511. The MSS. [and Dind.] τῶν, except a few which have τόν.

enter the untrodden wood you are approaching.

V. 153. Schol.: περᾶς γάρ, περᾶς· βαδίξεις γὰρ εἰς ὃ οὐ προσήκει χωρίον ἐπιβαίνειν. Hermann rightly explains the whole passage thus: thou goest on, but lest thou enter that wood, in which libations are mingled with water and honey, o wretched stranger, beware for that reason; depart, go away; thou art far distant from me; dost thou hear what I say? If thou hast anything to say to me, leave the place in which thou must not stand, and approach a spot allowed for all. Till then refrain from speaking. ἵνα μὴ προπέσῃς must therefore depend on φύλαξαι. For the use of ἵνα cf. Schaef. on Dem. pro cor. p. 279. v. 8.

V. 156 sqq. Schol.: κάθυδρος οὐ· ὅπου ὕδατος πλήρης. μελι-
 χίων ποτῶν. γλυκίων ποτῶν, ὃ

ἔστι μέλιτος, οἷς μειλίσσουσι τὰς θεάς. συγκιρνάται γὰρ ταύταις ταῖς θεαῖς ὕδατος καὶ μέλιτος κρατῆρ. Cf. 472 sq. 481.

V. 160 sq. Schol.: πολλὰ κέ-
 λευθος ἔρατ'νεί· οἶον πολλή ἐστιν ὁδὸς ἢ διαχωρίζουσα εἰς ἡμῶν. Δεῖ γὰρ νοεῖν, ὥς ἐτι πόρρωθεν προσ-
 φωνοῦσιν αὐτόν, μὴ δυνάμενοι ἐπιβῆναι τῷ τόπῳ.

V. 163. λόγον εἴ τιν' οἴσεις] Elmsley compares Trach. 123: ὦν ἐπι μεμφομένα σ' αἰδοῖα μὲν ἀν-
 τία δ' οἶσω.

V. 164. πρὸς ἐμὴν λέσχην] To our assembly, i. e. to us, who are here assembled. Cf. Ant. 159: ὅτι σύγκλητον τήνδε γερόντων προὔθετο λέσχην.

V. 164: ἀβάτων ἀποβάς ἵνα etc.] I. e. ἐκείσε, ἵνα. So also in vss. 812. 900.

V. 167. ποῖ τις φροντίδος ἔλθῃ;] So 310: ποῖ φρενῶν ἔλθω; Trach. 705: οὐκ ἔχω τάλαινα, ποῖ γνώμης πέσω. Cf. Matth. §. 324. 8.

ΑΝΤΙΓΟΝΗ.

ὦ πάτερ, ἄστοις ἴσα χροῖ μελετᾶν,
εἰκοντας ἃ δει κοῦ κατοκνοῦντας.

ΟΙΔΙΠΟΤΣ.

170 πρὸςθιγέ νῦν μου.

ΑΝΤΙΓΟΝΗ.

ψάνω καὶ δῆ.

ΟΙΔΙΠΟΤΣ.

ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας μεταναστᾶς.

175

(σ τ ρ ο φ ῆ β'.)

ΧΟΡΟΣ.

οὔτοι μήποτε σ' ἐκ τῶνδ' ἐδράνων,
ὦ γέρον, ἄκοντά τις ἄξει.

ΟΙΔΙΠΟΤΣ.

175 προβῶ;

V. 169. κοῦ κατοκνοῦντας is Hermann's conj. I formerly wrote ἀκοῦνοντας with Musgrave. [And so Dind.] MSS. κοῦκ ἀκούοντας.

V. 172. I have omitted καὶ before μεταναστᾶς from Hermann's conj. Brunck had wrongly omitted σοί.

V. 175. MSS. ἔτ' οὖν, ἔτι προβῶ; I have with Hermann omitted ἔτ' οὖν ἔτι. I had formerly wrongly omitted ἔτι προβῶ with Bothe and others. X. Ἐπίβαινε πόρῳ.

V. 168. Schol.: ἄστοις ἴσα μετανέστην. An example of two participles thus joined is given by Herm. Eurip. Suppl. 230 sqq. V. 173 sq. οὔτοι μήποτε σ' — ἄξει] Thou needest not fear that any one will draw thee from this place against thy will. Τάδε ἔδρανα are those places, which Oedipus might occupy, without violating the sacredness of the place. On οὐ μή followed by the future indicative, see vs. 848 sq. et Rost §. 135. 7. a.

V. 170. καὶ δῆ] For the use of these particles see El. φ. 310.

V. 171. μὴ δῆτ' ἀδικηθῶ] I. e. μὴ δῆτ' ἀδικήσητε με. So Trach. 802: μηδ' αὐτοῦ θάνω. For other examples see Elmsl. Eur. Heracl. 559. Matth. on Troad. 173. and Gr. Gr. §. 516.

V. 172. Schol.: σοὶ πιστεύσας· κατὰ τινὰ συνήθειαν ποιητικὴν πληθυντικὸν προειπὼν ἐνικὸν ἐπέφευξεν.

Ibid. πιστεύσας μεταναστᾶς] I. e. ἐπειδὴ πιστεύσας σοὶ

V. 175. προβῶ] Clearly to understand the sense of this whole passage, we must bear in mind the following correct observation of Hermann: The Chorus in vs. 160 sqq. had desired Oedipus to

ΧΟΡΟΣ.

ἐπίβαινε πόρσω.

ΟΙΔΙΠΟΤΣ.

ἔτι;

180

ΧΟΡΟΣ.

προβίβαζε, κούρα, πόρσω· σὺ γὰρ αἶταις.

ΑΝΤΙΓΟΝΗ.

ἔπεο μάν, ἔπε' ὦδ' ἀμανρῶ κώλω, πάτερ, ἃ σ' ἄγω.

ΧΟΡΟΣ.

180 τόλμα ξείνος ἐπὶ ξένης,
 ὦ τλάμων, ὅ τι καὶ πόλις
 τέτροφεν ἄφιλον ἀποστρυγεῖν,
 καὶ τὸ φίλον σέβεσθαι.

185

Ibid. MSS. *πόρσω*, which was first corrected by Bothe.

V. 177. MSS. *προσβίβαζε*, which Reisig first corrected. Then I have myself written *πόρσω* for *πόρσω*.

V. 178. *κούρα* = *πόρσω*. Dind.

V. 179. Hermann thinks from the antistrophe, that 4 verses have been lost after this; one spoken by Oedipus, two by Antigone, and one more by Oedipus. [This forms two lines *ἀμανρῶ* = *κώλω* in Dind.]

V. 180-183. are assigned to Antigone by the MSS. Reisig first appropriated them to the Chorus.

quit the place where he then stood. Upon his hesitating, his daughter advises obedience in vs. 168sq. He then begins to go forward v. 170., and entreats, that no severity be practised when he has left the sacred ground. The Chorus assert that he will never be forced from that place, i. e. from that place of the country where there is no religious restraint to render it inaccessible. Reassured by this promise he asks whether he has proceeded far enough, or ought to go yet farther.

V. 176. *ἔτι*] Oedipus seems to ask this after going a slight distance forward.

V. 177. *σὺ γὰρ αἶταις*] For you, says the Chorus, know and see whither you ought to lead your father. HERM.

V. 178. *ἔπεο μάν*] So Hom. II. V, 765: *ἄγρει μάν οἱ ἐπορσον Ἀθηναίην ἀγελείην*. Cf. Matth. 605.

Ibid. *ἀμανρῶ κώλω*] Not infirm, as Brunck renders, as if he had read *ἀφανρῶ*, but blind. Cf. 1639: *ἀμανραῖς χειρὶν*. REIS. But see note on v. 1015. ὦδε, hither. Cf. 1542: *ὦδ' ἔπεσθε*.

V. 180. *τόλμα*] Persuade yourself! See El. 531. 1051. Trach. 1070. Phil. 870. 872. Fr. Jacobs in Addit. ad Athen. p. 309 sq. and Matth. on Eur. Hec. 330.

V. 181 sqq. *ὅ τι καί* etc.] I. e. *καὶ ἀποστρυγεῖν ὅ τι πόλις* — *ἄφιλον, καὶ τὸ φ.* etc. See v. 53. — *τέτροφεν*, i. e. *ἔχει*. Cf. Aj. 503. 1125. Oed. R. 356. 374. Trach. 117.

(σύστημα.)

ΟΙΔΙΠΟΥΣ.

ἄγε νυν σύ με, παῖ,
 185 ἵν' ἂν εὐσεβίας ἐπιβαίνοντες
 τὸ μὲν εἵπομεν, τὸ δ' ἀκούσαιομεν,
 καὶ μὴ χρεῖα πολεμῶμεν.

190

(ἀντιστροφὴ β').

ΧΟΡΟΣ.

αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου
 βήματος ἔξω πόδα κλίνης.

ΟΙΔΙΠΟΥΣ.

190 οὕτως;

ΧΟΡΟΣ.

ἄλλῃ, ὥς ἀκούεις.

195

ΟΙΔΙΠΟΥΣ.

ἔσθῳ;

V. 186. Brunck and Hermann εἵπομεν and ἀκούσαιομεν. Both readings are found in the MSS. Dind. τὸ δ' ἀκούσαιομεν.

V. 191. Old edd. ἡ ἔσθῳ; [so Dind.] some MSS. ἡσθῳ, and so edd. Tricel. Ricc. A. ἡσθῳ, with gl. καθ' ἑσθῳ. In cod. Laur. γρ. ἡ σῳ, ὃ καὶ βέλτιον. Cod. Ven. σῳ, for which Br. edited ἡ σῳ, changing it afterwards to ἡ ἔσθῳ. HERM. I now agree with Hermann. I have also followed him in rejecting ἡ.

V. 184 sqq. παῖ, ἵν' ἂν] On the hiatus see Herm. Elem. D. M. p. 373. — The order of the words is: ἄγε με ἐκείσε, ἵνα τὸ μὲν εἵπομεν ἂν etc.; lead me thither where we may be able to hear and speak in turn, i. e. to converse. So in v. 1288 (1283): λέξαι τ' ἀκούσαι τ'. Eurip. Heracl. 183: εἰπεῖν ἀκούσαι τ' ἐν μέρει πάρεστί μοι. — εὐσεβίας ἐπιβαίνοντες, i. e. εὐσεβοῦντες. See Philoct. 1435.

V. 187. καὶ μὴ χρεῖα πολεμῶμεν] These words do not depend upon the particles ἵν' ἂν, but are opposed to ἄγε με. But χρεῖα πολεμεῖν is said in the same manner as in Virg. Aen. IV, 38. pugnabis amori for resistes

amori. Cf. Ant. 1106: ἀνάγκη δ' οὐχὶ δνυμαχητέον.

V. 188. αὐτοῦ] There where you are, viz. rest.

V. 188 sq. Schol.: ἀντιπέτρων· τοῦ ἰσοπέτρων, τοῦ κατ' ἴσον βεβηκότος τῷ πέτρῳ· βήματος δὲ ὅπερ ἄνω εἶπε χαλκοῦν οὐδόν. Τοῦτον δὲ τὸν πέτρον ὑποτίθεται τοῦ ἀβάτου ὄριον.

V. 190. οὕτως;] So? viz. shall I stand still? i. e. shall I remain here.

Ibid. ἄλλῃ, ὥς ἀκούεις] Enough, viz. hast thou proceeded, as thou hast heard already. On ἀκούεις see v. 33.

V. 191. ἔσθῳ;] Hermann, amongst other remarks in defence of the verb ἔσθῳ, well observes,

ΧΟΡΟΣ.

λέχριός γ' ἐπ' ἄκρου λάου βραχὺς ὀκλάσας.

ΑΝΤΙΓΟΝΗ.

πάτερ, ἐμὸν τόδ' ἐν ἡσυχίᾳ βάσει βάσιν ἄρμουςαι,

ΟΙΔΙΠΟΥΣ.

195 ἰὼ μοι μοι.

ΑΝΤΙΓΟΝΗ.

γεραὸν ἐς χέρα σῶμα σὸν
προκλίνας φιλίαν ἐμάν.

200

V. 192. ἄκρου = λάος Dind. and ἐν ἄσυχαιᾳ = βάσει.

V. 193. Hermann and others have edited ἐν ἄσυχαιᾳ from conjecture, which seems to me unsuitable to the passage. I have therefore retained the common reading, although it seems to violate the metre. ἄρμουςαι was first restored by Hermann on the authority of Elmsley. MSS. ἀρμόσαι.

V. 196. γεραὸν I have written with Dindorf. MSS. γεραῖον, though they have γεραὸν rightly in v. 238.

that ἐσθῶ is properly used in its passive sense, which is extremely suitable. For Oedipus seems to ask whether he ought to be settled in his seat by his daughter, as a blind man requires assistance in finding his seat. Hence he says above v. 21. καθίζε πῦν με and 11. ἐξίδουσον.

V. 193. λέχριός γ' — ὀκλάσας] Elmsley thinks the genitive λάου contrary to analogy. It is however acknowledged by Herodian, as quoted by the Scholiast and Suidas. The sense is: sitting low down obliquely (for the rock was at the side of Oedipus) on the edge of that stone. For I should not, with Brunck and Reisig, understand the legs as slightly bent, but very much so, on account of the extreme lowness of the seat. How the former interpretation can be borne, I do not see. The other is confirmed by Eur. Heracl. 613: τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ὤκισε. Nor is there a very dissimilar use of this verb in vs. 294 (290 ed. m.). 880 (877).

Whether Oedipus has to ascend or descend, is not clear. There was in that place a rock, not of sufficient height to form a seat, but somewhat lower, at the end of which the Chorus desires Oedipus to seat himself. HERM. Phrynichus at Bekk. p. 56. ὀκλάσαι· τὸ τὰ γόνατα ἐγκάμψαι ἐγκαθίζοντα. It does not occur elsewhere in the tragedians. ELMSL. βραχὺς ὀκλάσας belongs to the same idiom as ταχὺς ἔρπει, and other similar phrases, for which see Phil. 1062.

V. 193. πάτερ, ἐμὸν τόδ'] Viz. τὸ καθίζειν σε.

V. 193 sqq. ἐν ἡσυχίᾳ — φιλίαν ἐμάν] Gently accommodate thy step to mine, inclining thine aged body to my loving hand. ἐν ἡσυχίᾳ is similar to ἐν ἡσυχῳ v. 82.

V. 195. ἰὼ μοι μοι] Oedipus feels how unhappy a calamity blindness is, when he finds himself unable to approach that seat in a rocky and uneven place, without the assistance of his daughter. HERM.

ΟΙΔΙΠΟΤΣ.

ὦ μοι δύσφρονος ἄτας.

ΧΟΡΟΣ.

200 ὦ τλάμων, ὅτε νῦν χαλᾷς,
 αὐδάσον, τίς ἔφυς βροτῶν,
 τίς ὁ πολύπονος ἄγει, τίν' ἄν
 σου πατρίδ' ἐκπυθοίμαν; 205

ΟΙΔΙΠΟΤΣ.

ὦ ξένοι,
 ἀπόπτολις· ἀλλὰ μή,

ΧΟΡΟΣ.

205 τί τόδ' ἀπεννέπεις, γέρον;

ΟΙΔΙΠΟΤΣ.

μὴ, μὴ, μὴ μ' ἀνέρη τίς εἰμι, 210
 μηδ' ἐξετάσῃς πέρα ματεύων.

ΧΟΡΟΣ.

τί τόδ' ;

V. 208. τί τόδ' ; αἰνὰ is my own emendation, followed by Dind. MSS. τί τόδε; δεινά. The adjective αἰνός is used by Soph. Aj. 687.

V. 198. ὦ μοι δύσφρονος ἄτας] That Oedipus means his blindness, and not the crimes of which he was the unwilling author, is self-evident, and rightly observed by Hermann.

V. 199. Schol.: ὅτε νῦν χαλᾷς· ὅτε νῦν εἴκεις καὶ οὐκ ἀντιτείνεις τῷ ἐξελθεῖν. λέγει δὲ ἐκ τοῦ ἴσθου.

V. 200 sqq. τίς ἔφυς βροτῶν — ἐκπυθοίμαν] Sophocles has at greater length expressed in these three verses, what has been included in one by Simonides, already quoted by Reisig, in Jacobs Anth. Gr. V. I. p. 72. epigr. LXVIII: εἰπὼν, τίς τίνος, ἐσσί, τί-
 νος πατρίδος etc. Add below v. 571 sq. (570 sq.). For τίς ἔφυς βροτῶν signifies τίς βροτῶν εἰ τὴν φύσιν (Aj. 1260.), i. e. τίς βροτῶν σε ἔφυσε (cf. 208—211); τίνος εἰ; is a yet briefer interrogative. τίς

ὁ πολ. ἄγει means: who art thou, who art led on, oppressed by such evils? Unless it is better to follow Musgrave, who interprets it, livest, passest life. See Oed. R. 775 (748 ed. m.). In two words, τίς εἰ; The last words τίν' ἄν — ἐκπυθοίμαν are expressed with a redundancy similar to that in Philoct. 222: ποίας πά-
 τρας ὑμᾶς — τύχοιμ' ἄν εἰπῶν; i. e. τίνος πατρίδος εἰ;

V. 204. Schol.: ἀπόπτολις· ἔρημος καὶ ἀπολὶς εἰμι. ἀλλὰ μή· τὸ ἐξῆς· ἀλλὰ μή με ἀνέρη τίς εἰμι, μηδὲ ἐξετάσῃς. ἐμπαθὲς δὲ τὸ χω-
 ρίον, τῶν μὲν σπενδόντων μαθεῖν, τοῦ δὲ κατοικνοῦντος λέγειν. Οἱ δὲ διὰ βραχέων ἀκούοντες τὰλλα συμβάλλουσιν. οὐδὲν δὲ θαυμαστὸν ἐπίστασθαι τοὺς Ἀθηναίους τὰ ἐν Θήβαις πραττόμενα, μάλιστα οὕ-
 τως ἐπισήμων ὄντων τῶν κατὰ τὴν Σφίγγα.

ΟΙΔΙΠΟΤΣ.

αἰνὰ φύσις.

ΧΟΡΟΣ.

αὖδα.

ΟΙΔΙΠΟΤΣ.

τέκνον, ὦ μοι, τί γεγώνω;

ΧΟΡΟΣ.

210 τίνος εἶ σπέρματος, ὦ
ξένε, φώνει, πατρόθεν.

215

ΟΙΔΙΠΟΤΣ.

ὦ μοι ἐγώ, τί πάθω, τέκνον ξμόν;

ΑΝΤΙΓΟΝΗ.

λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.

ΟΙΔΙΠΟΤΣ.

ἀλλ' ἐρῶ. οὐ γὰρ ἔχω κατακρυφάν.

ΧΟΡΟΣ.

215 μακρὰ μέλλετον, ἀλλὰ τάχυνε.

ΟΙΔΙΠΟΤΣ.

Λατὺν ἔστε τίν' ;

220

ΧΟΡΟΣ.

ὦ. ἰὸν ἰού.

[V. 210—211. one verse in Dind.]

V. 215. μέλειτον — τάχυνε is Hermann's conj. MSS. μέλειτ' — ταχύνετε.

V. 216. Reisig first saw that ἀπόγονον, which is found after

V. 208. Schol.: ἡ ἐμὴ γέννα δεινὴ ἐστὶ καὶ ἀθλία.

902. Blomf. on Aesch. Pers. 909. and Pflugk on Eur. Hec. 614.

V. 210 sq. τίνος εἶ σπέρματος — πατρόθεν] Of what descent art thou on the father's side. Πατρόθεν, i.e. πρὸς πατρός, is put for πατρίον. So Hom. II. X, 68: πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἔκαστον.

V. 213. λέγ', ἐπείπερ — βαίνεις] Say, since thou art in the last extremities. For having once let fall the confession that his family was a polluted one, he was now hindered from concealing the fact of his own crime. HERM.

V. 212. τί πάθω] What shall I do. So Hom. II. XI, 404. Trach. 973. Cf. Valek. on Eur. Phoen.

V. 214. Schol.: κατακρυφάν ἀποφυγὴν τοῦ μὴ εἰπεῖν.

V. 216. Λατὺν ἔστε τίν'] I.e.

ΟΙΔΙΠΟΤΣ.

τό τε Λαβδακιδᾶν γένος;

ΧΟΡΟΣ.

ὦ Ζεῦ.

ΟΙΔΙΠΟΤΣ.

ἄθλιον Οἰδιπόδαν;

ΧΟΡΟΣ.

σὺ γὰρ ὅδ' εἶ;

ΟΙΔΙΠΟΤΣ.

δέος ἴσχετε μηδὲν ὅσ' ἀνδῶ.

ΧΟΡΟΣ.

220 ἰώ, ὦ ὦ.

ΟΙΔΙΠΟΤΣ.

δύσμορος.

ΧΟΡΟΣ.

ὦ ὦ.

ΟΙΔΙΠΟΤΣ.

θύγατερ, τί ποτ' ἀντίκα κύρσει;

225

ΧΟΡΟΣ.

ἔξω πόρσω βάλλετε χῶρας.

τίν' in the MSS., is spurious. I have written ὦ. ἰὸν, ἰού with Herm. MSS. ὦ ὦ ἰού. Dind. reads, ἴστε τιν' ὄντ'; X. Όοοώ.

V. 220. Hermann assigns this whole verse to the Chorus from conjecture. [Dind. reads ὦῶ ὦῶ.]

ἐκγονόν τινα Λαῖον. But the Scholiast observes: ἐν διατέθειται γνωριζόμενον ὑπὸ τῶν Ἀθηναίων Οἰδιπόδα, ὑπὲρ τοῦ μὴ γενεαλογεῖν αὐτὸν τοῖς θεωμένοις. ἀλλ' ὅγε Εὐριπίδης τοιοῦτος. ἐν γοῦν ταῖς Ἰκτίσι [v. 104 sqq.] τὸν Θησέα υποτίθεται τοὺς περὶ τὸν Ἀδραστον ἀγνοοῦντα ἕνεκα τοῦ μηδὲν αὐτὸν δρᾶμα.

V. 218. Οἰδιπόδαν] On this form of the accusative see Valek. Phoen. 820.

V. 219. Schol.: δέος ἴσχετε μὴ δέν ὅσα, φησί, λέγω περὶ τού-

των, μηδὲν φοβεῖσθε. Cf. Matth. §. 421. not. 4. Erfurdt rightly observes that the inhabitants of Colonus feared the wrath of the Gods, because they had given reception to a man defiled with impiety.

V. 221. Schol.: τί ποτ' ἀντίκα κύρσει. τί προβήσεται ἡμῖν. ὁρῶ γὰρ τούτους μυσσάτομένους με. For κύρσει Neve compares Phil. 275. Eur. Hec. 679: ἔτερα δ' ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ. Seidl. Iph. T. 741.

V. 222. Schol.: ἔξω — χῶρας ἀκούσαντες τὰ κατ' αὐτὸν

ΟΙΔΙΠΟΥΣ.

ἂ δ' ὑπέσχεο ποῖ καταθήσεις;

ΧΟΡΟΣ.

οὐδενὶ μοιραδία τίσις ἔρχεται

225 ἂν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά-

230

ταις ἐτέραις ἐτέρα παραβαλλομέ-

να πόνον, οὐ χάριν ἀντιδίδωσιν ἔ-

χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος

αὔθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,

230 μὴ τι πέρα χρέος

235

ἐμᾶ πόλει προσάψης.

V. 224. μοιραδία I have written from Lb. To this we are led by the various corrupt readings in many of the best MSS. Vulg. [and Dind.] μοιριδία.

V. 225. I have written ἂν from conjecture. The MSS. ὦν.

ἀξιοῦσιν ἐξιέναι τοῦ χωρίου. φησὶν οὖν ὁ Οἰδίπους, ὅτι πρότερον ὑπέσχεσθε τὸ μὴ ἐμβαλεῖν με. οἱ δὲ φασὶν, οὐδεμίᾳ τίσις ἔρχεται τοῖς προπαθοῦσιν ἀντιτιμωρουμένοις. καὶ ἡμεῖς οὖν ἀπατηθέντες ὑπὸ σοῦ ἐν μέρει ἀπατῶμέν σε. πέφρασαι δὲ δυνατῶς.

V. 223. ποῖ καταθήσεις;] Musgrave: how will you pay or discharge? So below v. 476: τὸ δ' ἐνθεν ποῖ τελευτήσαι με χρεή; Cf. 383. SCHAEF. This form of speaking is derived from the phrase ἀ μὴ κατέθου μὴ ἀνέλθ. Cf. Plato de Legg. XI. p. 915.

V. 224 sq. οὐδενὶ — τὸ τίνειν] Ἄν is evidently put for ἂ ἂν, as in v. 13. Ant. 1057. Oed. R. 580. Aj. 1085. The sense is therefore: a destined punishment falls to no man's lot, when he repays, retaliates injuries formerly suffered. On τίνειν τὰ πάθη cf. v. 1203., on ἔρχεσθαι *will* note on Phil. 141. Hermann thinks that by μοιραδία τίσις is meant that the punishment of a just revenge is arranged by no fatal necessity.

V. 225 sq. Schol.: ἀπάτα δ' ἀπάταις· ἡ δὲ ἀπάτη, φησί, παραβαλλομένη καὶ ἀντισυνμύτη ἐτέ-

ραις ἀπάταις τῷ προαπατήσαντι πόνον ἔχειν ἀντιδίδωσι καὶ οὐ χάριν. καὶ αὐτοὶ οὖν νομίζουσι προσδεδέχθαι αὐτὸν καὶ ἐπηγγέλλθαι τὴν ἀσφάλειαν αὐτῷ ἀπατῶμενοι καὶ οὐ πρότερον ἐπεγνακότες, ὅτι οἰκείοις ἐνέχεται μιάσμασι. περὶ τὴν αὐτὴν ὑπόθεσιν καὶ τὸ (Eur. Hipp. 612.) ἡ γλῶσσε' ὁ μῶμοχ', ἡ δὲ φρενὶν ἀνώμοτος. One fraud given in payment for another, gives trouble, not favour. It would be clearer to say: he who, deceived by another, deceives him in turn, does not make him an agreeable, but an unpleasant return. HERM. On the infinitive ἔχειν see Matth. §. 535. not. I. So v. 537.

V. 228 sq. σὺ δὲ τῶνδ' ἐκθόρε] The phrase τῶνδ' ἐδράνων ἔκτοπος is similar to those phrases treated on by Matth. §. 339. and signifies ἐν τῶνδ' ἐδράνων σθελεῖς. ἄφορμος, as the Scholiast well interprets, ἀφορμηθεὶς ἐκθόρε, is a pleonastic form of expression, used by the tragedians when something is to be deeply impressed on the minds of the audience. See Oed. R. 188 sq.

V. 230 sq. μὴ τι — προσάψης] Rightly Brunck: do not any

ΑΝΤΙΓΟΝΗ.

ὦ ξένοι

αἰδόφρονες, ἀλλ' ἐπεὶ
γεραὸν πατέρα τόνδ' ἐμὸν
οὐκ ἀνέτλατ' ἔργων

235 ἀκόντων αἰτοντες αὐδάν, 240

ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν,
ὦ ξένοι, οἰκτεῖραθ', ἅ
πατρὸς ὑπὲρ τοῦμοῦ μόνου ἄντομαι,
ἄντομαι οὐκ ἀλαοῖς προσορωμένα

240 ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245

ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἰδοῦς κῦρσαι· ἐν ὑμῖν ὥς θεῶ
κεῖμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε
τὰν ἀδόκητον χάριν.

[V. 236—237. One line in Dind.]

[V. 243—244. One line in Dind.]

longer be troublesome to my city, except that Erfurdt more correctly observes that *πέρα* is added, because Oedipus had already been troublesome to the citizens by entering the sacred wood.

V. 232 sq. *ὦ ξένοι αἰδόφρονες*] O strangers, who flourish in the glory of hospitality. For the adjective placed after its substantive see v. 7 sq. For *αἰδώς* in the sense of clemency or pity v. 1268 (1263). Elmsl. Eur. Heracl. 461. and Müller Aesch. Eum. p. 134. The particle *ἀλλά*, as Hermann has observed, does not refer to the verb *οἰκτεῖρατε*, but to the pronoun *ἐμέ*, and is repeated on account of so many words intervening.

V. 233 sq. *ἐπεὶ — αὐδάν*] Because you have not borne (i. e. have repulsed with religious dread) this my aged father, when you heard him detail what he had unwillingly committed. For the use of *ἀκων* see Oed. R. 1206.

V. 239 sq. *ἄντομαι — προφανεῖσα*] Nothing could be more

beautiful, or more effective in persuading the old men than the modest countenance and downcast eye of a virgin, for *ὀμμάτων ἐν ἀηγνίαις ἔρρει πᾶς Ἀφροδίτα*. The poet, to remove all suspicion of forwardness, adds even greater beauty in the words: *ὥς τις ἀφ' αἵματος ὑμετέρου προφανεῖσα*, signifying the modesty with which children look upon their parents. The manners of Greece forbade the women to look openly upon men to whom they were not related. *Νόμος γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίον*, says Euripides, whom Musgrave quotes. For pleasing instances on this subject see Th. Gataker Advers. p. 503.

REISIG.

V. 241 sq. *τὸν ἄθλιον — κῦρσαι*] Viz. *ἄντομαι*, I implore you, that the wretched may obtain your pity. Cf. Matth. §. 535. b. not.

V. 242 sq. *ἐν ὑμῖν κείμεθα*] So Oed. R. 314. *ἐν σοὶ γὰρ ἔσμεν*. Matth. §. 577.

V. 244. *τὰν ἀδόκητον χάριν*] The article refers these words to

- 245 πρὸς σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
 ἢ τέκνον, ἢ λέχος, ἢ χρεός, ἢ θεός.
 οὐ γὰρ ἰδοὺς ἂν ἀθροῶν βροτόν, ὅστις ἂν,
 εἰ θεὸς ἄγοι, φωνεῖν δύναίτο.

ΧΟΡΟΣ.

- 250 ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου 255
 οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν,
 τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένειομεν ἂν
 φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.

ΟΙΔΙΠΟΤΣ.

- τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
 255 μάτην φεύσης ὠφέλημα γίγνεται,
 εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260

[V. 247. βροτόν, ἁ ὅ = ὅστις ἂν, εἰ θεός = ἄγοι Dind.]

v. 227: πόνον, οὐ χάριν ἀντιδίδω-
 σιν, as is noticed by Reisig. Ja-
 cobs observes that ἀδόκητον in-
 creases the favour of the kindness.

V. 245. πρὸς σ' ὅ τι — ἐκ σέ-
 θεν ἄντομαι] On the preposition
 thus disjointed from the noun to
 which it refers, by the insertion of
 a pronoun, cf. Matth. §. 465. n. 3.
 and Philoct. 468 sq. Although ἐκ
 σέθεν can only be referred to τέκνον,
 yet, as Hermann remarks, it is
 for this very reason better suited
 to the agitated state of mind in
 which Antigone now is.

V. 246. ἢ λέχος, ἢ χρεός, ἢ
 θεός] Λέχος means a wife, as
 in Trach. 27. and the examples ad-
 duced on Philoct. 669. Hermann
 thinks that by χρεός is meant a ne-
 cessity, a necessary thing, which
 one can ill do without, and is there-
 fore partial to; more briefly there-
 fore χρήματα, as Reisig interprets.
 By θεός the Penates or domestic
 Gods are meant, as Reisig ob-
 serves.

V. 247. οὐ γὰρ ἰδοὺς ἂν
 ἀθροῶν βροτόν] For you would
 not see, if you were dili-
 gently to look around, a mor-

tal. Ἀθροῶν is considered a redun-
 dant addition by Lob. on Aj. 882.

V. 248. εἰ θεός αἶνοι] Ἀγειν
 is used of the most cogent neces-
 sity, as in 998: θεῶν ἀγόντων. Cf.
 Valck on Eur. Hipp. 1435. An-
 tig. 624: ὅτω φρένας θεός ἀγει
 πρὸς ἅπαν. The same sentiment
 is found in El. 696 sq. and a si-
 milar one in Aj. 456. REISIG.

V. 252. τὰ δ' ἐκ θεῶν] See
 Aj. 195.

V. 252 sq. Schol.: οὐ σθένειο-
 μεν ἂν φωνεῖν· ἀλλ' ἐμμένουμεν
 τοῖς λεχθεῖσιν. λέγομεν δὲ τὸ ἀνα-
 στήναι τοῦτον τοῦ ἱεροῦ, μὴ μο-
 λύνειν αὐτό.

V. 254. Schol.: τί δῆτα δό-
 ξης· ὡς μάτην τῆς περὶ τῶν Ἀθη-
 νῶν κατεχούσης δόξης, ὅτι ἄρα φι-
 λοιπύρων τις εἶη καὶ μεταδόκος.
 καὶ ὁ Κερνηαῖος (Callimachus)
 οὐνεκεν οἰκτεῖρειν οἶδε μό-
 νη πολίων, ἐν τῷ τέλει τοῦ β
 τῶν Αἰτωλῶν.

V. 255. μάτην φεύσης] These
 words contain the same redundancy
 as that by which δύσοιστον is ad-
 ded in v. 1670. See Ant. 59.

V. 256. θεοσεβεστάτας] To
 this virtue Oedipus bears witness

- εἶναι, μόνας δὲ τὸν κακούμενον ξένον
 σῶζειν οἷας τε, καὶ μόνας ἀρκεῖν ἔχειν,
 κάμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάρθρων
 260 ἐκ τῶνδ' ἐμ' ἐξάραντες εἴτ' ἐλαύνετε,
 ὄνομα μόνον δεισάντες; οὐ γὰρ δὴ τό γε 265
 σῶμ', οὐδὲ τάρχα τάμ' ἐπεὶ τά γ' ἔργα μου
 πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
 εἴ σοι τὰ μητρὸς καὶ πατρὸς χρεὴν λέγειν,
 265 ὦν οὐνεκ' ἐκφοβεῖ με· τοῦτ' ἐγὼ καλῶς

in vs. 1125 sqq. (1120 sqq.), Aeschylus Eum. 867: *χώρας μετασχεῖν τῆςδε θεοφιλεστάτης*. Pericles in Thucyd. II, 41. Demosth. in Lept. §. 90. Wolf, Isocr. de permutat. p. 314. B. C. H. St. and others. REISIG.

V. 257. *μόνας*] Erfurdt rightly interprets: above other cities. Cf. Oed. R. 299. But the Schol.: *ἐπεὶ καὶ ἔλεον βωμός ἐν Ἀθήναις ἴδονται*.

V. 259. *κάμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες*] The speech of Oedipus runs thus: what avails a reputation which falls away quickly, if men say that Athens is both pious, and wont to render assistance to the wretched, and I experience no such conduct? Oedipus expresses this not, as would be expected, by means of a negative; *κάμοι γε ταῦτ' οὐκ ἔστι*, in the latter member, but by a second interrogation. HEKM. Cf. Plato Crit. p. 53. extr.: *λόγοι δὲ ἐκείνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; κάμοι γε — ἐστίν, οἵτινες* is put for *κάμοι γε ποῦ ταῦτ' ἐστὶ παρ' ὑμῶν, οἵτινες* etc. For similar examples see Matth. §. 481. not. 1. *Ταῦτα* i. e. *τὰ λεγόμενα*.

V. 259 sq. *οἵτινες — ἐξάραντες εἴτ' ἐλαύνετε*] Who have first removed me from inaccessible places, so that I might remain here, then expel me altogether. On *εἴτα* see vs. 277 (273). 914. (911). 1005 (1002). Ant.

496. and note Oed. R. 447. with Matth. §. 566. 3.

V. 261. *οὐ γὰρ δὴ τό γε σῶμ' [Sc. δεισάντες]*. — His body was certainly an object of contempt or pity rather than of fear. Hence in v. 285 (281): *μηδέ μιν — ἀτιμάσης*. REISIG.

V. 262 sq. *ἐπεὶ τά γ' ἔργα — δεδρακότα*] Sophocles has, in an unusual, but more forcible and expressive manner, written *τὰ ἔργα μου πεπονθότα ἐστὶ* etc., in this sense: for the crimes laid to my charge were rather those of one suffering, than inflicting injury. Similar is the expression in Oed. R. 1190: *γάμον τεκνούμενα καὶ τεκνούμενον*. See also v. 1342.

V. 264. *εἴ σοι — λέγειν*] This is briefly spoken to this effect: which you would understand, if I were permitted to explain to you the matters concerning my mother and father. REISIG compares v. 1196 (1191): *πατρῶα καὶ μητρῶα πῆμαθ' ἅπαθες*.

V. 265 sq. *ὦν οὐνεκ' — ἔξοιδα*] I. e. on account of which deeds, I know well, you abhor me, i. e. you evidently detest me. For in this sense the words *τοῦτ' ἐγὼ κ. ἔξοιδα* are added to expressions, of the truth of which there is no doubt. Cf. vs. 359. 452. and my note on Phil. 414. ed. sec. *ὦν* does not refer to *τὰ μητρὸς* etc., but to *τὰ ἔργα*, as is evident from the ignorance of the Chorus of the

- ἔξοιδα· καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
 ὅστις παθὼν μὲν ἀντιέδρων, ὥστ', εἰ φρονῶν
 ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιννόμην κακός;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμεν ἴν' ἰκόμεν,
 270 ὑφ' ὧν δ' ἔπασχον εἰδότεων ἀπωλλύμην.
 ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
 ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε,
 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς

deeds of his parents. For examples of the relative pronoun referring to a more distant noun see Reisig h. l. p. 224. Add Phil. 268. But ὧν must be made emphatic so as to be put nearly in the same sense as the demonstrative pronoun usually bears, as in Phil. 268.

V. 266. καίτοι πῶς ἐγὼ κακὸς φύσιν] This is also briefly put for: καίτοι πῶς ἐφοβεῖ με ὡς κακὸν φύσιν ὄντα. κακὸς φύσιν, as Bothe observes, is applied to one who is led to the commission of crime by his own evil nature, not by fortuitous circumstances.

V. 267 sq. ὅστις—κακός] Who in the first place only avenged an injury received, so that even had I done so with knowledge of the person, I should not have been wicked. For the whole purport compare 229 (224) sqq. Hermann rightly notices that the particle μὲν refers to the omitted part of the sentence δρῶν δὲ οὐκ ἤδη οὗς δρώην, but that it is nevertheless contained in what he adds, νῦν δὲ etc. For the imperfect ἔπρασσον cf. v. 952. Oed. R. 125. 432. Ant. 260 sq. 906. Add Pflugk on Eur. Hel. 937. So also the Latins. Cf. Matth. Cic. Epist. CXXXI, 1. Catil. II, 2. 3.

V. 269. νῦν δ'] Atqui. So Oed. R. 263. Aj. 450. 1060. El. 335. Cf. Matth. §. 607. And the Latins in the same manners sometimes, though rarely, use nunc vero. So Ter. Ad. III, 2, 41. and M. Tullius ad Quintum fratrem I, 1, 88. 93. — For the phrase ἐκ τῶν ἐκ. see Matth.

§. 486. not. 2. and on vs. 548 (547). below. Add Herm. on Vig. p. 709. Seidl. on Eur. El. 1117. and Blomf. gloss. Aesch. Ag. 66.

V. 270. εἰδότεων ἀπωλλύμην] I. e. ὑπὸ τούτων εἰδότεων ἀπωλλύμην. Oedipus, had been exposed to perish, by order of his parents. See Oed. R. 1173 sqq. On ἀπωλλύμην see Oed. R. 1454 (1420). Cf. Rost. §. 116. not. 5.

V. 271. ἀνθ' ὧν] Quare. So Oed. R. 264.

V. 272. ὥσπερ με κἀνεστήσαθ'] Musgrave: upon the same conditions as you called me out of the wood, ἀνίστασθαι (above v. 260. we have ἐξαίρειν in that sense) is said of him, who bids a suppliant rise up and quit a sacred place, as if intending to render him assistance. See below v. 1286 (1281). Cf. Wasse on Thucyd. I, 133. The editors compare Thucyd. I, 128: οἱ Λακεδαιμόνιοι ἀναστήσαντες ἐκ τοῦ ἱεροῦ τῶν Εἰλιότων ἱκέτας, ἀπαγαγόντες διέφθειραν. and I, 126. 136. III, 28. Bothe, on the contrary, observes: Ἀνεστήσατε signifies you have raised up, i. e. you have consoled, you have given me hope. He refers to v. 176 sq. So ὀρθοῦν in v. 394: νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν. For καὶ, referring to ὧδε σώσατε, see v. 53.

V. 273 sq. μὴ — μηδ' αὖ] Reisig well interprets: do not, while you bestow your care upon the worship of the Gods, dishonour them by your con-

- μοῖραν ποιεῖσθε μηδαμῶς· ἡγεῖσθε δὲ
 275 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280
 μῆπω γενέσθαι φωτὸς ἀνοσίου. τὰδ' οὖν
 ξυνεῖς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
 280 ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον,
 ῥύον με ἀκαφύλασσε, μηδέ μου κάρα 285
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερὸς εὐσεβῆς τε, καὶ φέρον

V. 274. μοῖρα Dind.

V. 277 sq. ἀνοσίου· τὰδ' οὖν ξυνεῖς σὺ is from Dindorf's conjecture. MSS. corruptly read ἀνοσίον βροτῶν. ξὺν οἷς σὺ etc.

V. 283. ἱερὸς Dind.

duct. By which Oedipus means: but beware, lest while you expel me in order to shew your respect for the Gods (256.), you neglect the Gods themselves, by whom he chiefly means Jupiter ξένιος and ἰεσίος, and Apollo (86 sq.).

Ibid. τοὺς θεοὺς — μηδαμῶς] οὐδαμῶς ποιεῖσθαι τινα μοῖραν seems to be the same as ποιεῖσθαι τινα ἐν οὐδεμιᾷ μοίρᾳ, to hold a person in no honour. Phil. 498 sq.: τοῦμόν ἐν σμικρῷ μέρει ποιούμενοι. Herod. II, 172: ἐν οὐδεμιᾷ μοίρᾳ μεγάλην ἦγον. For the peculiar accusative τοὺς θεοὺς, compare vs. 223. 584. SCHAEF.

V. 276 sq. φυγὴν δὲ — ἀνοσίου] For the same sentiment see v. 252 sq. (247 sqq.).

V. 278sq. σὺ μὴ — ὑπηρετῶν] Do not, he says, disgrace the glory of Athens by your own wickedness. CAMER. The Scholiast interprets it by ἀφάνιζε. Elmsley καταίσχυνε. All which explanations come to the same thing and may be easily deduced from the true meaning of the verb. Yet I cannot think that Sophocles would have used this verb thus, unless he had made the sentence clear by adding ἔργοις ἀνοσίοις ὑπηρετῶν. DINDORF. Athens does not here seem to be styled εὐδαίμων so

much on account of its wealth and resources, as its glory, of which mention is made v. 258 sqq. So πράσσειν εὐτυχῶς Ant. 701.

V. 280. Schol.: ἐχέγγυον, ἀσφαλῆ. — Ἐχέγγυος, which signifies a surety who stands to his promises and is worthy of credit, here seems to be used of one who relies on the promise of another. Nor is this strange, since one who has a pledge of promise, as this word properly denotes, is equally the person in whom others trust, and who himself trusts to others; as this very phrase to have credit, is also ambiguous, and capable of being expressed in Greek either by πιστεύειν or πιστεύεσθαι. Oedipus refers to the words of the Chorus 174 sq. (171 sq.) HERM. Oedipus says the same thing in this sense as in v. 272: ὥσπερ με etc. But cf. Oed. R. 276: ὥσπερ μ' ἀράϊον ἔλαβες, ὥδ', ἀναξ, ἔρω.

V. 281 sq. μηδέ μου — ἀτιμάσης] See v. 261.

V. 283. ἱερὸς εὐσεβῆς τε] He seems to call himself ἱερόν, because he was ἱκέτης, i. e. because he was delivered up to the Gods (cf. 634.); εὐσεβῆ, because he had come to the sacred places in obedience to the oracle of Apollo. Cf. v. 46. 86 sqq. 142 (140).

V. 283 sq. Schol.: καὶ φέρον

- 285 ὄνησιν ἄστοις τοῖςδ' ὅταν δ' ὁ κύριος
παρῇ τις, ὧμῶν ὅστις ἐστὶν ἡγεμῶν,
τότ' εἰσακούων πάντ' ἐπιστήσει τὰ δὲ 290
μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟΡΟΣ.

- ταρβεῖν μὲν, ὦ γεραίε, τάνθνυμάματα
πολλή' στ' ἀνάγκη τὰπὸ σοῦ λόγους γὰρ
290 οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆςδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295

ΟΙΔΙΠΟΥΣ.

καὶ ποῦ σθ' ὁ κραίνων τῆςδε τῆς χώρας, ξένοι;

ΧΟΡΟΣ.

πατρῶον ἄστν γῆς ἔχει σκοπὸς δέ νιν,
ὅς καμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.

ὄνησιν ἄστοις· ἐρεῖ γάρ, ὡς
ἔσται ποτὲ αὐτοῖς ἔχθρα πρὸς Θε-
βαίους, ἐν ἣ κρατήσουσιν αὐτῶν
διὰ τὸ τάφον αὐτοῦ παρ' Ἀθηναί-
οις τυγχάνειν. ἦν γάρ τι λόγιον,
ἐν ἣ ἀν ταφῇ χώρα, ἐκείνην μη-
δὲν κακὸν πείσεσθαι ὑπὸ Θεβαίων.

V. 284 sq. ὅταν δ' ὁ κύριος
παρῇ τις] I. e. some one in
whose hands the power lies.
He speaks as if ignorant who he
is, having heard that it was The-
seus not from the Chorus, but from
the traveller. [See Oed. R. 107.]
Brunck has rightly joined ὧμῶν
with the following words, which
the former critics had referred to
the preceding. For Oedipus re-
quires one, who has the power of
taking cognizance of the matter,
and therefore styles him κύριον:
and as no one but the king of the
country can have this power, he
naturally adds ὧμῶν ὅστις ἐστὶν
ἡγεμῶν. HERM.

V. 286 sq. τὰ δὲ μεταξὺ τού-
του] Interea vero. Cf. Matth.
on Eur. Her. 433. and Doeder-
lein, Brachyl. p. 15. — κακός,

i. e. breaking the faith which
you pledged to me.

V. 288. ταρβεῖν] To reve-
rence. So Hom. Od. XVIII, 391.
DOED. The verb θαρσεῖν takes the
same construction. See v. 648.
τάνθνυμάματα, monita, ad-
monitiones. Cf. 1199 (1194).

V. 290. βραχέσι] οὐ βραχέσι
λόγους does not mean in a long
speech, but with not trifling
words. For βραχὺς also signifies
small, slight, humble, weak;
see v. 197 (192). [Add 880 (877).]
HERM. ὠνόμασται, enuncia-
ta; see Eur. Iph. Aul. 1068.
MUSGR.

V. 290 sq. τοὺς δὲ — διει-
δέναι] ἄνακτες seems to refer to
Theseus alone. So v. 884 (881):
γὰρ πρόμοι. 1087 (1082): γὰρ τῆςδε
δαμονύχοις.

V. 292. ὁ κραίνων χώρας]
Oed. R. 14: ὁ κρατύνων Οἰδίπους
χώρας ἐμῆς. So the Latin potens.
Cf. comm. on Hor. I. od. 3, 1.

V. 293. πατρῶον ἄστν γῆς]
So Ant. 937: ὦ γῆς Θήβης ἄστν
πατρῶον.

ΟΙΔΙΠΟΤΣ.

- 295 ἢ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπήν
ἢ φροντίδ' ἔξειν, αὐτὸν ὥστ' ἐλθεῖν πέλας; 300

ΧΟΡΟΣ.

καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθῆται τὸ σόν.

ΟΙΔΙΠΟΤΣ.

τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγελαῶν;

ΧΟΡΟΣ.

- μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
300 φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἰτών,
θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σόν 305
ὄνομα διήκει πάντας, ὥστε, κεί βραδὺς
ἔρπει, κλύων σου δεῦρ' ἀφίξεται ταχύς.

ΟΙΔΙΠΟΤΣ.

- ἀλλ' εὐτυχὴς ἵκοιτο τῇ θ' αὐτοῦ πόλει
305 ἐμοί τε. τίς γάρ ἐσθλὸς οὐχ αὐτῷ φίλος;

ΑΝΤΙΓΟΝΗ.

- ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310

V. 297. καὶ κάρθ'] See v. 65.

V. 298. τοῦτο τοῦπος] I. e. the name of Oedipus. For Oedipus had not mentioned his name to the passenger, who had gone to call the king.

V. 299 sqq. μακρὰ κέλευθος — παρέσται] The Chorus says: although the journey is long, yet will he shortly hear your name from some one of the travellers, who on their journey backwards and forwards tell one another the news; and on hearing it, he will hasten hither. The Chorus probably thought that some passer-by might have heard Oedipus mention his own name, and would straightway communicate it to Theseus. Schol.: εἰκὸς οὖν ἔστιν, ἡμῶν ἀκηκοῦτων, καὶ ἔτε-

ρον μεμαθηκέναι. ὁ γὰρ ἀπειλη-
λυθὼς πρότερον οὐδέπω μεμαθή-
κει, ὅστις ἦν. τῷ γὰρ χορῷ πρῶ-
τῳ ὁμολόγησεν. διὰ μέσου δὲ τὸ
θάρσει.

V. 301. θάρσει] Trust me, believe me. Cf. Philoct. 667. 774. — πολὺ διήκει is used by the same idiom as in Oed. R. 786 (759): ὑφείρπε γὰρ πολὺ. See my note on Philoct. 252. ed. sec.

V. 303. κλύων σου] I. e. κλέος σου ἀκούσας (Ant. 1182.), as we find βάξις σου Aj. 999. Cf. Matth. §. 342. For ἀφίξεται ταχύς see v. 196 (192).

V. 305. τίς γάρ — φίλος] For the sentiment the editors compare Aj. 1367. Eur. Med. 86: ὥς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ, and Ter. Andr. II, 5, 16.

ΟΙΔΙΠΟΤΣ.

τί δ' ἔστι, τέκνον' Αντιγόνη;

ΑΝΤΙΓΟΝΗ.

γυναῖχ' ὄρω

στείχουσαν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ

πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερῆς

310 κυνῇ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.

τί φῶ;

315

ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;

V. 311. For the iambus τί φῶ; a bacchius seems to be required. Hermann thinks we ought to add νιν.

V. 307. The poet has cleverly contrived that, while Theseus is expected, the spectators should obtain a knowledge of what was about to happen, from the opportune arrival of Ismene. REIS.

V. 308. Αἰτναίας ἐπὶ πώλου βεβῶσαν] The Sicilian horses were famous for their speed; hence Oppian Cyneg. 1, 170. reckons them amongst the finest, both in breed and in pace. v. 272. So also the Schol. on Aristoph. Pac. 73: Αἰτναῖοι ἵπποι ταχεῖς καὶ διαβόηται πρὸς τὸν δρόμον. This swiftness was therefore the reason why Sophocles represented Ismene borne on a Sicilian horse: meaning that she had come on her errand with great expedition. REIS. On βεβῶσαν ἐπὶ πώλου, insidentem equo, see v. 52.

V. 309 sq. Schol.: ἡλιοστερῆς· σμιαστική. πλατύπλος κυνῇ τὴν ὄψιν αὐτῆς περιέχει, καλύπτουσα καὶ ἀφαιρουμένη τὴν ἡλῶσιν· τὸ ἐξῆς δέ, κρατὶ ἡλιοστερῆς κυνῇ· κυνῇ πρόσωπα Θεσσαλὶς· καὶ γὰρ περισσὸι ἦσαν οἱ Θεσσαλικοὶ πῖλοι, ὡς καὶ Καλλίμαχος· ἀμφὶ δέ οἱ κεφαλῇ νέον Αἰμονίηθεν μεμβλωκὸς πύλημα περίτροχον ἄλκαρ ἔκειτο ἰδεὸς ἐνδίοιο. These caps or bonnets were worn by travellers to shelter the head against showers and the heat of the sun. So Iris

is represented by Sophocles in his Inachus and Aristophanes in the Birds. According to the Schol. Arist. Nub. 267., κυνῇ was a rustic covering for the head, so called from the dog's skin of which it was formed. Two sorts of this covering are mentioned by Hesychius, Ἀρκὰς κυνῇ (πῖλος Ἀρκάδικός) and Βοιωτία. The Boeotian caps were famous for their excellence: ἐγένοντο γὰρ διάφοροι, ἀλλ' αἱ ἐν Βοιωτία καλαὶ κυναῖ, ἃς οἱ κατ' ἀγρὸν ἐφόρου. But the Thessalian seem to have surpassed them in durability, and to have been the more useful on that account. Hence the poet represents Ismene wearing that kind of bonnet, although he mentioned the Arcadian cap in his Inachus, according to Hesychius s. v. Ἀρκὰς. REIS. For κυνῇ ἡλιοστερῆς see Benth. Callim fr. 124. and Valek. Theocr. Adon. p. 344. For the double accus. πρόσωπα and νιν v. 113. Κρατὶ is the local dative; see vs. 411. 700. 715. 1260. Trach. 7. 172. 767. El. 174. 692. Philoct. 144. and Matth. §. 406. b. The sense is: on her head is placed a Thessalian bonnet, so surrounding her forehead, as to defend her from the heat of the sun.

V. 312. ἄρ' ἔστιν etc.] Elmsley aptly compares Eurip. Iphig.

καὶ φημί κάποφμη, κοῦκ ἔχω τί φῶ,
τάλαινα,

- 315 οὐκ ἔστιν ἄλλη. παιδρά γοῦν ἀπ' ὀμμάτων
σαίνει με προσστείχουσα· σημαίνει δ', ὅτι 320
μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κᾶρα.

ΟΙΔΙΠΟΥΣ.

πῶς εἶπας, ὦ παῖ;

ΑΝΤΙΓΟΝΗ.

παῖδα σήν, ἐμήν δ' ὄρα
ὅμαιμον· αὐδῇ δ' ἀντίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

- 320 ὦ διςσὰ πατρός καὶ κασιγνήτης ἐμοὶ
ῥῖδιςτα προσφωνήμαθ', ὥς ὑμᾶς μάλιστα 325
εὐροῦσα λύπη δεύτερον μάλιστα βλέπω.

V. 317. Suidas, v. σημαίνει, reads φίλον for δῆλον, whence Hermann, I know not how rightly, would read φίλιον.

V. 319. Dobree thinks we should read ἐξέσται.

T. 577: ἄρ' εἰσίν; ἄρ' οὐκ εἰσί; τίς φράσειεν ἄν; The words ἡ γνώμη πλανᾷ are rightly interpreted by Reisig: an sententia fallit? Cf. 1075: προμνᾶται τί μοι γνώμα.

V. 314. τάλαινα] Brunck rightly interprets: perii. Antigone says that she is undone, fearing that Ismene bears some ill news. Cf. 355 sq. Jacobs thinks that the word shews the anxiety of Antigone, ignorant, but wishing to know who the female was whom she saw at a distance.

V. 315 sq. παιδρά γοῦν — σαίνει με] The adjective παιδρά must be joined with the substantive whose meaning is contained in the verb σαίνει. See my Censura Aj. ab Lobeck, edit. p. 86. There is no difficulty in the adjective not being joined with ἀπ' ὀμμάτων, i. e. ὀμμάσιν (see v. 15.). We have a similar mode of expression in the Homeric κραιπνὰ ποσὶ προβιβάς, κοῦφα ποσὶ προβιβάς, for which see Censura p. 20.

— On the use of the verb σαίνειν cf. Blomf. gl. Aesch. Sept. c. Th. 379., for the plural adjective παιδρά Lobbeck, Aj. p. 246. sec. ed.

V. 316. σημαίνει] Sc. ἡ προσστείχουσα διὰ τὸ παιδροῖς ὀμμάσει με σαίνειν.

V. 317. δῆλον — κᾶρα] Reisig thinks that δῆλον κᾶρα is used in the same manner as ταῦρος ἐναργής Trachin. 11., in German: Ismenens leibhaftiges Haupt. See critical note.

V. 319. αὐδῇ — μαθεῖν] Scholiasta: ἐκ τῆς φωνῆς ἔξεστι μαθεῖν.

V. 320 sq. ὦ διςσὰ — προσφωνήμαθ'] O twain most sweet addresses of a father and sister, i. e. how sweet for me to address you both, my father and sister!

V. 321 sq. ὥς ὑμᾶς — βλέπω] I. e. with what difficulty, through grief, do I again behold you whom I have so hardly found! She therefore

ΟΙΔΙΠΟΤΣ.

ὦ τέκνον, ἦκεις;

ΙΣΜΗΝΗ.

ὦ πάτερ δύσμοιρ' ὄρα.

ΟΙΔΙΠΟΤΣ.

τέκνον, πέφηνας;

329

ΙΣΜΗΝΗ.

οὐκ ἄνευ μόχθου γέ μοι.

ΟΙΔΙΠΟΤΣ.

325 πρόσψανσον, ὦ παῖ.

330

ΙΣΜΗΝΗ.

θιγγάνω δυοῖν ὁμοῦ.

ΟΙΔΙΠΟΤΣ.

ὦ σπέρμ' ὅμαιμον.

328

ΙΣΜΗΝΗ.

ὦ δυσάθλιαι τροφαί.

ΟΙΔΙΠΟΤΣ.

ἦ τῆςδε κάμου;

331

ΙΣΜΗΝΗ.

δυσμόρου τ' ἐμοῦ τρίτης.

V. 324. In the MSS. after v. 323. ὦ τέκνον etc. v. 326. ὦ σπέρμ' etc. is usually placed. I have transposed it to its present place from Musgrave's conjecture.

V. 326. δυσάθλιαι. DIND.

says that it is most sweet again to address her father and sister, but at the same time most grievous to behold them oppressed with such evils. For the dative λύπη cf. v. 328: σὴ προμηθία. 329: πόθοισι. *ibid.* λόγοις and Matth. §. 397. 3. Jacobs: λύπη — βλέπω, lacrimis nimirum obortis.

V. 326. ὦ σπέρμ' — ὅμαιμον] These words contain an expression of affection, and at the

same time a confession of the unhappy relationship between Oedipus and his daughter, so that they evince grief and consciousness of crime mingled with joy. *HERM.*

Ibid. δυσάθλιαι τροφαί] The editors render with Musgrave: unhappy manner of life, coll. 338 (334). Add El. 1183: φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΟΙΔΙΠΟΥΣ.

τέκνον, τί δ' ἤλθες;

ΙΣΜΗΝΗ.

σῇ, πάτερ, προμηθία.

ΟΙΔΙΠΟΥΣ.

πότερα πόθοισι;

ΙΣΜΗΝΗ.

καὶ λόγοις γ' ἀντάγγελος

330 ξὺν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνῳ.

ΟΙΔΙΠΟΥΣ.

οἱ δ' ἀνθόμαιμοι ποῖ νεανίαι πονεῖν;

335

ΙΣΜΗΝΗ.

εἶς' οὐπὲρ εἶσι. δεινὰ δ' ἐν κείνοις τὰ νῦν.

ΟΙΔΙΠΟΥΣ.

ὦ πάντ' ἐκείνῳ τοῖς ἐν Αἰγύπτῳ νόμοις

V. 328. σῇ προμηθία] On account of my thoughtful care for thee. See Matth. §. 466. 2. and for the dative my note v. 321.

V. 329. καὶ λόγοις γ' αὐτ-άγγελος] And on account of the words of which I wished to be my own messenger to thee.

V. 330. ξὺν ᾧπερ εἶχον etc.] So Xen. An. VII, 3. 48: ἀλλ' ἐγὼ μὲν σὺν οἷς ἔχω τὰ ἄλλα καταλήψομαι. Cf. Matth. §. 474. c.

V. 331. οἱ δ' — πονεῖν] After ποῖ we must supply εἶσιν, as is plain from the reply of Ismene. But ποῖ εἶσι (wohin sind sie) whither are they gone? Upon this verb the infinitive πονεῖν depends, thus: whither have your full brothers gone to endure labours? i. e. where are the twice brothers who ought to bear these labours? So in Eur. Or. 1472: πῶ δ' ἄμύνειν οἱ κατὰ στέγας Φρύγες; where were the Phrygians to render assist-

ance? i. e. where were they who ought to have rendered it?

V. 332. εἶς' οὐπὲρ εἶσι] Cf. on 273 (269). — Schol.: δεινὰ δ' ἐν κείνοις τὰ νῦν. νῦν δὲ τὰ ἐν κείνοις δεινὰ ἐστίν. So v. 365: ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροι παῖδοιν κακὰ νῦν ἐστί, ταῦτα σημανοῦς' ἐλήλυθα.

V. 333. Oedipus, deceived by the brevity of Ismene's speech, supposes that his sons are sitting in idle ease at home.

Ibid. τοῖς ἐν Αἰγύπτῳ νόμοις] The strange difference in the manners of the Egyptians from those of other countries is fully illustrated by Nymphodorus, as quoted by the Scholiast, Herodot. II, 35. and Eustathius on Iliad. A. p. 31. lin. 12. The following words of Herodotus are particularly pertinent: αἱ μὲν γυναικες ἀγοράζουσι καὶ καπηλεύονσι, οἱ δὲ ἄνδρες κατ' οἴκους ἕοντες ὑφαίνουσι. REIS. The brothers are said to be like the manners of the Egyptians,

- φύσιν κατεικασθέντες καὶ βίου τροφάς.
 335 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέρας
 θακοῦσιν ἰστουροῦντες, αἱ δὲ σύννομοι 340
 τᾶξω βίου τροφεῖα πορσύνουσ' αἰ.
 σφῶν δ' ὧ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι.
 340 σφῶ δ' ἀντ' ἐκείνων τὰμὰ δυστήνου κακὰ
 ὑπερπονεῖτον. ἡ μὲν ἔξ ὅτου νέας 345
 τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
 αἰ μεθ' ἡμῶν δύσμορος πλανωμένη
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
 345 ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
 πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασιν 350
 μοχθοῦσα τλήμων δεύτερ' ἡγεῖται τὰ τῆς
 οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
 σὺ δ', ὧ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
 350 μαντεῖ' ἄγουσα πάντα Καδμείων λάθρα,

men being compared to things. See, as quoted by Heller, Heusinger Cic. Off. I, 22. Add Matth. Cic. or. Sull. C. XXVI, §. 72. and Gr. Gr. §. 453. not. 1.

V. 336. Schol.: αἱ δὲ σύννομοι· αἱ ἀδελφαί, ἡ αἱ γυναῖκες. Cf. El. 600. Reisig compares Arist. Av. 209.

V. 337: τᾶξω βίου τροφεῖα] The necessities of life to be sought externally. So below v. 1263 (1258): θρεπτήρια.

V. 338. σφῶν] Oedipus says σφῶν, understanding the different sexes of his children: of both of you. SEIBL. For the form σφῶν cf. Buttm. Lexil. I. p. 51.

V. 340. τὰμὰ δυστήνου κακὰ] So Phil. 1126: τὰν ἐμὴν μελέων τροφάν. Cf. Matth. §. 466. 1.

V. 347. δεύτερ' ἡγεῖται] When γερονταγωγεῖ with its concomitant words had preceded, δεύτερ' ἡγεῖται etc. is added shortly after, and this is not united by a copula with the former enunciation, but intermixed with another

enunciation coming between: πολὺ μὲν — μοχθοῦσα τλήμων. I have treated at greater length on passages of this kind in Conject. p. 315—317. REIS. p. 387., where he has adduced other examples. Cf. Phil. 1442: ὡς τὰλλα πάντα· δεύτερ' ἡγεῖται πατὴρ Ζεὺς.

V. 348. εἰ πατὴρ το. ἔχοι] Provided her father has means of subsistence. Cf. Matth. §. 524. not. 3. §. 617.

V. 349. πρόσθεν μὲν ἐξίκου] The words πῶν δὲ in v. 353. answer to πρόσθεν μὲν. Then ἐξίκου means you have approached, properly, arrived at, reached. Cf. Phil. 197: ἐξήκει χρόνος. Aj. 1043: ἐξίκοιτ' ἀνὴρ. El. 387: ἀλλ' ἐξίκοιτο τοῦδέ γ' οὐνεκ' ἐν τάχει. Add ἐξήγαγε in v. 98. and ἐξηγουμένος 1589.

V. 350. Schol.: μαντεῖ' ἄγουσα· ποῖα μαντεῖα; ὅτι, ὅπου ἂν ταφῆσεται, σωτήριος ἔσται τῇ γῇ ἐκείνῃ. This was not the only oracle, but the chief one. Cf. 87 sqq.

- ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου 355
 πιστὴ κατέστις, γῆς ὅτ' ἐξηλαυνόμεν·
 νῦν δ' αὖ τίν' ἤκεις μῦθον, Ἰσμήνη, πατρὶ
 φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
 355 ἤκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
 ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. 360

ΙΣΜΗΝΗ.

- ἐγὼ τὰ μὲν παθῆμαθ' ἄπαθον, πάτερ,
 ζητοῦσα τὴν σήν, ποῦ κατοικοῖης, τροφὴν,
 παρεῖς' ἑάσω. δις γὰρ οὐχὶ βούλομαι
 360 πονουσά τ' ἀλγεῖν καὶ λέγουσ' αὐτὶς πάλιν.
 ἃ δ' ἀμφὶ τοῖν σοῖν δυσμύροιν παίδοιν κακὰ 365
 νῦν ἔστι, ταῦτα σημανοῦσ' ἐλήλυθα.
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρως Κρέοντί τε
 θρόνους ἑᾶσθαι, μηδὲ χραίνεσθαι πόλιν,
 365 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον· 370

V. 363. MSS. *ἔρις*, which has been corrected from Tyrwhitt's conjecture by Brunck, Herm. and others.

V. 351. ἃ τοῦδ' ἐχρ. σώματος] I do not think that the genitive τοῦδε σώματος depends upon the verb ἐχρήσθη, but upon the preceding substantive *μαντεῖα*, so that ἃ τοῦδ' ἐχρ. σώματος is the same as τὰ χρησθέντα τοῦδε τοῦ σώματος. For the use of the substantive σώματος see Oed. R. 624.

V. 354. τίς σ'—στόλος] What expedition has sent you from home? i. e. on what account have you quitted home?

V. 355 sq. ἤκεις γὰρ οὐ κενή γε—μὴ οὐχὶ etc.] I. e. for you have not, I well know, come hither empty, without bringing me some fearful news. For the particles *μὴ οὐ* joined with a participle see Oed. R. 12 sq. sec. ed.

V. 358. *ζητοῦσα*—*τροφὴν*] Brunck rightly renders: whilst I was seeking the place in which you lived. *Τροφή* is not

however found in this sense elsewhere.

V. 359. *παρεῖς' ἑάσω*] Aj. 754: ἀφέντ' ἑᾶν, and Eur. Troad. 690. Cf. Valek, on Herod. II, 30. REIS. Schol.: τὸ ἐξῆς· δις γὰρ οὐ βούλομαι ἀλγεῖν.

V. 363. *ἦν ἔρως*] So *ἔρως* is used in v. 436 (432). Eur. Phoen. 631. Aleest. 1101. Suppl. 139. Iph. A. 813. and often. See Oed. R. 601. BRUNCK. The particle *δέ*, contained in *μηδέ*, answers to *τέ*, because it passes from disjunction to opposition. Cf. Matth. §. 609. and §. 626. Rost §. 134. Annot. 1.

V. 364. *μηδὲ χραίνεσθαι πόλιν*] By their presence [or rather by their dominion], on account of their birth from incest, to which fact I would also refer *γένους φθοράν* in the following verse. JACOBS. Heller compares Aj. 43: δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνω.

- νῦν δ' ἐκ θεῶν του καὶ ἀλιτηροῦ φρενὸς
 εἰσῆλθε τοῖν τρισαθλίον ξῖς κακῇ
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
- 370 ἧς μὲν νεάων καὶ χρόνῳ μείων γεγώς
 τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων 375
 ἀποστερίσκει, ἀξέληλακεν πάτρας.
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύνων λόγος,
 τὸ κοῖλον Ἄργος βᾶς φυγὰς προσλαμβάνει
- 375 κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον 380
 τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὃ πάτερ, λόγων,

V. 367. Brunck writes καὶ ἀλιτηρίον from the MSS. Triclin., Herm. κάλιτηρίον from Toup's conj. contending that the second syllable of the adjective ἀλιτηρός is short. [ἀλιτρίας Dind.]

V. 367. Schol.: ἀλιτηροῦ· ἀμαρτωλοῦ, μιαιῶς.

V. 368. εἰσῆλθε τοῖν τρισα.] On the phrase εἰσέρχεσθαι τινι cf. Matth. §. 402. c.

V. 370 sq. The grammarians affixed their χ to this passage, because Oedipus represents Polynices as the elder, Eteocles as the younger. For other writers, as Euripides, give a contrary account. HERM.

V. 371. θρόνων ἀποστερίσκει] Reisig on this passage p. 244. rightly observes that the plural θρόνοι is used of a kingdom by the tragedians, while θρόνος seems to signify nothing more than the royal seat.

V. 373. ὁ πληθύνων λόγος] Critics compare Aesch. Ag. 869: ὡς ἐπλήθυνον λόγοι. So also v. 930: ὁ πληθύνων χρόνος.

V. 374. τὸ κοῖλον Ἄργος] This is illustrated by the Scholiast and by Musgrave, the latter of whom observes: τόπος κοῖλος generally signifies a place surrounded by ridges of mountains, and thereby resembling an excavation.

V. 375. κῆδός τε καινὸν] Some blame is implied by καινόν, because Polynices wedded the

daughter of Adrastus, although there were no connections of marriage between the Thebans and Argives. DOED.

V. 376. ὡς αὐτίκ' — τιμῇ καθέξον] This is rightly explained by one of the scholiasts: ὡς πορθησόντων Ἀργείων τὰς Θήβας καὶ κατὰ τοῦτο ἐνδόξων γενησομένων. For the phrase ὡς Ἄργος καθέξον cf. Matth. §. 568. 3. For κατέχειν Ant. 605.

V. 377. ἢ πρὸς οὐρανὸν βιβῶν] I. e. ὡς τῶν Ἀργείων αὐτίκα ἢ νικησόντων τοὺς Θηβαίους, ἢ ηττηθησομένων ὑπ' αὐτῶν. Cf. v. 1305. and Aesch. Sept. c. Th. 45: Ἄρη τ' Ἐννὸ καὶ φιλαίματον Φόβον ὠρκαμόθησαν ἢ πόλει κατασκαφὰς θέντες λαπαῖξιν ἄστυ Καδμείων βίᾳ, ἢ γῆν θανόντες τήνδε φροῦσαιεν φόνῳ. — Musgrave: "This is a frequent hyperbole. See Theocr. V, 144. Nonnus X, 344: ἤπτετο Βάκχος Ὀλύμπου." The source of the expression is in Hom. Od. XV, 329. Add Eur. Bacch. 930: ὥστ' οὐρανῷ στηρίξον εὐρήσεις κλέος. Cic. pro Mil. 35. DOED. On the form of the future βιβῶν for βιβάσων see Matth. §. 181. 2. a.

V. 378. ταῦτ' οὐκ ἀριθμὸς —

380 ἄλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅποι θεοὶ
πόνους κατοικτιοῦσιν, οὐκ ἔχω μαθεῖν.

ΟΙΔΙΠΟΥΣ.

ἤδη γὰρ ἔσχες ἐλπίδ', ὥς ἐμοῦ θεοὺς 385
ᾤραν τίν' ἔξειν, ὥστε σωθῆναι ποτε;

ΙΣΜΗΝΗ.

ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.

ΟΙΔΙΠΟΥΣ.

ποίοισι τοῦτοισ; τί δὲ τεθέσπισται, τέκνον;

ΙΣΜΗΝΗ.

385 σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν. 390

ΟΙΔΙΠΟΥΣ.

τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν;

ΙΣΜΗΝΗ.

ἐν σοὶ τὰ κέλνων φασὶ γίγνεσθαι κράτη.

ΟΙΔΙΠΟΥΣ.

ὅτ' οὐκέτ' εἰμὶ, τηνικαῦτ' ἄρ' εἰμ' ἀνὴρ;

V. 387. The preposition *ὑπό* is omitted by La. Lb. Paris. 2886, and the two Riccard. Hence Hermann writes: *τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς*, comparing Oed. R. 1005: *ὅπως σοῦ πρὸς δόμους ἐλθόντος εὖ πράξιαιμι τι*. [And so Dind.] We may also conjecture: *τίς δ' ἂν τοιοῦδὲ γ' ἀνδρὸς εὖ πράξειεν ἄν*;

λόγων] These are not empty words. Cf. Elmsl. on Eur. Heracl. 997. and, as referred to by Heller, Bergler on Aristoph. Nub. 1205. and Boeckh de tragg. vett. p. 93.

V. 379 sq. ὅποι] Some interpret quomodo, Reisig quatenus, quam in partem. I myself think that by ὅποι is meant the place and country, to which the Gods, pitying the troubles of Oedipus, are about to lead him. HERM. See v. 223.

V. 381. ὥς — ἔξειν] For this redundant mode of expression see Matth. §. 539. not. 1. — Schol.: ᾤραν· φροντίδα.

V. 385 sq. σὲ τοῖς — εὐσοίας χάριν] That thou wouldst at some time, whether living or dead, be sought by the Athenians for the safety of their city. Schol.: ἐν τοῖς ἀναγκαίοτεροις τῶν ἀντιγράφων γρ. εὐσοίας χάριν, ὃ καὶ οἱ ὑπομνηματισάμενοι ἀξιοῦσιν. εὐσοίαν δὲ φασὶ τὴν εὐθύνειαν, καθάπερ καὶ ἐν Ἀμφιτρίωνι: ἔπει δὲ βλάστη, τῶν τριῶν μίαν λαβεῖν εὐσοίαν ἀρκεῖ.

V. 388. ἐν σοὶ — κράτη] They say that their power rests in thee. For ἐν see v. 242. for κράτη cf. Aj. 1016. and Oed. R. 586.

V. 389. ἀνὴρ] Vir κατ' ἐξοχήν.

ΙΣΜΗΝΗ.

390 νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν.

ΟΙΔΙΠΟΤΣ.

γέροντα δ' ὀρθοῦν φλαῦρον, ὃς νέος πέσῃ. 395

ΙΣΜΗΝΗ.

καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
ἤξοντα βαιοῦ κοῦχλ' μυρίον χρόνον.

ΟΙΔΙΠΟΤΣ.

ὅπως τί δράσῃ, θύγατερ; ἐρμήνευέ μοι.

ΙΣΜΗΝΗ.

395 ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
κρατῶσι μὲν σου, γῆς δὲ μὴ ὑβαίνῃς ὄρων. 400

ΟΙΔΙΠΟΤΣ.

ἦ δ' ὠφέλησις τίς θύρασι κειμένον;

V. 397. MSS. *θύρασι*, which Elmsley first corrected. See his note on Eur. Med. 466. Cf. Matth. §. 258.

So Arist. Equit. 391: *ἀλλ' ὅμως οὗτος τοιοῦτος ἂν ἅπαντα τὸν βίον, κοῦχλ' μυρίον* see Oed. R. 58.

κατ' ἀνὴρ ἔδοξεν εἶναι. ibid. 1254: *μέμνησ', ὅτι ἀνὴρ γεγέννησαι δι' ἐμέ.* Br. See note on Aj. 512. So the Latins use *vir*. Cic. Philipp. II, c. 14: *quod non fecisti, ignosco; virum res illa quae erebat.* Cf. Servius on Virg. Aen. VI, 553. Gesner Thes. L. L. T. IV. p. 1038. nr. 5.

V. 390. *νῦν γὰρ — ὥλλυσαν*] So the Chorus v. 1565 sq.: *πολλῶν γὰρ ἂν καὶ μάταιν πημάτων ἱκνυμένων πάλιν σὲ δαίμων δίκαιος αὔξει.*

V. 391. Schol.: *γέροντα δ' ὀρθοῦν τὸν ἀπαξ ἐν νεότητι πεσόντα ἐν γῆρα ὀρθοῦσθαι ἀδύνατον.* Bruck more rightly interprets: vile, futile. Cf. Blomf. Aesch. Pers. 222. gloss. For the conj. *πέσῃ* cf. Matth. §. 527. not. 2. Rost §. 123. not. 1.

V. 393. *βαιοῦ — χρόνον*] Properly, within a short time, i. e. after a short time. Cf. Matth. §. 377. 2. a. For the re-

dundancy of the expression β. *κοῦχλ' μυρίον* see Oed. R. 58.

V. 395 sq. Schol.: *στήσωσι· κατοικίσωσι. ὅπως κρατῶσι μὲν σου· ἀντὶ τοῦ ὅπως σχώσῃ σε.* Seidler rightly remarks: Oedipus might easily be of advantage to foreigners after his death, since his crimes had been already expiated by exile; but the Thebans pursued a middle course and interpreted the words of the oracle as signifying that he would bring gain to those, in whose power he was, rather than to those, in whose country he might be. They therefore thought that they would more easily secure his tomb to themselves, if it were situated in a place on their own borders, than in the centre of some other territory. Cf. v. 785: *ἦγεῖς ἐμ' ἄξων, οὐχ' ἐν εἰς δόμον ἄγῃς, ἀλλ' ὡς παρὰ νλον οἰκίσῃς.*

V. 396. *μὴ ὑβαίνῃς ὄρων*] A similar verb is joined with the genitive in Oed. R. 825.

V. 397. Schol.: *κειμένον· ἀν-*

ΙΣΜΗΝΗ.

κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρὺς.

ΟΙΔΙΠΟΤΣ.

κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμη μάθοι.

ΙΣΜΗΝΗ.

400 τούτου χάριν τοίνυν σε προσθέσθαι πέλας
χώρας θέλουσι, μηδ' ἴν' ἂν σαντοῦ κρατῆς.

405

ΟΙΔΙΠΟΤΣ.

ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει;

ΙΣΜΗΝΗ.

ἀλλ' οὐκ ἔᾶ τοῦμφυλον αἵμά σ', ὧ πάτερ.

ΟΙΔΙΠΟΤΣ.

οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτε.

V. 401. Brunck writes *κρατοῖς* from conjecture, which is approved by Matth. §. 528. 2. [So also Dind.]

V. 404. Brunck edits *κρατήσουσιν*, which is written above the line in cod. T.

τι τοῦ οἰκοῦντος. Ismene, however, as is evident from her answer, understood this as spoken of Oedipus buried.

V. 398. Schol.: *κείνοις ὁ τύμβος· ὁ τύμβος δυστυχῶν ὁ σὸς κείνοις βαρὺς, ἀντὶ τοῦ ἐπὶ ξένῃς σοῦ θαπτομένου δυστυχῆσουσιν ἐκεῖνοι*. Rightly; for Ismene means this: they have something grievous to dread from thy manes buried unhappily (i. e. in a foreign land). See vs. 405—407. Neve compares Aesch. Choeph. 913. *ΟΡ. τεκοῦσα γὰρ μ' ἐδόνησας ἐς τὸ δυστυχές. ΚΑ. οὗτοι δ' ἀπέρωψ' εἰς δόμους δορυξένους*. For the meaning of the word *βαρὺς* see Oed. R. 527.

V. 399. *κἄνευ — μάθοι*] Brunck rightly interprets: even without the suggestion of a deity, any one might easily understand that I should be hostile, ἀραῖον, to them, even when dead, if they re-

fused to allow me to be buried in my own country.

V. 400. Schol.: *προςθέσθαι· ἀντὶ τοῦ κατοικίσαι. χώρας· τῆς Θήβης*.

V. 401. Schol.: *μηδ' ἴν' ἂν σαντοῦ· μηδὲ ἂν σε, ὅπου ἂν σαντοῦ ἐξουσίαση. λείπει τὸ ἂν δῆμα· ἢ ἀπὸ κοινοῦ τὸ προσθέσθαι*.

V. 402. Schol.: *κατασκιῶσι· οἷον ἐν Θήβαις με χώσουσιν*;

V. 403. Schol.: *τοῦμφυλον αἵμα· ὁ πατρῷος φόνος*. Cf. Oed. R. 101. Reisig compares Eur. Suppl. 148: *Τυδῆος μὲν αἵμα συγγενὲς φεύγων χθονός*, and below vs. 600 sq. For the words *οὐκ ἔᾶ σε αἵμα*, sc. *κατασκιᾶσθαι* etc. Neve compares Ant. 538.

V. 404. *οὐκ — μὴ κρατήσωσιν ποτε*] Never therefore shall they have me in their power. Cf. Philoct. 381. and Matth. §. 517. Schol.: *εἰ οὐ θάπτονσί με ἐν Θήβῃ*.

ΙΣΜΗΝΗ.

405 ἔσται ποτ' ἄρα τοῦτο Καδμείois βάρος.

ΟΙΔΙΠΟΤΣ.

ποίας φανείσης, ὦ τέκνον, ξυναλλαγῆς;

410

ΙΣΜΗΝΗ.

τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.

ΟΙΔΙΠΟΤΣ.

ἂ δ' ἐννέπεις κλύουσα τοῦ λέρεις, τέκνον;

ΙΣΜΗΝΗ.

ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.

ΟΙΔΙΠΟΤΣ.

410 καὶ ταῦτ' ἐφ' ἡμῶν Φοῖβος εἰρηκῶς κυρεῖ;

ΙΣΜΗΝΗ.

ὥς φασιν οἱ μολόντες ἐς Θήβης πέδον.

415

ΟΙΔΙΠΟΤΣ.

παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;

ΙΣΜΗΝΗ.

ἄμφω γ' ὁμοίως, κάξεπίστασθον καλῶς.

ΟΙΔΙΠΟΤΣ.

καῖθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος

V. 405. Schol.: βάρος· διὰ τὸ μὴ κατασχεῖν σε.

V. 406. Schol.: ποίας φανείσης. ποίας αἰτίας γενομένης βλάβησονται; ἀντὶ τοῦ ὑπὸ θεῶν, ὑπὸ Ἑρινύων, ἢ ὑπὸ τίνος; See Oed. R. 34.

V. 407. τῆς σῆς ὑπ' ὀργῆς — τάφοις] I. e. ὑπὸ σοῦ ὀργισθέντος (viz. will be overwhelmed with destruction), ὅταν ἐν τῷ σῷ τύμβῳ στῶσιν, your manes, enraged against the Thebans, by whom you are cast out, will bring upon them destruction, when once they stand at thy tomb. On the

matter itself see Schol. v. 453. ed. m.; for the dative see v. 309.

V. 409. ἀνδρῶν — ἐστίας] Winsemius interprets correctly: from the theoroi, who had returned from the Delphic altar.

V. 410. ἐφ' ἡμῶν] Properly, which appertain to me, i. e. concerning me. Cf. Phil. 1384. Other examples are adduced by Matth. §. 586. s.

V. 414 sq. καῖθ' See v. 1005. and Matth. §. 603. extr. — πάρος προῦθεντο is a pleonastic form of speech, frequent in the tragedians; cf. Lobeck Aj. 741.

415 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα;

ΙΣΜΗΝΗ.

ἀλγῶ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὅμως. 420

ΟΙΔΙΠΟΤΣ.

ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῆςδε τῆς μάχης πέρι,
 420 ἧς νῦν ἔχονται ἀπαπαναίρονται δόρυ.
 ὥς οὔτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μέλνειεν, οὔτ' ἂν οὐξεληλυθὼς πάλιν
 ἔλθοι ποτ' αὐθις· οἳ γε τὸν φύσαντ' ἐμὲ
 οὕτως ἀτίμως πατρίδος ἔξωθούμενον
 425 οὐκ ἔσχον, οὐδ' ἤμυναν· ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην, ἀξέκκηρύχθην φυγᾶς. 430
 εἴποις ἄν, ὥς θέλοντι τοῦτ' ἐμοὶ τότε

V. 420. ἀπαπαναίρονται. I have adopted Hermann's reading. MSS. ἀπαπαναιροῦνται.

V. 422. I have with Gaisford restored πάλιν, the reading of the best MSS. Vulgo πόλιν. Cf. 601.

Elmsl. Heracl. 141. Neve compares Eur. Heracl. 201: ἡ γὰρ ἀλ-
 σὺννη πάρος τοῦ ξῆν παρ' ἐσθλοῖς
 ἀνδράσιν νομίζεται. For τοῦμοῦ
 πόθου see v. 328. The same sen-
 timent occurs v. 448 sq. (444 sq.).

V. 416. φέρω δ' ὅμως] Nevertheless I bear word: φέρω
 is often used in this sense, as in
 Latin. See note on Aj. 770.

V. 418 sq. ἐν δ' ἐμοὶ τέλος
 etc.] The particle δὲ answers to
 μήτε; cf. Matth. §. 609. Rost
 §. 134. not. 1. For the preposition
 ἐν see v. 242., for the addition of
 περὶ cf. Matth. §. 380. n. 4.

V. 420. ἧς — δόρυ] Brunck
 rightly renders: which they now
 prepare to commence, at-
 tacking each other in turn;
 which has been suggested by the
 Scholiast, who explains ἐπ. thus:
 κατ' ἀλλήλων ἐπαίρουσιν. On the
 formation of the passage ἧς ἔχ.
 ἀπ. δόρυ cf. Oed. R. 1223. and
 Virg. Aen. IV, 71 sq. quam (cer-

vam) procul incautam nemo-
 ra inter Cresia fixit pastor
 agens telis, liquitque vola-
 tile ferrum nescius.

V. 421. Schol.: εἰ γὰρ ἐν τῇ
 ἐμῇ ἐξουσίᾳ γένοιτο, οὐδὲ εἰς αὐ-
 τῶν ζήσεται. On ὥς see Matth.
 §. 628. 3. b. — The words σκῆ-
 πτρα καὶ θρόνους are also joined
 by the poet below vs. 448. 1354;
 so κράτη καὶ θρόνους occurs in
 173. et Oed. R. 237.

V. 425. ἔσχον] I. e. ἐκόλυσαν,
 as below v. 888.; on the phrase
 ἔσχον ἔξωθούμενον see Matth.
 §. 555.

V. 426. Schol.: αὐτοῖν ἐπέμ-
 φθην· τὸ ἐφ' ἐαυτοῖς οὐκ ἐπήρ-
 κεσαν. ἐνῆν γὰρ αὐτοῖς τὸ ἐφ' αὐ-
 τοῖς τοῦτο πράξαι, ὥς ἀντάρως
 κεκολασμένον τῇ πηρώσει. On the
 dative cf. 444 (440.), and Matth.
 §. 395.

V. 427 sq. εἴποις ἄν — καθ-
 ἡνυσεν] He says this with refer-
 ence to his words in Oed. R. 1436 sqq.

- πόλις τὸ δῶρον εἰκότως καθήνυσεν.
οὐ δῆτ', ἐπεὶ τοι τὴν μὲν ἀντίχ' ἡμέραν,
430 ὀπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
οὐδείς ἔρωτος τοῦδ' ἐφαίνεται ὠφελῶν.
χρόνω δ', ὅτ' ἦδη πᾶς ὁ μόχθος ἦν πέπων,
κάμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
435 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
τοτηνίκ' ἦδη τοῦτο μὲν πόλις βία 440
ἤλαννέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπωφελεῖν
οἱ τοῦ πατρὸς τῷ πατρὶ δυνάμενοι τὸ δρᾶν

[V. 428. καθήνυσεν Dind.]

[V. 436. τὸ τηνίκ' Dind.]

See also below, v. 765 sqq. (762 sqq.). Schol. θέλοντι τὸ ἐξορῆσαι. On τότε Neve compares Poppo on Thucyd. I, 101. Soph. Ant. 135. and Aj. 650. See also Aj. 631. note.

V. 430. ὀπηνίκ' ἔξει θυμός] So Eur. Hec. 1055: ἀλλ' ἐμποδῶν ἄπειμι κάποστίσσομαι θυμῷ ζέοντι Θορηλὶ θυμαχωτάτω. Cf. Jacobs on Anthol. Gr. Vol. II. P. II. p. 203.

V. 431. λευσθῆναι πέτροις] On this redundant mode of expression see note on Oed. R. 65. For the punishment by stoning the editors compare Dawes Misc. cr. p. 308. and Blomf. gloss. Aeschyl. Agam. 1606.

V. 432. Schol.: τοῦτου τοῦ ἔρωτος οὐδείς με ἐπολεῖ ἀπολαύσαι. τοῦ ἀποθανεῖν δὲ φησὶν. Herather means exile. The participle ὠφελῶν is joined with a genitive, because it takes the place of a substantive, as of ὠφελήτης, for instance, although this substantive does not appear to have been in use. Cf. 1207.: τοῦ μετρίον παρῆς. Aj. 534: πρέπον γε τὰν ἦν δαίμονος τοῦμοῦ τόδε. Oed. R. 234: φίλον δείσας. On the participle passive joined with the genitive, I have treated at length at Philoct. 3.

V. 433. χρόνω δ' — πέπων] Hesychius: πέπων· ἐκλυτος,

ἀσθενής. On χρόνω I have treated at Philoct. 233. But so far from there being anything objectionable in the repetition of χρόνω and χρόνιον again in v. 437., there is even a great degree of elegance in that word, which the poet wished to be most marked, being placed both at the beginning and end of the same period.

V. 434 sq. κάμάνθανον — ἡμαρτημένων] And when I perceived that, carried away by anger, I had inflicted greater punishments upon myself than the crimes deserved, τῶν πρὶν ἡμ. is equivalent to ἢ κατὰ τὰ ἡμ.; cf. Oed. R. 1374. and Matth. §. 451.

V. 436. τοῦτο μέν] The words οἱ δὲ in the following verse answer to these. Cf. Matth. §. 288. n. 2. extr.

V. 437. χρόνιον] Hesychius: μετὰ πολὺν χρόνον. Cf. Matth. §. 446. 8.

V. 438. οἱ τοῦ πατρὸς] By this the duty of piety is confirmed. Hence therefore it is said that they were not only able (δυνάμενοι), but likewise that they ought to have aided their father, because they were his sons. REIS. On τὸ δρᾶν see Matth. at Eur. Hipp. 49. and Gr. Gr. §. 543. not. 2.

- οὐκ ἠθέλησαν, ἀλλ' ἔπουν σμικροῦ χάριν
 440 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ.
 , ἐκ ταῦνδε δ' οὔσαιν παρθένουιν, ὅσον φύσις 445
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρεκσιν·
 τῷ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 445 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 ἀλλ' οὔτε μὴ λάχῃσι τοῦδε συμμάχου,
 οὔτε σφιν ἀρχῆς τῆςδε Καδμείας ποτὲ 450
 ὄνησις ἦξει, τοῦτ' ἐγῶδα τῆςδε τε

V. 446. οὔτε is Elmsley's conjecture. MSS. οὐ τι. So Dind.
 [V. 447. οὔδε σφιν. Dind.]

V. 439 sq. Schol.: οἷον ἀντιλογίας βραχείας ἔδει ποιήσασθαι αὐτοὺς ὑπὲρ τοῦ πατρὸς διωκομένου τῶν Θεῶν. Rightly Brunck: they who ought to have undertaken the cause of their sire, sooner than defend him even by a word, suffered him to be driven out. This is that trifling word, which would have sufficed to rescue Oedipus from exile, if his sons had been willing to plead his cause. Through their neglect of so slight a duty, he was driven from his country with their consent. REIS. See also Matth. §. 576. — On ἠλώμην σφιν, which is equivalent to ἠλώμην ἐξ or ὑπ' αὐτοῖν, see at v. 1358. On the dative used in this manner see Matth. §. 395.

V. 441 sq. ἐκ ταῦνδε — βίου] But from these, who are virgins, as far as their sex permits, I obtain the support of my life.

V. 443. καὶ γῆς — ἐπάρεκσιν] In speaking of γῆς ἄδεια, the security of the earth, he means the land in which he has no fears for his own safety, i. e., as Brunck rightly interprets, a secure habitation. Cf. Matth. §. 344. 1. Then γένους ἐπάρεκσιν is rightly explained by Musgrave thus: all

that safeguard, which man is wont to obtain from his family.

V. 445. σκῆπτρα κραίνειν] Cf. Phil. 140. with note.

V. 446. ἀλλ' — συμμάχου] But they shall never have me for an ally. For λαγχάνειν τινός τινος is here used in the same sense as τυγχάνειν τινός τινος is commonly found (cf. Advers. in Philoct. p. 83 sq.). So in v. 1487 κηχέσεται is used. On οὐ μὴ λάχῃσι see v. 404.

V. 447 sq. οὔτε σφιν ἀρχῆς — ὄνησις ἦξει] See v. 70.

V. 448 sqq. ἦξει — ἡνυσέν ποτε] A stop is usually wrongly placed after ἦξει. τοῦτ' ἐγῶδα is added to the foregoing words in such a manner as to stand for an affirmative adverb; see vs. 265 sq. There is here however some difference from the passages there adduced, because the participles ἀκούων and συννοῶν again depend upon the words τοῦτ' ἐγῶ οἶδα. The sense of the words τῆςδε τε — ἡνυσέν ποτε is evidently: when I hear the oracles related by Ismene, and at the same time call to mind what things Phoebus formerly foretold, and which came to pass. The oracle, which he speaks of as already fulfilled, is that one, by which he was informed that he

- μαντεῖ' ἀκούων συννοῶν τε τάξ' ἐμοῦ
 450 παλαίφαθ', ἄμοι Φοῖβος ἥνυσέν ποτε.
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
 μαστήρα, καὶ τις ἄλλος ἐν πόλει σθένει.
 ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου
 αὐταῖσι ταῖς σεμναῖσι δημούχοις θεαῖς
 455 ἀλκὴν ποιεῖσθαι, τῇδε τῇ πόλει μέγαν
 σωτήρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460

V. 449. MSS. *τά τ' ἐξ ἐμοῦ*. I have restored *τε τάξ' ἐμοῦ* from Heath's conj. Even thus the passage seems scarcely corrected. I have shewn in the note that *τά ἐξ ἐμοῦ παλαίφατα* is inapposite. Dind. *θέληθ' ὁμοῦ*.

V. 454. I have written *αὐταῖσι ταῖς* from conj. MSS. *πρὸς ταῖσι ταῖς*, but in La. *σὺν* is written above *πρὸς*. Brunck writes *σὺν ταῖσδε ταῖς* with Canter. [Dind. *προσάτασι ταῖς*.]

would slay his father and wed his mother. — From this it is evident that *τάξ' ἐμοῦ* was not written by Sophocles. I should conjecture *τάμφ' ἐμοῦ*, were it not for the pronoun being twice placed ὁρθοτονούμενον, *ἐμοῦ* and just after *ἐμοί*. I suspect that there is something wrong in *τάξ' ἐμοῦ*.

V. 451. *πρὸς ταῦτα*] Quapropter; see Oed. R. 426. For the phrase *πέμψω τινὰ μαστήρα τινος* cf. Philoct. 1438: *ἐγὼ δ' Ἀσκληπιὸν πανστήρα πέμψω σῆς νόσον πρὸς Ἴλιον*.

V. 453 sqq. Schol.: *εἰ ὑμεῖς συμβάλλεσθε μοι, ξαντοῖς συμβάλλεσθε. χρησμός γὰρ ἦν, ὥς, εἰ Ἀθηναῖοι τοῦ τάφου αὐτοῦ ἐγγρατεῖς γέγονται, ἔσοιτο αὐτοῖς ποτε σωτήρ πολιορκουμένοις ὑπὸ Θηβαίων, εἴτε κατὰ τὸν Πελοποννησιακὸν πόλεμον, εἴτε καθ' ἕτερον. ταῦτα δὲ εἰκὸς ποιητικώτερον ὑπὸ τοῦ Σοφοκλέους πεπλάσθαι ἐπὶ θεραπείᾳ τῶν Ἀθηναίων. πολλοχοῦ δὲ οἱ τραγικοὶ χαρίζονται ταῖς πατρίσιν ἐνια. For the phrase αὐταῖσι ταῖς σεμναῖσι θεαῖς cf. Aj. 27: αὐτοῖς ποιμνίων ἐπιστάταις. Aristoph. Eq. 849: οὐ γὰρ σε χοῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας ταύτας ἂν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι. Add Loebbeck. on Phryn. p. 99 sq. Matth.*

§. 405. not. 3. But the phrase *ἀλκὴν τινος ποιεῖσθαι* is most unusual in the sense of to defend or assist some one, which is evidently the sense required. The common usage of the Greek would require that if *ἀλκὴν ποιεῖσθαι τινος* be used at all, it must signify: to defend from someone, to repel the attacks of someone. Hence there seems little doubt that Sophocles wrote *θέλητέ μοι — ἀλκὴν π.*, so that *ἀλκὴν ποιεῖσθαι* is naturally put for *ἀλαλκεῖν* or *ἀλέξειν*. Cf. Matth. §. 421. not. 4.

V. 454. *δημούχοις θεαῖς*] Who are worshipped by the people. Cf. Blomf. gloss. Aesch. Sept. c. Th. 69. The Furies are evidently meant.

V. 455. *τῇδε τῇ πόλει*] This is correct, not *τῇδε μὲν πόλει*. For it is the safety of the city by which Oedipus wishes to influence the old men, not the death of his own enemies. If he had inverted the words, he must have added *μέν: τοῖς μὲν ἐμοῖς ἐχθροῖς πόνους, τῇδε δὲ πόλει μέγαν σωτήρα*. HERM.

V. 456. *τοῖς δ' ἐμοῖς ἐχθροῖς πόνους*] I do not agree with Elmsley that *δώσετε*, not *ἀρεῖσθε*, should be understood. Oedipus says you will receive me as a

ΧΟΡΟΣ.

ἐπάξιος μὲν, Οἰδίπους, κατοικίῃσαι
αὐτός τε παῖδές θ' αἰδ'· ἐπεὶ δὲ τῆσδε γῆς
σωτήρα σαυτὸν τῶδ' ἐπεμβάλλεις λόγῳ,
460 παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙΔΙΠΟΤΣ.

ὦ φίλταθ', ὥς νῦν πᾶν τελοῦντι προξένει.

465

ΧΟΡΟΣ.

θοῦ νῦν καθαρόν τῶνδε δαιμόνων, ἐφ' ἃς
τὸ πρῶτον ἴκου, καὶ κατὰστέφον πέδον.

ΟΙΔΙΠΟΤΣ.

τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.

ΧΟΡΟΣ.

465 πρῶτον μὲν ἱρὰς ἐξ ἀειρύντου χοῶς

V. 463. I have restored *κατὰστέφον* from the Scholia. The common reading *κατέστειψας* is not Greek. See Comment. de scholiorum in Soph. tragg. auctoritate p. 7—12. [Dind. *κατέστειψας*.]

great cause of safety to your city, but an avenger to my own enemies. HERM.

V. 457. ἐπάξιος — κατοικίῃσαι] See Oed. R. 750.

V. 458. αὐτός τε, παῖδές θ' αἰδ'·] Neve compares 559. 952. 1152. Phil. 89.

V. 458 sqq. Schol.: ἐπεὶ δὲ τῆσδε γῆς· ὅτι δὲ σώζειν ὑπὸ σπῆν τὴν πόλιν, ὑποθέσθαι σοι βούλομαι τὰ χοῆσιμα. Ἀτικῶς δὲ πᾶν τῇ συντάξει καὶ πιθανῇ λοιπὸν ἡ χάρις τῶν ἐγχωρίων ἀνδρῶν. παραινῶσι γὰρ αὐτὸν καθαρσίῳ τυχεῖν, ἵνα ἥττον πῶς ἐναγῆς φαίνονται. The words ἐπεὶ — ἐπεμβάλλεις λόγῳ seem to be rightly interpreted by Jacobs: since moreover you shew by your words that you will be the saviour of this city.

V. 461. Schol.: ὥς φῆς, προξένει μοι καὶ πάρεχε τὰ χοῆσιμα· οὐ γὰρ ἀκνήσαιμι τελεῖν. Cf. Oed. R. 1449. ed. m. and Trachin. 728.

V. 462. θοῦ νῦν καθαρόν

τῶνδε δ.] Poetically expressing *κάθαιρε νῦν τὰςδε δαίμονας*. So v. 542 sq.: *ἔθου φόνον πατρός*. 1139: *μῆκος τῶν λόγων ἔθου*. Oed. R. 134: *τὴνδ' ἔθεσθ' ἐπιστροφῇν*. Ant. 150: *πολέμων τῶν νῦν θέσθε λησμοσύναν*. Aj. 13: *σπονδῇν ἔθου τὴνδε*. El. 1334: *εὐλάβειαν τῶνδε προϋθέμην*. Trach. 997: *οἶαν ἔθου λῶβαν*. 1265: *μεγάλην μὲν ἐμοὶ τούτων θέμενοι συγγνωμοσύνην*. The phrase originated in Homer, Od. I, 116: *μνηστήρων τῶν μὲν σιέδασιν κατὰ δώματα θεῖη*.

V. 463. καὶ κατὰστέφον πέδον] And bear offerings to the ground held by the Furies. This use of *καταστέφειν* πέδον I have explained fully Commentatio de scholiorum in Soph. tragg. auctoritate p. 8—12.

V. 465 sq. Schol.: *πρῶτον μὲν ἱερὰς· ἐξ ἀενάου πηγῆς ὕδαρ ἄρσαι, καὶ οὕτω χοῶς ταῖς θεαῖς ποιήσον ἀπὸ τῶν κρατήρων, πλήσας αὐτοὺς ἀπὸ τοῦ ἀντληθέντος ὕδατος*. Seek with pure and

κρήνης ἐνεγκοῦ δι' ὁσίων χειρῶν θιγῶν.

470

ΟΙΔΙΠΟΥΣ.

ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;

ΧΟΡΟΣ.

κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
ὧν κρατ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

ΟΙΔΙΠΟΥΣ.

470 θαλλοῖσιν, ἣ κρόκαισιν, ἣ ποίῳ τρόπῳ;

ΧΟΡΟΣ.

οἶος νεαροῦ νεοπόκῳ μαλλῶ λαβῶν.

475

ΟΙΔΙΠΟΥΣ.

εἶεν· τὸ δ' ἐνθεν ποῖ τελευτῆσαι με χροί;

ΧΟΡΟΣ.

χοῶς χέασθαι στάντα πρὸς πρότην ἔω.

V. 471. The metre shews that νεαροῦ, the reading of all the MSS., is corrupt. Brunck νεογνῆς from Valek. conj. others have written νεωροῦς or οἶος γε νεαροῦς. Dindorf νεαλοῦς. — For λαβῶν Brunck, Dind. and others have received βαλῶν from a few MSS.

washed hands libations from the (living) fountain. θιγεῖν sc. πηγῆς is to wash in a fountain. Aesch. Sept. c. Th. 44: θιγγάνοντες χερσὶ ταυρείου φόνον. Pers. 202: ἔψαυσα πηγῆς. Tibull. II, 1, 14: et manibus puris sumite fontis aquam. DoED. For the phrase διὰ χειρῶν cf. Matth. §. 396. n. 1.

V. 467. Schol.: ἀντὶ τοῦ καὶ ὅταν ἀρύσσωμαι, τί πρόξω;

V. 468. κρατῆρες] No doubt λαῖνοι, as in Hom. Od. XIII, 105. — τέχνη, a work of art. See Schaeef. on Long. p. 362. DoED. The Scholiast states that these cups were the work of Daedalus.

V. 469. λαβὰς ἀμφιστόμους] What sort of handles these were, is doubted by the Scholiast. We should understand by analogy hollow handles on each side of the cups, into which the hands might be inserted. HERM.

V. 470. κρόκαισιν] filis laneis. MUSGR. ποίῳ τρόπῳ, understand ἄλλῳ. So Eur. Hec. 1254. Pors. So also the Latin quonam modo, h. e. quonam alio modo. See Goerenz on Cic. Acad. I. p. 64. SCHAEF.

V. 471. οἶος — μαλλῶ λαβῶν] By a common redundancy the verb λαβῶν is added, as remarked by D'Orville on Charit. p. 591. Below 861: τόνδ' ἀπάξομαι λαβῶν. Aristoph. Δαιταλ. fragm. XVI: ἄσον δὴ μοὶ σκολιὸν τι λαβῶν Ἀλκείον κἀνακρέοντος. Compare especially Hom. Il. XII, 451: ὥς δ' ὅτε ποιμὴν ῥεῖα φέροι πόκον ἄρσενος οἶος χερσὶ λαβῶν ἑτέρῃ. SCHAEF. Add Matth. §. 557. n. 2. §. 632. 6.

V. 472. τὸ δ' ἐνθεν] What is left, or what is next to be done. So τάντεῦθεν Phil. 817. For ποῖ cf. 227.

V. 473. Schol.: πρὸς πρότην

ΟΙΔΙΠΟΤΣ.

ἦ τοῖςδε κρωσσοῖς οἷς λέγεις, χέω τάδε;

ΧΟΡΟΣ.

475 τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὅλον.

ΟΙΔΙΠΟΤΣ.

τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε.

480

ΧΟΡΟΣ.

ὕδατος, μελίσσης· μὴδὲ προσφέρειν μέθυ.

ἔω· πρὸς τὴν ἀνατολήν. καὶ γὰρ δὴ καὶ τὰς ἐκθύσεις πρὸς ἥλιον ἐποιούντο. καθάπερ καὶ ἐν Ἠλέκτρᾳ (424)· τοιαῦτά του παρόργτος, ἡνίχ' ἡλίῳ δεικνύσι τοῦναρ, ἔκλινον ἐξηγνουμένον· καὶ οἱ τοὺς καθαρμούς δὲ ἐπιτελοῦντες πρὸς τὴν ἔω ἴστανται. Κρατῖνος ἐν Χείρωνι· ἄγε δὴ πρὸς ἔω πρῶτον ἀπάντων ἴστω, καὶ λάμβανε χερσὶν σχῖνον μεγάλην. Musgrave compares Ovid. Fast. IV, 775: haec tu conversus ad ortus dic ter. Senec. Oed. 338. taurus dicitur primos ad ortus positus. Val. Flacc. III, 437: Phoebi surgentis ad orbem ferre manus. Clem. Alex. p. 856, 7. D. Heins. Crepund. Sil. p. 470. ed. Plantin. Compare Lips. on Tacit. hist. III, 24.

V. 474. ἦ τοῖςδε — χέω τὰδε] He says: shall I pour out from these cups which you mention, the water which you bade me draw?

V. 475. τρισσάς γε πηγάς] Sc. pour forth i. e., as Brunck rightly explains: make three libations, in German: und zwar drei Güsse, or und zwar in drei Güssen. Sic Aj. 78. Below vs. 196. 535. For the use of the word πηγὴ cf. Electr. 895. But from the number three being sacred, on which the commentators compare Hom. Od. XI, 26. Aesch.

Agam. 1386: τρίτην ἐπενδίδωμι. Soph. Ant. 431: χοαῖσι τριαπόνδοισι. Schwenk on Choeph. 548. Obbar on Hor. Epist. I, 1, 37. J. H. Voss on Virg. Eccl. VIII, 73., as well as from the words τὸν τελευταῖον δ' ὅλον, I take the view which Bothe alone has adopted: viz, that Oedipus was to pour out the contents of three cups, two of which were to be filled with pure water, the third with water and honey mixed, the whole of which the Chorus orders to be poured out.

V. 476. τοῦ τόνδε πλήσας θῶ] With what shall I fill this and set it down? scil. before I pour it forth. But Oedipus supposes that, because the whole contents of this cup were to be poured out, this libation was different from the former; and hence he asks what is to be poured out from this last cup. HERM.

V. 477. Schol.: ὕδατος, μελίσσης· ὕδατος καὶ μέλιτος. ἀπὸ γὰρ τοῦ ποιούντος τὸ ποιούμενον. βούλεται δὲ λέγειν τὸ μελικρατον. λείπει ὁ καί. On the omission of the copula see Ant. 1059 sq. For the use of the word μέλισσα Musgr. on Trach. 709., Lob. on Phryn. p. 187. and Herm. in Wolfii Anal. Vol. II. P. I. p. 67 sqq.

Ibid. Schol.: μὴδὲ προσφέρειν μέθυ· αἰνοῖσι γὰρ αἱ θεαί. See v. 100,

ΟΙΔΙΠΟΥΣ.

ὅταν δὲ τούτων γῆ μελάμφυλλος τύχη;

ΧΟΡΟΣ.

480 τρίς ἐννέ' αὐτῇ κλῶνας ἔξ ἀμφοῖν χεροῖν
τιθεῖς ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.

ΟΙΔΙΠΟΥΣ.

τούτων ἀκούσαι βούλομαι. μέγιστα γάρ.

485

ΧΟΡΟΣ.

ὥς σφας καλοῦμεν Εὐμενίδας, ἔξ εὐμενῶν
στερνων δέχεσθαι τὸν ἐκέτην σωτήριον
αἰτοῦ σύ τ' αὐτός, κεῖ τις ἄλλος ἀντὶ σοῦ,
485 ἅπαντα φωνῶν, μηδὲ μηνύων βοήν.

V. 478. γῆ μελάμφυλλος] A place obscured by dense trees, i. e. a wood. Schol. on Pind. Pyth. I, 27. Boeckh. *Αἴτνας ἐν μελαμφύλλοις κορυφαῖς*· μελάμφυλλος πολύδενδρος. ἡ γὰρ τῶν δένδρων πικνότης βαθεῖαν ἐργάζεται τὴν ὕλην. So Samos is called μελάμφυλλος in Hesych. T. II, p. 562. which is styled ὕλησσα by Hom. Il. XIII, 12. Elmsley adds μελάμφυλλά τ' ὄρη δάσκη in Aristoph. Thesm. 1006. DOED.

V. 479 sq. τρίς ἐννέ' αὐτῇ etc.] For the local dative αὐτῇ see v. 309., for the phrase ἔξ ἀμφοῖν χεροῖν Philoct. 91. Hermann rightly explains: he orders the place, in which the libation is offered, to be covered with olive branches so arranged that some are placed on the right, some on the left hand.

V. 482 sqq. ὥς σφας — ἀντὶ σοῦ] I. e. by that surname of Benevolent, under which we invoke them (for they dreaded to call them by their proper name *Ἐρινύων* v. 129.), do thou, or anyone else in thy stead, implore them with benevolent disposition to receive and succour thee a sup-

pliant. The words ἔξ εὐμενῶν στερνων are used by the same construction as ἔξ ἀμφοῖν χεροῖν a little before.

V. 483. σωτήριον] Hermann notices the passive use of the noun with Heller and others contrary to the opinion of Reisig. Hermann quotes Aesch. Ag. 655: σωτηρίων δὲ πραγμάτων ἐν᾿ ἀγγελον ἦγοντα, and Choeph. 234: δακρυτὸς ἑλπίς σπέρματος σωτηρίου.

V. 484. σύ τ' αὐτός, κεῖ τις] So 455 sq. καὶ Κρέοντα —, κεῖ τις ἄλλος.

Ibid. ἄλλος ἀντὶ σοῦ] Another in thy stead, for ἄλλος σοῦ is another than you. This is evident from El. 583: εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλον, and similar passages. Examples are quoted by Pflugk Eur. Hel. 574. and Matth. §. 366. not. 1. See also Ant. 182.

V. 485. Schol.: ἅπαντα φωνῶν· ἀνήκουστα ἀντὶ τοῦ ἡρέμα. See vs. 130 sqq. The same injunction is more strongly expressed in the words μηδὲ μηνύων βοήν (see on v. 393.), which Brunck rightly renders: non elata voce. Doederlein compares the Homeric μακρὸν ᾄσεν.

ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι 490
 δράσαντι θαρσῶν ἂν παρασταίην ἐγώ,
 ἄλλως δὲ δειμαίνοιμ' ἄν, ὦ ξέν', ἀμφὶ σοί.

ΟΙΔΙΠΟΤΣ.

ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;

ΑΝΤΙΓΟΝΗ.

490 ἠκούσαμέν τε, χῶ τι δεῖ πρόστασσε δοῶν.

ΟΙΔΙΠΟΤΣ.

ἔμοι μὲν οὐχ ὁδωτά. λείπομαι γὰρ ἐν 495
 τῷ μὴ δύνασθαι μηδ' ὄρᾶν, δυοῖν κακοῖν.
 σφῶν δ' ἀτέρα μολοῦσα προξάτω τάδε.
 ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
 495 ψυχὴν τάδ' ἐκτίνουσαν, ἣν εὖνους παῖρῃ.
 ἀλλ' ἐν τάχει τι πράσσειτον· μόνον δέ με 500
 μὴ λείπετ'. οὐ γὰρ ἂν σθένει τοῦμὸν δέμας
 ἔρημον ἔρπειν, οὐδ' ὑφηγητοῦ δίχα.

ΙΣΜΗΝΗ.

ἀλλ' εἴμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα

[V. 492. τῷ μῆτε σῶκεῖν Dind.]

V. 498. οὐδ' ὑφηγητοῦ δίχα is from the conjecture of others. MSS. οὐδ' ὑφηγητοῦ γ' ἄνευ, with the exception of three, which have οὐδ' ὑφηγητοῦ γ' ἄνευ, which very reading is found in edd. Triclin. and has been received by Brunck. Hermann in ed. sec. wrote ὡδ' ὑφηγητοῦ γ' ἄνευ.

V. 486. ἔπειτ' ἀφ. ἄστροφος] that even one single soul, if See v. 129.; Musgrave compares it be benevolent, can as well Aesch. Choeph. 97. where see expiate these crimes, as a Stanley, and Virg. VIII, 102: thousand. For ἀρκεῖν joined with a participle cf. Matth. §. 297.

V. 496. ἐν τάχει τι] In German etwas schnell. Doederlein compares Aj. 854: σὺν τάχει

V. 487 sq. Schol.: δράσαντι· ὡς καθαρθέντι. ἄλλως δέ· μὴ καθαρθέντι.

V. 491. ὁδωτά] Attic for ὁδωτόν. See the Schol. v. 883 (886). and note on Philoct. 488. λείπομαι — ὄρᾶν, for I am unable, since I am infirm in strength and blind, as Matth. interprets, Eur. Hipp. 323., where he also treats of λείπομαι.

V. 494 sq. ἀρκεῖν γὰρ etc.] Rightly Brunck: for I think

V. 497 sq. Schol.: οὐδ' ὑφηγητοῦ γ' ἄνευ· ἄνευ χειραγωγῶν. Ἀπὸ κοινοῦ δὲ τὸ ἔρπειν· οὐκ ἰσχύω βαδίζειν. He says that he is both so weak in body, that he cannot walk without leaning upon some companion, and that his blindness prevents the possibility of his arriving at his desired destination without a guide.

V. 499 sq. Schol.: τὸν τόπον δ' ἵνα· ἐνθα τὸ ὄωρ ἐστίν,

500 χοῦσται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.

ΧΟΡΟΣ.

τοῦκεῖθεν ἄλσους, ὧ ξένη, τοῦδ'. ἦν δέ του 505
σπάνιν τιν' ἰσχυρῆς, ἔστ' ἔποικος, ὅς φράσει.

ΙΣΜΗΝΗ.

χωροῦμ' ἂν εἰς τόδ' Ἀντιγόνη, σὺ δ' ἐνθάδε
φυλάσσε πατέρα τόνδε. τοῖς τεκοῦσι γὰρ
505 οὐδ' εἰ πονεῖ τις δεῖ πόνον μνήμην ἔχειν.

(σ τ ρ ο φ ἡ α'.)

ΧΟΡΟΣ.

δεινὸν μὲν τὸ πάλαι κείμενον ἦ- 510
δη κακόν, ὧ ξέν', ἐπεγείρειν
ὅμως δ' ἔραμαι πνθέσθαι.

ΟΙΔΙΠΟΤΣ.

τί τοῦτο;

V. 500. I read χοῦσται with Herm. MSS. [and Dind.] χοῦσται.
V. 506—507. One verse in Dind.

ἡδέως ἂν εἰδείην. Hermann rightly observes: that Ismene was ignorant not only where those thrice nine boughs were to be sought, but likewise in what part of the wood the whole place was situated, where the cups etc. were. She therefore asks where the place is to be found.

V. 500. Schol.: χοῦσται μ' ἐφευρεῖν· χορεῖν ἔσται, κατὰ συναλοιφήν χοῦσται, ἀντὶ τοῦ χορεῖν ἔσται. δηλοῦνται δὲ ταῦτόν τὸ δεήσει· καὶ ἐν Τριπτολέμῳ. χοῦσται δέ σ' ἐνθ' ἐνδ' αὐτίς. Cf. Fr. A. Wolf in Anal. litt. Vol. I. P. II. p. 456. and Reisig in Syntagm. crit. p. 32. think that the crasis χοῦσται is formed by the contraction of χορεῖα into χοῦ. I think that χοῦσται is the future, equivalent to δεήσει, contracted from χορεῖσθαι, as we find ἔσται. HERM.

V. 501 sq. Schol.: τοῦκεῖθεν ἄλσους· τὸ ἐκεῖθεν τοῦ ἄλσους τοῦτον· ἐὰν δέ τι τούτων ἀγνοῇς, παρὰ τινος τῶν ἐπιχωρίων τοῦτο μαθήσῃ. σπάνιν γὰρ φησιν ἀντὶ

τοῦ εἶ τι τῆς εἰδήσεως ἀγνοεῖς περὶ τὸν τόπον. For the phrase τὸ ἐκεῖθεν see Matth. §. 283., for the genitive depending on ἐκεῖθεν ibid. §. 324. 8. In German we should render τοῦκεῖθεν ἄλσους τοῦδε in diesem Haine dort.

V. 503. Ἀντιγόνη, σὺ δ' So Aj. 1409: παῖ, σὺ δέ. El. 150: ἐὰν παντὶ λάμῳ Νιόβα, σὲ δ' ἔγωγε νέμω θεόν.

V. 504 sq. Schol.: τοῖς τεκοῦσι γὰρ· ὅταν τις ὑπὲρ γονέων πορῇ, μὴ ἡγείσθω πόνον εἶναι τὸν κάματον. For the dative cf. 1673: ὅτινι τὸν πόνον — πόνον ἔμπεδον εἵχομεν. Aj. 1366. 1367. 1380. 1415.

V. 506 sq. Schol.: δεινὸν μὲν τὸ πάλαι· τῆς Ἰσμήνης ἀποστάσης, ὃ χορὸς ἐρωτᾷ τὸν Οἰδίποδα, καὶ φησι τὸ ἐπεγείρειν μὲν καὶ ἀνακινεῖν τὰ πάλαι συμβάντα δις χειρὲς· ὅμως δὲ μαθεῖν ἐπιθυμῶ τὴν αἰτίαν τῆς πηρώσεως· καὶ ἔστι παθητικά. Καλλιμάχος· τί δ' ἀκρόνον εὐδον ἐγείρεις;

V. 509. τί τοῦτο;] Sc. ὃ βούλει πνθέσθαι.

ΧΟΡΟΣ.

- 510 τᾷς δειλαίας ἀπόρου φανείσας
ἀλγηδόνης, ᾗ ξυνέστας.

ΟΙΔΙΠΟΥΣ.

- μὴ πρὸς ξενίας ἀνοξῆς
τᾷς σᾶς, πέπον, ἔργ' ἀναιδῆ. 515

ΧΟΡΟΣ.

- τό τοι πολὺ καὶ μηδαμὰ λῆγον
515 χρήζω, ξέν', ὀρθὸν ἄκουσμι' ἀκοῦσαι.

ΟΙΔΙΠΟΥΣ.

ὦ μοι.

ΧΟΡΟΣ.

στέροξον, ἱκετεύω.

ΟΙΔΙΠΟΥΣ.

φεῦ, φεῦ.

ΧΟΡΟΣ.

- πείθου· κἀγὼ γὰρ ὅσον σὺ προσχορήξεις. 520

(ἀντιστροφὴ α'.)

ΟΙΔΙΠΟΥΣ.

- 520 ἥνεγκον κακότεατ', ὦ ξένοι, ἥ-

V. 513. τᾷς σᾶς, πέπον, ἔργ' ἀναιδῆ. This is Bothe's conj. MSS. τᾷς σᾶς. πέπονθ' ἔργ' ἀναιδῆ. Hermann τᾷς σᾶς, ᾗ πέπονθ', ἀναιδῆ from Reisig's conj.

V. 520—521. One verse in Dind.

V. 510 sq. τᾷς — ξυνέστας] The genitive depends upon πνθίσθαι. Cf. Matth. §. 349. note 2. ἄπορος ἀλγηδὼν is nearly the same as ἀμήχανον ἄλγος El. 140., to which νόσος ἀμήχανος in Ant. 363. is similar, meaning an incurable, unspeakable pain. Compare ἄπορα πάθῃ in Phil. 854. — On the phrase ἀπόρου φανείσας I have treated at Philoct. 744. ᾗ ξυνέστας is used in the same sense as ξυνεῖναι ἄλγῃ is used, for which see Philoct. 266.

V. 512 sq. Schol.: μὴ πρὸς ξενίας· μὴ πρὸς τῆς σῆς ξενίας ἀναπύξῃς μὲν τὰ ἀναιδῆ ἔργα.

V. 514 sq. τό τοι — ἀκοῦσαι] I desire to hear correctly this account which is spread afar, and ceases not spreading. For πολὺ see v. 301.

V. 517. Schol.: στέροξον, ἱκετεύω· στέροξον ἃ λέγω· καὶ μὴ ἀποστραφῆς τὴν αἰτίαν εἰπεῖν, ὃ ἔστι, πρὸς δεξιὰ με. Cf. Philoct. 538. Trach. 992. Rightly Reisig: ergieb dich darein.

V. 519. κἀγὼ γάρ] Scil. πείθομαι.

V. 520. ἥνεγκον κακότεατ'] Doederlein rightly interprets κακότητα φέρειν to be the author of evils or calamities,

νεγκον, ἐκὼν μὲν, θεὸς ἴστω,
τούτων δ' ἀνθαίρετον οὐδέν.

ΧΟΡΟΣ.

ἀλλ' ἐς τί;

ΟΙΔΙΠΟΤΣ.

κακᾶ μ' εὐνᾶ πόλις οὐδὲν ἴδριν
525 γάμων ἐνέδησεν ἄτα.

525

ΧΟΡΟΣ.

ἦ ματρόθεν, ὥς ἀκούω,
δυσώνυμα λέκτρο' ἐπλήσω;

V. 521. I have written ἐκὼν with Bothe. MSS. ἄκων. The rest I have left, though the sense and the metre of the antistrophe point to an error.

V. 524. κακᾶ μ' εὐνᾶ was first restored by Elmsley from Lb. Vulg. κακᾶ μὲν εὐνᾶ, whence Brunck, Hermann and others have made κακᾶ μ' ἐν εὐνᾶ.

the German Unheil stiften, comparing Hom. II. XII, 332: τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες, and Euen. ap. Stob. Flor. XLIX., p. 354: πρὸς σοφίᾳ μὲν ἔχειν τόλμαν μάλα σύμφορον ἔστι, χωρὶς δὲ βλαβερὴ καὶ κακότητα φέρει. Cf. v. 959 sq. of this play: ὡς ἠνεγκον ἄκων.

V. 521 sq. ἐκὼν μὲν — οὐδέν] Although these words are evidently corrupt, it is easy to perceive that the sense should be: I have been the author of evils not by compulsion indeed, but yet unwillingly and unwittingly. He was not compelled to slay Laius or wed Jocasta, but yet he did not willingly slay Laius, since he was provoked by him; and Jocasta, whom he knew not to be his mother, was given to him in marriage by the Theban people, he being ignorant of the connexion in either case.

V. 523. ἀλλ' ἐς τί;] But what is the drift of what you are saying? i. e. how can you say

that you unwillingly committed those crimes? Examples of the preposition ἐς thus used are given by Matth. §. 578., but he has wrongly interpreted the passage: quousque progressus es?

V. 524 sq. κακᾶ μ' εὐνᾶ — ἄτα] Rightly Brunck: In an evil union has the state bound me ignorant in the bane of wedlock, civitas me insecum nuptiarum irretivit noxa. Reisig compares Hom. II. II, 111. IX, 18: ἄτη ἐνέδησε βαρεῖη. and Oed. R. 826: γάμοις — μητρὸς ζυγῆναι.

V. 526 sq. ἦ ματρόθεν — ἐπλήσω] Through thy mother hast thou, as I have heard, rendered thy bed disgraced? or, hast thou not, by receiving thy mother to thy bed (literally, because thou hast filled thy bed with thy mother) rendered it infamous? On the pregnant expression δυσώνυμα λέκτρα ἐπλήσω see Philoct. 139 sq. and Oed. R. 65. For ματρόθεν cf. πατρόθεν 215 (211).

ΟΙΔΙΠΟΤΣ.

ὦ μοι, θάνατος μὲν τάδ' ἀκούειν,
ὦ ξεῖν· αὐτὰι δὲ δὴ' ἐξ ἑμοῦ μὲν

530

ΧΟΡΟΣ.

530 πῶς φῆς;

ΟΙΔΙΠΟΤΣ.

παῖδε, δύο δ' ἄτα

ΧΟΡΟΣ.

ὦ Ζεῦ.

ΟΙΔΙΠΟΤΣ.

ματρὸς κοινᾶς ἀπέβλαστον ὠδίνος.

(σ τ ρ ο φ ῆ β').

ΧΟΡΟΣ.

αὐτὰι γὰρ ἀπόγονοι τεαί;

ΟΙΔΙΠΟΤΣ.

535 κοιναί γε πατρὸς ἀδελφεαί.

535

ΧΟΡΟΣ.

ὦ.

ΟΙΔΙΠΟΤΣ.

ὦ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.

V. 529. After ἑμοῦ I have added μὲν from Elmsley's conj.

V. 531. I have written παῖδε with Herm. from the conj. of Elmsley. MSS. παῖδες.

V. 534 sq. The reading of these verses is from Hermann's conj. They are commonly assigned to the Chorus, and written: σαί τ' ἄρ' εἰς ἀπόγονοί τε καὶ κοιναί γε πατρὸς ἀδελφεαί, except that MSS. Triclin. have αὐτὰρ εἰσίν, Par. B. αὐτ' ἄρ' εἰσίν, Vat. αὐτ' ἄρ' εἰσίν.

V. 536. Vulg.: ΟΙΔ. ὦ. ΧΟ. ὦ δῆτα. ΟΙΔ. μυρίων ἐπιστρο-

V. 528. θάνατος μὲν] So Aj. 215: θανάτῳ γὰρ ἴσον πάθος ἐκπύσει.

V. 529—533. αὐτὰι δὲ — ὠδίνος] But these, two daughters sprung from me, nay two baleful pests, were produced from the throes of the same mother. So Brunck rightly interprets, as also Hermann, who adds: for they both bear the dishonour of the race, and are a disgrace to the father who begat them.

V. 534. αὐτὰι — τεαί] It may appear strange for the Chorus to ask: are these then thy daughters? when they knew it well enough already. But this interrogation is the result of astonishment, not of ignorance, and is equivalent to an ejaculation of surprise. HERM.

V. 535. κοιναί γε] For κοιναί see Ant. 1. On the use of the particle γε my note on v. 475.

V. 536. Schol.: ἐπιστροφαί.

ΧΟΡΟΣ.

ἔπαθες

ΟΙΔΙΠΟΤΣ.

ἔπαθον ἄλαστ' ἔχειν.

ΧΟΡΟΣ.

ἔρεξας

ΟΙΔΙΠΟΤΣ.

οὐκ ἔρεξα.

ΧΟΡΟΣ.

τί γάρ;

ΟΙΔΙΠΟΤΣ.

ἔδεξάμην

δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος

540

540 ἐπωφέλῃσα πόλεος ἔξελέσθαι.

(ἀντιστροφὴ β.)

ΧΟΡΟΣ.

δύστανε, τί γάρ; ἔθου φόνον

ΟΙΔΙΠΟΤΣ.

τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;

ΧΟΡΟΣ.

πατρός;

ΟΙΔΙΠΟΤΣ.

παπαῖ, δευτέραν ἔπαισας ἐπὶ νόσῳ νόσον.

φαί κακῶν. The MSS. differ in the names of the persons. Brunck has allotted the first *ῥώ* to Oedipus, the rest, and the verb *ἔπαθες* to the Chorus. I have followed Hermann.

συναθροίσεις, πλῆθος. Musgrave his wife), which I have never deserved to receive from the city for my help, i. e. in liberating the city from the Sphinx I deserved a better recompense.

V. 537 sq. *ἔπαθες* — *ἔρεξας* Hermann rightly observes that the Chorus meant to say: *ἔπαθες ἄλαστα*, *ἔρεξας ἀνόσια*. For *ἔχειν* see v. 233 (277) sq.

V. 538 sqq. *ἔδεξάμην* — *ἔξελέσθαι*] The commentators commonly take *ἐπωφέλῃσα* for *ᾠφελον*, I think without reason. In my note on Vig. p. 758. I have therefore given the sense: *ἐπωφέλῃσα τὴν πόλιν, ὥστε μήποτε αὐτῆς ἔξελέσθαι τοῦτο τὸ δῶρον*. Oedipus says: I have received a gift (he means

HERM. This view is followed by Passow s. v. *ἐπωφελεῖν*. For the signification of the verb *ἔξελέσθαι* Neve refers to Passow, and Blomf. gloss. Agam. 927.

V. 541. *δύστανε* etc.] The Chorus does not ask why, but whether Oedipus killed his father, *Τί γάρ* refers to *δύστανε*, and it is nearly equivalent to *profecto*. See note on Vig. p. 729. HERM.

V. 543. *ἐπὶ νόσῳ νόσον*] On

ΧΟΡΟΣ.

ἔκανες

545

ΟΙΔΙΠΟΤΣ.

ἔκανον· ἔχει δέ μοι

ΧΟΡΟΣ.

545 τί τοῦτο;

ΟΙΔΙΠΟΤΣ.

πρὸς δίκας τι.

ΧΟΡΟΣ.

τί γάρ;

ΟΙΔΙΠΟΤΣ.

ἐγὼ φράσω.

καὶ γὰρ ἀλούς ἐφόνευσα καὶ ὤλεσα,
νόμῳ δὲ καθαρός, ἄνδρις ἐς τόδ' ἦλθον.

ΧΟΡΟΣ.

καὶ μὴν ἀναξ ὅδ' ἡμῖν Αἰρέως γόνος,
Θησεὺς κατ' ὁμφὴν σὴν ἐφ' ἀστάλῃ πάρα.

550

V. 546. This is Hermann's conjecture. MSS. καὶ γὰρ ἄλλους ἐφόνευσα καὶ ἀπώλεσα. Brunck has followed Tyrwhitt's conj. καὶ γὰρ ἀγνώως ἐφόνευσα καὶ ἀπώλεσα, which violates the metre.

V. 549. ἐφ' ἀστάλῃ I have written from Dindorf's conj. All the MSS. ἀπεστάλῃ.

the word νόσος in the sense of a wound or grief see Oed. R. 61. Ant. 421, on ἐπὶ νόσῳ cf. Matth. §. 586.

V. 544 sq. ἔχει δέ μοι πρὸς δίκας τι] I. e. ἔστι δὲ τοῦτο ἐνδικόν τι, or ἐγένετο δὲ τοῦτο σὺν δίκῃ τινί. Cf. Matth. §. 590. 6. α.

V. 546 sq. καὶ γὰρ ἀλούς ἐφόνευσα etc.] ἀλούς ἐφόνευσα is put for ἐάλων φονεύσας, so that the sense is: I slew openly, and without doubt. I confess and acknowledge the murder, but when I committed it, I was both pure by law (because I was provoked by him), and ignorant of my guilt (because I knew not that he was my father). Ant. 491: ᾤσταν ἐν κακοῖσι τις ἀλούς, ἔπειτα τοῦτα καλλύνειν θέλῃ. — φονεὺς καθαρὸς νόμῳ is the same as ἀκων φονεὺς, or προ-

παθὼν καὶ ἀντιδράσας. Cf. 274. Thus νόμῳ καθαρὸς contains an excuse for the homicide, ἄνδρις for the parricide. Doed. Hermann rightly adds that μὲν must be supplied after ἀλούς. On the phrase ἐς τόδ' ἦλθον see Matth. §. 578. A similar metaphorical use of huc venire occurs in Cicero ad Att. II, 17: nunquam huc venissent, nisi ad alias res pestiferas aditus sibi compararent.

V. 549. κατ' ὁμφὴν — πάρα] i. e. κατ' ὁμφὴν σὴν πάρεστιν ἐφ' ᾧ (ἐπὶ ταῦτα, ἐφ' ᾧ) ἐστάλῃ, according to your voice, i. e. invited by thee, he is come hither to perform those things for the accomplishment of which he was sent hither. Dindorf compares Eur. Bacch. 454: ἐφ' ὅπερ εἰς Θήβας πάρει.

ΘΗΣΕΥΣ.

- 550 Πολλῶν ἀκούων ἐν τε τῷ πάρος χρόνῳ
τὰς αἵματηρὰς ὀμμάτων διαφθορὰς
ἐγνωκά σ', ὃ παῖ Λαῖον, τὰ νῦν ὁδοῖς
ἐν ταῖςδ' ἀκούων μᾶλλον ἐξεπίσταμαι.
σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα 555
- 555 δηλοῦτον ἡμῖν ὄνθ' ὃς εἶ, καὶ σ' οἰκτίσας
θέλω 'περέσθαι, δύσμορ' Οἰδίπουν, τίνα
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτός τε γῆ σὴ δύσμορος παραστάτις.
δίδασκε. δεινὴν γάρ τιν' ἂν προᾶξιν τύχοις 560
- 560 λέξας, ὅποίας ἐξαφισταίμην ἐγώ,
ὥς οἶδα, καὐτὸς ὥς ἐπαιδευθὴν ξένος,
ὥς περ σὺ, χῶς τις πλεῖστ' ἀνὴρ ἐπὶ ξένης

[V. 552. τανῦν θ' ὁδοῖς Dind.]

[V. 556. Οἰδῖπους Dind.]

V. 561. οἶδα, καὐτός I have written from Doederl. MSS. corruptly, οἰδά γ', αὐτός. For the particle γέ is absurd in this place. Dindorf also writes ὃς οἶδα for ὥς οἶδα.

V. 551. τὰς αἵμ. — διαφθ.] ματ' ἐν τῷμῳ κάρα ἤθλησα, ὥς τις πλεῖστα ἀνὴρ ἀθλήσας, for I Reisig rightly observes that the article points out the celebrity of this calamity. Cf. Eur. Phoen. 877: αἶ θ' αἵματωποι δεργμάτων διαφθοραὶ θεῶν σόφισμα κἀπίδειξις Ἑλλάδι.

V. 554. σκευή τε — κάρα] The first noun signifies the clothing, the latter the head deprived of eyes, which is called in v. 286: τὸ δυσπρόσοπτον κάρα. So Philoct. 1377: τῷδε δυστήνῳ ποδί.

V. 555. δηλοῦτον — ὃς εἶ] Shew me that you are the man you are.

V. 556 sq. τίνα πόλεως — ἔχων] What have you come to ask as a suppliant from the city and myself. See v. 50.

V. 559 sq. δεινὴν γάρ — ἐγώ] For you must mention a very great thing for me to turn away from it.

V. 561—563. ὥς οἶδα — ἐν τῷμῳ κάρα] The construction is: ὥς οἶδα, ὥς καὶ αὐτὸς ξένος, ὥς περ σὺ, ἐπαιδευθὴν, καὶ κινδυνεύ-

V. 562. ὥς περ σὺ] I. e. ὥς σὺ νῦν ξένος εἶ, as Doederlein rightly interprets. Theseus was brought up by Pittheus at Troezen.

Ibid. χῶς τις πλεῖστ' ἀνὴρ etc.] I. e. as one who have gone through so many dangers in a strange land. This style of exaggeration is frequent among the Latins in the formule, ut qui maxime, or ut quum maxime, among the Greeks in the very frequent ἢ ἄριστον, ὥς

ἤθλησα κινδυνεύματ' ἐν τῷμῳ κάρῃ,
 ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565
 565 ὑπεκτραποίμην μὴ οὐ συνεκσώξην· ἐπεὶ
 ἔξοιδ' ἀνὴρ ὢν, χῶτι τῆς ἐς αὖριον
 οὐδὲν πλεον μοι σοῦ μέτεστιν ἡμέρας.

ΟΙΔΙΠΟΥΣ.

Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
 παρῆκεν, ὥστε βραχέα μοι δεῖσθαι φράσαι. 570
 570 σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γενῶς,
 καὶ γῆς ὁποίας ἤλθον, εἰρηκῶς κυρεῖς·
 ὥστ' ἔστι μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
 εἰπεῖν ἢ χρῆξω, χῶ λόγος διοίχεται.

[V. 573. διέρχεται Dind.]

τάχιστα, and ὥς τις ἄλλος. Cf. Matth. §. 617. e. REISIG.

V. 562 sq. ἐπὶ ξένης etc.] Especially when he first set out on foot from Troezen to Attica, and, inspired by the example of Hercules, overcame the robbers. Cf. Plutarch. Thes. c. 7. REISIG. On the phrase ἐν τῷμῳ κάρῃ put for the more usual τῷμῳ κάρῃ see Philoct. 60., on κάρῃ Matth. §. 166. not. 2.

V. 564. ὥστε ξέρον γ' ἂν οὐδέν' ὄνθ'] I. e. ὥστε οὐδένα ἂν, ξένον ὄντα, ὥσπερ σὺ νῦν, etc. as in Oed. R. 1528: ὥστε θυητὸν ὄντ' — μηδέν' ὀλβίξην. For ὥσπερ see Matth. §. 485.

V. 565. ὑπεκτραποίμην etc.] Recusaverim, quominus etc. Cf. Matth. §. 609.

V. 565 sq. ἐπεὶ — ὢν] For I know myself born a man. Ἀνὴρ is used for ἀνθρωπος also in Aj. 77. Ant. 768. Cf. Herm. on Vig. n. 66. p. 722. and Elmsl. on Eur. Med. 658.

V. 566 sq. χῶτι τῆς — ἡμέρας] Rightly Brunck: and that the enjoyment of the next day is no more certain to myself than to thee. For ἐς αὖριον see Matth. §. 578. e., on σοῦ put for ἡ σοὶ ibid. §. 454.

V. 568 sq. τὸ σὸν — φράσαι] Doederlein has rightly inter-

preted this passage. — The sense is this: your kindness expressed in a few words has conceded so much, that I have need to say but little, i. e. your clemency, which you have sufficiently shewn in a few words, allows me to omit the usual preface of suppliants, and hence I have but little to say. On τὸ γενναῖον see Philoct. 1050. ed. m., for παρῆκεν Electr. 1482: ἀλλὰ μοι πάρες κὰν σμικρὸν εἰπεῖν, for ὥστε Philoct. 901. and Herm. on Vig. p. 949. The last words are construed by Hermann: ὥστε δεῖσθαι ἐμοὶ βραχέα φράσαι, so that I must say a few words. He adds that it might more harshly be expressed thus: ὥστε ἐμὲ βραχέων δεῖσθαι, φράσαι. So Pausanias, who affects odd constructions, IV, 29, 1: ἐδεῖτο γὰρ οἱ πάντως γενέσθαι χρήματα. With δεῖται μοι we must understand something like τὰ πράγματα, res mihi indiget pauca dicere.

V. 570. σὺ γάρ μ' ὅς εἰμι] I. e. σὺ γὰρ ὅς εἰμι ἐγώ. Cf. Matth. §. 296.

V. 571. γῆς ὅπ. ἤλθον] On the genitive see Oed. R. 142. and Matth. §. 354. ξ.

V. 573. χῶ λόγος διοίχεται] My speech will be ended,

ΘΗΣΕΥΣ.

τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω.

575

ΟΙΔΙΠΟΥΣ.

575 δώσων ἱκάνω τούμουν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπονδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφή καλή.

ΘΗΣΕΥΣ.

ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;

ΟΙΔΙΠΟΥΣ.

χρόνῳ μάθοις ἂν οὐχὶ τῷ παρόντι πον.

580

ΘΗΣΕΥΣ.

580 ποίῳ γὰρ ἡ σὴ προσφορὰ δηλώσεται;

ΟΙΔΙΠΟΥΣ.

ὅταν θάνω γῶ, καὶ σύ μου ταφεὺς γένῃ.

ΘΗΣΕΥΣ.

τὰ λοιπὰ ἄρ' αἰτεῖ τοῦ βίου· τὰ δ' ἐν μέσῳ
ἢ λῆσται ἴσχεις, ἢ δι' οὐδενὸς ποιεῖ.

ΟΙΔΙΠΟΥΣ.

ἐνταῦθα γὰρ μοι κεῖνα συγκομίζεται.

585

i. e. there will be nothing left for me to add. See note Eur. Suppl. 546. HERM.

V. 576. *εἰς ὄψιν*] With regard to appearance. Cf. Matth. §. 578. c.

V. 576 sq. *τὰ δὲ — καλή*] I. e. *τὰ κέρδη παρ' αὐτοῦ μάλλον ἀγαθὰ ἔστιν ἢ καλή ἢ μορφή*. See 796 (794). Nitzsch on Plato Ion. p. 65. DOED.

V. 579. *οὐχὶ τῷ παρόντι πον*] So v. 1549: *πρόσθε πού ποτ' ἦσθ' ἐμόν*.

V. 580. *ποίῳ γὰρ* etc.] I. e. for at what moment of time. — *Προσφορὰ* is properly an accession, as in v. 1270 (1265), as Reisig observes, and hence *κέρδος*, emolument, in this passage.

On *δηλώσεται* see the last note on Philoct. v. 48.

V. 582. *τὰ λοιπὰ — βίου*] sc. *τὸ ἐμὲ ταφέα σου γενέσθαι*.

V. 583. Schol.: *ἢ λῆσται ἴσχεις· τοῦ ζῆν ἢ ἐπιλέλῃσαι, ἢ οὐ φροντίζεις*. For the accusative depending on the words *λῆσται ἴσχειν* see Matth. §. 421. n. 4., for the phrase *δι' οὐδενὸς ποιεῖσθαι* §. 480. b.

V. 584. Schol.: *ἐνταῦθα γὰρ μοι κεῖνα· διὰ τοῦ τέλους καὶ τὰ μέσα τοῦ βίου εὐτυχήσει· προσδοκῶν γὰρ σὺ ὠφελήθησεσθαι παρ' ἐμοῦ, ὅταν ἀποθάνω, ζῶντά με γηροβοσκῇσεις*. Jacobs rightly explains: *ἐνταῦθα, ἐν τῷ ταφῇναι ὑπὸ σοῦ, κἀκεῖνα ἔξω*. For *ἐνταῦθα*, in that burial, Reisig refers to Bast, Epist. crit. p. 238. not. Compare Oed. R. 598.

ΘΗΣΕΤΣ.

585 ἄλλ' ἐν βραχεὶ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

ΟΙΔΙΠΟΤΣ.

ὄρα γε μὴν· οὐ σμικρός, οὐκ, ἄγών ὅδε.

ΘΗΣΕΤΣ.

πότερα τὰ τῶν σῶν ἐκγόνων, ἢ μοῦ λέγεις;

ΟΙΔΙΠΟΤΣ.

κεῖνοι κομίζειν κεῖς' ἀναγκάζουσί με.

ΘΗΣΕΤΣ.

ἀλλ' εἰ θέλοντάς γ' οὐδὲ σοὶ φεύγειν καλόν

590

V. 582. τὰ λοιπὰ αἰτεῖ Dind.

V. 588. Three indifferent MSS., B. T. V., ἀναγκάσουσι. [So Dind.]

V. 589. θέλοντάς γ' I have edited with Herm. from Reising's

V. 585. Schol.: βραχὺ δῶρόν με αἰτεῖς, τὸ ἐν Ἀθήναις θάψαι σε. Hermann: but you ask a kindness from me which consists in a trifling matter, but thinks it is possible that the old reading was ἄλλ' οὐν βραχεῖαν τήνδε μ' ἐξαιτεῖ χάριν.

V. 586. οὐ σμικρός — ὅδε] The editors compare Aj. 790: θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ. Construe ἄγών with οὐ σμικρός, not with ὅδε. The sense is: οὐ σμικρός ἄγών ἐστίν ὅδε, scil. ὁ ἄγών. Otherwise the poet must have written σμικρός οὐχ ἄγών ὅδε. HERM.

V. 587. πότερα — λέγεις] Oedipus said: think not that these matters will be easy to me; what I have just demanded will not be mine without difficulty and contention. In reply to this, Theseus asks whether those hindrances are prophesied to proceed from his sons, or from Theseus himself. DOED. For the phrase τὰ τῶν ἐκγόνων cf. 531: τὰ τῆς διαίτης. 649: τὸ τοῦδέ γ' ἀνδρός. Electr. 261: τὰ μητρος. and Matth. §. 285.

Ibid. ἢ μοῦ] h. e. ἢ τὰ μοῦ, as 606. κἀκείνων. Cf. Matth. Eur. Phoen. 473. DOED.

V. 588. κεῖνοι — με] The present is correctly used, because he does not say what they will do after some time, but what they are now doing. Ismene had come to tell Oedipus of the stratagems for bringing him back; see vs. 396 sqq. If the poet added the infinitive κομίζειν to the verb, he does not understand Theseus, but generally those who have the power of delivering Oedipus. Hence he might easily omit the accusative. The sense is: illi me reducere illuc jubent. The Latins more frequently express this by the infinitive passive. HERM. Cf. Aj. 1364: ἀνάγας οὐν με τὸν νεκρὸν θάπτειν ἔαν; Xen. An. V, 7, 18: καὶ τοὺς νεκροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου δεομένους. ibid. §. 30: τοὺς δὲ νεκροὺς, οὓς πρόσθεν αὐτοὶ οἱ κατακακόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ σὺν κηρυκῷ ἔτι ἀσφαλὲς εἶναι ἀνελεῖσθαι. ἀναγκάζουσι, which Sophocles has used, is the same as κελεύουσι. So v. 898. and Eurip. Hel. 427. Bacch. 469.

V. 589. ἀλλ' εἰ — καλόν] Rightly Hermann: but what if, as they wish to receive thee, it does not even befit thee to be an exile.

ΟΙΔΙΠΟΤΣ.

590 ἄλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.

ΘΗΣΕΤΣ.

ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

ΟΙΔΙΠΟΤΣ.

ὅταν μάθης μου, νουθέτει· τὰ νῦν δ' ἔα.

ΘΗΣΕΤΣ.

δίδασκ'. ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.

ΟΙΔΙΠΟΤΣ.

πέπονθα. Θησεῦ, δεινὰ πρὸς κακοῖς κακά.

595

ΘΗΣΕΤΣ.

595 ἦ τὴν παλαιὰν ξυμφορὰν γένους ἑρεῖς;

ΟΙΔΙΠΟΤΣ.

οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.

ΘΗΣΕΤΣ.

τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρωπον νοσεῖς;

ΟΙΔΙΠΟΤΣ.

οὕτως ἔχει μοι· γῆς ἐμῆς ἀπηλάθην

πρὸς τῶν ἐμαντοῦ σπερμάτων· ἔστιν δέ μοι

600

conj. The old MSS. θέλont' ἄν γ'. Par B. T. Farn. θέλont' ἄν. Vat. Ven. θέλοien ἄν. edd. Triclin. θέλοien.

V. 592. La. μάθης με, which may possibly stand. See Vig. p. 893 sq. HERM.

V. 590. ὅτ' αὐτὸς ἤθελον] Herodot. VI, 37: ἦν δὲ ὁ Μιλιτιάδης Κροίσῳ τῷ Ἀνδρῷ ἐν γνώμῃ Theseus has said, θέλοντάς γε, i. e. those who wish you to be at Thebes, so that after ἤθελον we must supply to remain or dwell at Thebes.

V. 591. θυμὸς δ' — ξύμφορον] Cf. Phil. 1387: ὦ τᾶν, διδάσκον μὴ θρασύνεσθαι κακοῖς. On the particle δὲ see Oed. R. 371., for the phrase θυμὸς ξύμφορον Matth. §. 437.

V. 593. ἄνευ γνώμης] Without knowing the matter. So

Herodot. VI, 37: ἦν δὲ ὁ Μιλιτιάδης Κροίσῳ τῷ Ἀνδρῷ ἐν γνώμῃ Theseus has said, θέλοντάς γε, i. e. those who wish you to be at Thebes, so that after ἤθελον we must supply to remain or dwell at Thebes.

V. 594. δεινὰ — κακά] Explained by Oedipus vs. 598 sqq. γῆς πατροκτόνω.

V. 595. παλαιὰν — γένους] The murder of his father, and the incest with his mother.

V. 597. τί γὰρ — νοσεῖς;] I. e. τί γὰρ τὸ μεῖζον ἢ κατ' ἄνδρ. ἔστιν ὁ νοσεῖς; cf. Matth. §. 265. not.

V. 599 sq. ἔστιν — μῆποθ'] With respect to ἔστιν, we must

600 πάλιν κατελθεῖν μήποθ' ὥς πατροκτόνῳ.

ΘΗΣΕΥΣ.

πῶς δῆτά σ' ἂν πεμψαῖαθ', ὥστ' οἰκεῖν δίχα;

ΟΙΔΙΠΟΤΣ.

τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.

ΘΗΣΕΥΣ.

ποῖον πάθος δείσαντας ἐκ χρηστηρίων;

ΟΙΔΙΠΟΤΣ.

ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί.

605

ΘΗΣΕΥΣ.

605 καὶ πῶς γένοιτ' ἂν τὰμὰ κἀκείνων πικρά;

ΟΙΔΙΠΟΤΣ.

ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίνεται

θεοῖσι γῆρας, οὐδὲ κατθανεῖν ποτε·

τὰ δ' ἄλλα συγγεῖ πάνθ' ὁ παγκρατὴς χρόνος.

φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος·

610

610 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,

V. 602. ἐξαναγκάσει I have restored from La. Lb. B. T. V. Vulg. ἐξαναγκάζει.

understand: it is fixed by law that I must never return. The signification of κατέρχεσθαι, to return from exile, is illustrated by Aeschylus Aristoph. Ran. 1165. So καίτοιμυ Agam. 1294. and κατὰγινυ v. 1638. Cf. Valck. Eur. Phoen. 430. Reis. and Pors. Eur. Med. 1011. Ant. 200.

V. 601. πῶς — δίχα;] How then will they send for you on condition that you dwell apart? i. e. so that you nevertheless do not enter their territories. For ὥστε thus used cf. Xen. Anab. V, 6, 26: ταῦτα δ' ἔλεγεν εἰδὼς ἃ Τιμασίῳνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλοντο, ὥστε ἐκπλεῖν. Thucyd. IV, 37: ἐκέρουσαν τε, εἰ βούλοιντο τὰ ὄπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις, ὥστε βουλευῆσαι ὅτι αὐτὴν ἐκείνοις δοκῇ.

V. 603. ἐκ χρηστηρίων] Reising: according to the oracle means the misfortune foretold by the oracle.

V. 604. Schol.: τῇδε πληγῇναι χθονί. ἀντὶ τοῦ ὑπὸ ταύτης τῆς χθονὸς πληγῇναι.

V. 606 sq. μόνοις οὐ — γῆρας] Ant. 608: ἀγῆρω δὲ χρόνω δυνάστας κατέχεις (ὦ Ζεῦ) Ὀλύμπου μ. αἰγλαν. Heller quotes Jacobs on Anthol. XII, p. 215.

V. 608. τὰ δ' ἄλλα — χρόνος] For the sentiment see Aj. 646 sqq. and 714.

V. 609. ἰσχυρὸς γῆς — σώματος] Reising thinks that the words in Oed. R. 25 sq. agree with these both in form of speech and drift of sentiment. But the poet opposes καὶ σφᾶς αὐτοὺς Ἀθηναίοις, γῆν σώματι, as soon after πόλιν ἀνδράσιν.

καὶ πνεῦμα ταῦτόν οὔ ποτ' οὔτ' ἐν ἀνδράσιν
φίλοις βέβηκεν, οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρω χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται καὶ νῆδης φίλα.

615

615 καὶ ταῖσι Θήβαις εἰ τὰ νῦν εὐήμερεϊ
καλῶς τὰ πρὸς σέ, μυρίας δ' μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
δόρει διασκεδῶσιν ἐκ σμικροῦ λόγον·

620

620 ἴν' οὐμός εὖδων καὶ κέκρυμμένος νέκυσ

V. 615. *τανῶν* Dind.

V. 616. I have written with Brunck *καλῶς τὰ πρὸς σέ*. MSS. *καλῶς τε πρ. σέ*.

V. 619. The old MSS. *δορί*. Tricl. *ἐν δορί*, which Brunck follows. Herm. rightly restores *δόρει* both here and in vs. 1309. 1381. See his note on Erfurd's Aj. ed. maj. p. 627. where he quotes Choeroboscus ad Theodosium in indice ad Bekkeri Anecd. p. 1364: *τὸ σὺν δόρει καὶ σὺν ἀσπίδι, ὅπερ Ἀριστοφάνης παρεμφαίνει ἐν Εἰρήνῃ ἐν μῶμφι Σοφοκλέους προκειμένον, ὡς ἀπὸ τοῦ δόρος ἐστίν*. And in the plays now extant, whenever Sophocles has used the dative of this noun, he has placed it at the end of a trimeter, so that there is not a single passage in which *δόρι* can be required by the metre. Cf. below v. 1304. Aj. 515. 764. 1056. 1270. Ant. 195. Trach. 240. 478. ed. Br. In these passages it is doubtful which form Sophocles preferred, except that in Aj. 1056, the various reading mentioned by the Scholiast, *ὡς ἐλιδόρει*, clearly points to the old reading *ἐλοι δόρει*. But if we are there to restore *δόρει*, as we must, against the MSS., it is quite clear what course we ought to follow in the other passages.

V. 611. *πνεῦμα*] This is said of the mind by a poetic usage, as *Ἄρη πνέων*, and other similar expressions. REIS. For *βέβηκεν* see v. 52.

V. 614. *τὰ τερπνὰ — φίλα*] Friendships are dissolved and again united.

V. 617. *χρόνος — ἰών*] *Postera aetas*. Eur. Phoen. 1637: *καὶ παρθενέου τὴν ἰούσαν ἡμέραν μένονσα*. and below v. 1771: *ἰόντα φόνον*. DOED.

V. 618. *ἐν αἷσι*] Very similarly Ant. 1064 sqq. *ἀλλ' εὐ γέ τοι κάτισθι μὴ πολλοὺς ἔτι τροχούς ἀμιλλητῆρας ἡλίον τελών, ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγγνων ἔνα νέκυν νεκρῶν ἀμοιβὸν ἀντιδοῦς ἔσει*.

Ibid. Schol.: *τὰ νῦν ξύμ-*

φωνα· οὐπω γὰρ ἦν ἔχθρα Θηβαίοις καὶ Ἀθηναίοις. By the words *τὰ ξύμφωνα δεξιώματα* we must understand the hospitality and friendship, by which the Thebans were then connected with the Athenians.

V. 619. *ἐκ σμικροῦ λόγον*] On a frivolous pretext. See Lob. on Aj. 1255. and Philoct. 714. note.

V. 620. *ἔνα*] Where, or in which place, as Heath observes. It is very strange that Schaefer should have thought this particle decidedly *χρονικὴν* in this passage. The Thebans would suffer destruction in the burial-place of Oedipus. See v. 411. HERM. He means this: and although you are now in a state of concord

ψυχρός ποτ' αὐτῶν θεομὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς, ᾧ Διὸς Φοῖβος σαφής.
ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τάνκνητ' ἔπη,
ἔα μ' ἐν οἷσιν ἡρξάμην, τὸ σὸν μόνον

625

625 πιστὸν φυλάσσων· κούποτ' Οἰδίπουν ἐρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἶπερ μὴ θεοὶ ψεύσουσί με.

ΧΟΡΟΣ.

ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὥς τελῶν ἐφαίνετο.

630

ΘΗΣΕΥΣ.

630 τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλει
τοιοῦδ', ὅτῳ πρῶτον μὲν ἢ δορύξενος

with the Thebans, yet a time will come when the Theban arms will break that treaty which now binds them to you, and will sustain a heavy slaughter at my tomb.

V. 622. ᾧ Διὸς Φοῖβος) Neve compares Aj. 401. 450. 952. Add Aj. 172. Ant. 824 sq. Phil. 943. 1023. See v. 793 (790).

Ibid. Schol.: σαφής· ἀντὶ τοῦ ἀληθούς, ὥς καὶ Ὅμηρος (II. IV, 404)· ἐπιστάμενος σάφα εἰπεῖν. ἀντὶ τοῦ ἀληθῶς. Compare Oed. R. 390. and especially 1011.

V. 623. ἀλλ' οὐ γάρ] For the use of the particles ἀλλὰ γάρ see Phil. 81. For τάνκνητα, which the Schol. renders τὰ ἀρόγητα, cf. Ant. 1060: ὄρσεις με τάνκνητα διὰ φρονῶν φράσαι. and below v. 1526 (1511): ἃ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ.

V. 624 sq. ἔα μ' ἐν οἷσιν ἡρξάμην] Sc. εἶναι, i. e. let me stop in what I have commenced saying, i. e. let it be enough to have spoken what I have begun to explain. τὸ σὸν πιστὸν is the same as τὴν σὴν πίστιν. See Passow s. v. πιστός II. 2. For the matter see v. 586 (585).

V. 627. εἶπερ μὴ θεοὶ ψεύ-

σουσί με] Unless the Gods cause that I appear a liar. See v. 1497.

V. 628 sq. ταῦτα καὶ τοιαῦτ' ἔπη γῇ τῇδ' — τελῶν] I. e. (in the words of the poet himself, v. 647.) ταῦτα καὶ τοιαῦτα, ἅπερ φησι, ταύτῃ τῇ πόλει τελῶν. τελεῖν τί τινι signifies to pay, to furnish anything to anyone.

V. 629. ὥς τελῶν ἐφαίνετο] So Aj. 326: καὶ δηλὸς ἔστιν ὥς τι δρασέων κακόν. Ant. 242: δηλοῖς δ' ὥς τι σημανῶν νέον. Xen. An. I, 5, 9: τὸ δὲ σύμπαν δηλὸς ἦν Κύρος ὥς σπεύδων πᾶσαν τὴν ὁδόν. Lysias Eratosth. p. 441. R. §. 90. Bekk. εἰ μὲν γὰρ τούτου καταψηφιεῖσθε, δῆλοι ἔσεσθε ὥς ὀργιζόμενοι τοῖς πεπραγμένοις. Cf. Matth. §. 569.

V. 630. τίς — ἐκβάλει] Who will refuse the benevolence of such a man? On this sense of the verb ἐκβάλλειν or ἀποβάλλειν see Miscell. Obs. Vol. III. T. I. p. 405. Act. Mon. T. I. p. 49. Doed. So immediately after οὐποτ' ἐκβαλῶ χάριν. So also ἐκχαίει χάριν in Eur. fragm. II. Philocteta. ἐκβαλεῖν has the sense of retracting in Oed. R. 849. REIS. Cf. Philoct. 13. Ant. 649.

V. 631 sq. ὅτῳ — ἐστία] I. e.

- κοινή παρ' ἡμῖν αἰέν ἐστιν ἐστία;
 ἔπειτα δ' ἱκέτης δαιμόνων ἀφιγμένος
 γῇ τῇδε καὶ μοι δασμὸν οὐ σμικρὸν τίνει. 635
 635 ἀγὼ σεβισθεὶς οὐπότ' ἐκβαλῶ χάριν
 τὴν τοῦδε, χώρᾳ δ' ἔμπολιν κατοικιῶ.
 εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μένουν, σέ νυν
 τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
 τόδ' ἡδύ, τούτων, Οἰδίπους, δίδωμί σοι 640
 640 κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.

ΟΙΔΙΠΟΤΣ.

ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.

ΘΗΣΕΥΣ.

τί δῆτα χρήξεις; ἢ δόμους στείχειν ἐμούς;

V. 636. I have written *ἐμπολιν* for *ἐμπαλιν* from Musgrave's conj. Cf. 1156 (1151). MSS. *ἐμπαλιν*.

ὅτῳ αἰὲν κοινή ἐστιν ἡ δορυξενος παρ' ἡμῖν ἐστία, which words are rightly interpreted by Brunck: to whom in the first place the altar of hospitality among us is ever common. Hermann rightly observes that Theseus means he will always be ready to show hospitality to Oedipus, for the mutual friendship of themselves or their ancestors.

Ibid. *δορυξενος*] Properly Pollux lib. III. §. 60., ὁ ἐκ τῆς κατὰ τὸν πόλεμον ἐπιμειξίας τὴν γνῶσιν πεποιημένος, as Glaucus and Diomedes in Homer; which same explanation is given by Suidas, Eustathius and other authors quoted by Alberti on Hesych. Vol. I. p. 1025. The word has a wider use among the tragedians, and is put for the plain ξένος, as by Eur. Med. 688. and Soph. El. 46. where see Schol. REIS.

V. 633. [*ἱκέτης δαιμόνων*] So v. 1278: τοῦθεοῦ γε προστάτην, cf. 1171 (1166). Philoct. 733: καὶ ὄντα σαντοῦ πρόστροπον, cf. v. 557. of this play. By *δαίμονας* the Furies are evidently meant.

V. 637. Schol.: σέ· τὸν Χορόν.

V. 638 sq. *ἐμοῦ στείχειν μέτα*] For the position of the preposition after its case see Phil. 622. For *τόδε* Reisig compares Trach. 458: *τό μὴ πνθίσθαι, τοῦτό μ' ἀλγύνειεν ἄν* and Hor. Satir. I, 1, 78: *an vigilare metu exanimem — hoc juvat?*

V. 639 sq. *τούτων χρῆσθαι*] A brief expression of the following meaning: this also I permit you, to take your choice whether of these two you prefer. For *κρίναι* joined with the genitive cf. Oed. R. 640.

V. 640. *τῇδε γὰρ ξυνοίσομαι*] I. e. for I will accede to your wishes either way, whether you desire to remain here, or to go with me. The Schol. well interprets: *συνοίσομαι· συμπράξομαι, ὡς σὺ βούλει*. REIS.

V. 641. *διδοίης — εὖ*] Cf. Oed. R. 1081. and Pflugk on Eur. Androm. 751.

V. 642. *δόμους στείχειν*] On the accusative depending on the verb *στείχειν* see Philoct. 144. Cf. Rost §. 104. not. 4.

ΟΙΔΙΠΟΤΣ.

εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρος ἔσθ' ὅδε,

ΘΗΣΕΤΣ.

ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι.

645

ΟΙΔΙΠΟΤΣ.

645 ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.

ΘΗΣΕΤΣ.

μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.

ΟΙΔΙΠΟΤΣ.

εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.

ΘΗΣΕΤΣ.

θάροσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.

ΟΙΔΙΠΟΤΣ.

οὔτοι σ' ὑφ' ὄρκου γ', ὥς κακόν, πιστώσομαι.

650

ΘΗΣΕΤΣ.

650 οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.

V. 643. εἴ μοι θέμις γ' ἦν] Rightly Hermann: if it were lawful for me. Not as Brunnck: would that.

V. 646. Schol.: εἰ δύναιο κρατεῖν τῶν ἐχθρῶν ἐνθάδε μένων, μέγα ἂν δώρημα λέγοις [i. e. μέγα ἂν εἴη τὸ δώρημα, ὃ λέγεις] τῆς ἐνταῦθα διατριβῆς. The word δώρημα occurs in the same sense Philoct. 117.

V. 647. ἐμμενεῖ τελοῦντι μοι] If you will abide by your promise; τελοῦντι is future. A thing is said ἐμμένειν τινί, which anyone bears in mind, as Aesch. Prom. 534: ἀλλά μοι τόδ' ἐμμένει καὶ μή ποτ' ἐντακείη. REIS. Schol.: εἰ ἐμμένει σοι τα ἐπαγγελθέντα. For φῆς see Philoct. 1370., for τελοῦντι Matth. §. 555. note 2. The poet here says the same thing as above v. 625: ἔα μ' — τὸ σὸν μόνον πιστὸν φηλάσσω.

V. 648. Schol.: τὸ τοῦδέ γ' ἀνδρός· ἐφ' ἑαυτοῦ πεποιήται τὴν δεῖξιν ὁ Θησεύς. For τὸ τοῦδε see v. 588 (587), for the accusative Matth. §. 414. 12. Rost §. 104. note 3. and Pflugk on Eur. Androm. 994.

V. 649. Schol.: πιστώσομαι· πίστιν ἐπιθεῖναι παρακλεύσω. As ἐν λιταῖς, ἐκ ποδός, and similar modes of expression are used like the Latin ablative of the instrument, so ὑφ' ὄρκου is equivalent to ὄρκῳ, πιστοῦσθαι τινα ὄρκῳ meaning to bind some one to oneself by an oath. Cf. Phil. 811: οὐ μὲν σ' ἔνορκόν γ' ἀξιώθεσθαι, τέκνον.

V. 650. Schol.: οὐκ ἂν πλέον λάβοις ὀρκίσας με ἢ λόγῳ πιστεύσας. Hermann: nor will you certainly gain more by my oath, than by my plain promise. For φέρειν see v. 6.

ΟΙΔΙΠΟΥΣ.

πῶς οὖν ποιήσεις;

ΘΗΣΕΥΣ.

τοῦ μάλιστ' ὄκνος σ' ἔχει;

ΟΙΔΙΠΟΥΣ.

ἤξουσιν ἄνδρες

ΘΗΣΕΥΣ.

ἀλλὰ τοῖσδ' ἔσται μέλον.

ΟΙΔΙΠΟΥΣ.

ὄρα με λείπων

ΘΗΣΕΥΣ.

μὴ δίδασχ' ἃ χροί με δοῶν.

ΟΙΔΙΠΟΥΣ.

ὀκνοῦντ' ἀνάγκη.

ΘΗΣΕΥΣ.

τοῦμόν οὐκ ὀκνεῖ κέαρ.

ΟΙΔΙΠΟΥΣ.

655 οὐκ οἶσθ' ἀπειλὰς

ΘΗΣΕΥΣ.

οἶδ' ἐγὼ σε μήτινα

ἐνθ' ἐνδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.

[V. 655. μή τινα Dind.]

V. 651. Schol.: ὄκνος φόβος.

V. 652. ἤξουσιν ἄνδρες] Sc. to lead me away to Thebes. — Schol.: τοῖςδε τοῖς τοῦ Χοροῦ.

V. 653. ὄρα με λείπων] Sc. lest they remove me.

V. 654. Schol.: ὀκνοῦντ' ἀνάγκη· οὐ νυμεσητόν μοι, εἰ ὑπὸ δέους ἐπὶ τὰ αὐτὰ συνεχῶς λέγω· τὸν φοβούμενον γὰρ ἀνάγκη ταῦτα λέγειν. Οὐκ ὀκνεῖ· οὐδὲν δέδοικεν.

V. 655. οὐκ οἶσθ' ἀπειλὰς]

A rare kind of interrupted dialogue, found also in v. 652—655., the person interrupted not going on. It was necessary that all the doubts of Oedipus should be satisfied at once, by meeting them half way. HERM.

V. 656. πρὸς βίαν ἐμοῦ] Against my will. So Aj. 1327: πρὸς βίαν θάψειν ἐμοῦ. In the same sense v. 854. βία φίλων, in spite of my friends, and in v. 943. ἐμοῦ βία.

πολλὰ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ καταπείλησαν· ἀλλ' ὁ νοῦς ὅταν
αὐτοῦ γένηται, φροῦδα τὰπειλήματα.

660

660 κείνοις δ' ἴσως κεί δειν' ἐπεδρόσθη λέγειν
τῆς σῆς ἀγωγῆς, οἷδ' ἐγώ, φανήσεται
μακρὸν τὸ δεῦρο πέλαγος, οὐδὲ πλώσιμον.
θαρσεῖν μὲν οὖν ἔγωγε, κἄνευ τῆς ἐμῆς
γνώμης, ἔπαινω, Φοῖβος εἰ προὔπεμψέ σε·

665

665 ὅμως δὲ κάμου μὴ παρόντος οἷδ' ὅτι
τοῦμόν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

V. 657 sq. Schol.: πολλὰ δ' ἀπειλαί· ἀντὶ τοῦ· πολλοὶ ἀνθρώποι πολλὰ ἀπειλήσαντες ἐν θυμῷ, πέφαντες τὸν θυμὸν καὶ τὸν καθεστηκότα νοῦν ἀναλαβόντες, ἐπᾶσαντο τῶν ἀπειλῶν. This is the right sense: many threatenings have already uttered many vain words through anger. The threats themselves are represented as threatening. So in Trachin. 345: *χω λόγος σημαίνετω*. HERM. For the phrase πολλὰ ἔπη ἀπειλεῖν Neve compares Aj. 1096: *τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη*. The sense in which it is spoken. I have discussed fully in Censura Aj. ab Lobeck. edit. p. 80 sqq.

V. 658 sq. *ὁ νοῦς ὅταν αὐτοῦ γένηται*.] Elmsley has restored αὐτοῦ from some MSS., making the sense: when they turn their minds thither. I think αὐτοῦ, *sui compos*, much more suitable. When a man is angry, he directs his mind particularly to the object of his anger, but blinded by passion, and deprived of the free use of judgment. HERM. Cf. Herm. on Vig. p. 749.

V. 660 sq. *κείνοις δ' ἴσως — ἀγωγῆς*] Reisig rightly joins ἴσως with *φανήσεται*, referring to Schaefer Long. p. 357. for an explanation of this adverb in the sense of *profecto*. The dative *κείνοις* refers both to *ἐπεδρόσθη* and to *φανήσεται*, so that *κείνοις*

ἐπ. λέγειν is the same as *κείνοις ἐπεδρόσθησαν*, ὥστε λέγειν. Cf. Matth. §. 297. note 2. For *ἐπεδρόσθη* Neve refers to Krueger's Com. Thucyd. p. 271. It is not at all clear how the genitive *τῆς σῆς ἀγωγῆς* can depend upon the word *λέγειν*. Probably the passage is corrupt.

V. 662. *πέλαγος*] These and similar sayings are proverbially used to signify the greatness or danger of any thing. Athen. I, 13: *εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων*. Cf. Vechner, Hellenol. p. 503. ed. Heusinger. The editors compare also Trach. 118. Aesch. Prom. 748., so also *κακῶν πέλαγος* (ein Meer von Leiden) Eurip. Hipp. 817. Suppl. 826. ed. Matth. [below v. 1746.] BOTHE.

V. 663 sq. *κἄνευ τῆς ἐμῆς γνώμης*] Even without my opinion or authority, i. e. although I should be differently disposed, and should disapprove your plan, and consequently be unwilling to render you assistance. Cf. El. 547: *δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω*. For the metres of this verse see Herm. Elem. doct. metr. p. 113 sqq.

V. 664. *προὔπεμψε*] Neve compares v. 1667. El. 1155. 1158. Ant. 1288. Phil. 105. 1205.

V. 665. *ὅμως δὲ κάμου μὴ παρόντος*] For the use of the particle ὅμως see Matth. §. 566.

ΧΟΡΟΣ.

(σ τ ρ ο φ ῆ α΄.)

- Εὐίππον, ξένε, τᾶςδε χώ-
 ρας ἴκον τὰ κράτιστα γᾶς ἔπανυλα,
 τὸν ἀργῆτα Κολωνόν· ἐνθ΄
 670 ἃ λίγεια μινύρεται
 θαμίζονσα μάλιστ' ἀη-
 δὼν χλωραῖς ὑπὸ βάσσαις,
 τὸν οἰνώπα νέμονσα κισ-

[V. 667. χώρας = ἴκον Dind.]

V. 669 sq. ἐνθ' α' is Porson's conjecture. MSS. ἐνθα.

[V. 671. ἀηδῶν = χλ. Dind.]

V. 673. οἰνώπα νέμονσα is Dindorf's conj. Vulg. οἰνώπ' ἀνέ-
 χουσα. [κισσόν = καὶ Dind.]V. 667—716. Plutarch, An seni
 gerenda sit res publica p. 785.A: Σοφοκλῆς δὲ λέγεται μὲν ὑπὸ
 τῶν νῶν παρανοίας δίκην φεύγων
 ἀναγνῶναι τὴν ἐν Οἰδίποδι τῷ
 ἐπὶ Κολωνοῦ πᾶροdon, ἣ ἔστιν ἀρ-
 γή· Εὐίππον, ξένε, — βάσ-
 σαις. Θανμαστον δὲ τοῦ μέλους
 φανέντος, ὥσπερ ἐν θεάτρῳ τοῦ
 δικαστηρίου προπεμφθῆναι μετὰ
 κρότον καὶ βοῆς τῶν παρόντων.
 BR. Cicero de Senect. 7. asserts
 that he recited the Oedipus Colo-
 neus. See Argum p. 8 sq.V. 667. εὐίππον] See v. 711 sq.
 (708 sq.).V. 667 sq. τᾶςδε χώρας —
 γᾶς ἔπανυλα] The sense is: τὰ
 κράτιστα γῆς ἔπανυλά ἐστιν ἡδε ἡ
 εὐίππος χώρα, ἐφ' ἣν ἴκον, ὃ ἀρ-
 γῆς Κολωνός. On the double geni-
 tive see Phil. 484.V. 669. τὸν ἀργῆτα Κολω-
 νόν] Strabo X, p. 602. calls the
 Athenian territory *παράλυρον*; in
 Aristophanes it is twice styled
Κραναῖα. For the soil was light
 and gritty, as we must also under-
 stand from the epithet *λεπτόγεως*
 in Thucyd. I, 2, which has been
 also borrowed by Galen. *Aptis-
 simum vero genus terrae est
 oleis, cui glare a subest, si
 superposita creta sabulo ad-
 mixta est*, says Columella lib.
 V, c. 8. The land is therefore styled*ἀργῆς*, which in the Scholiast is
 called *λεπτόγεως*. *ἀργινόεις* has,
 I think, the same meaning in Ho-
 mer's *ἀργινόεντα Λύκαστον* II, II,
 647. And since *μᾶλλον ἢ λευκό-
 γαιος ἐλαιοφόρος*, according to
 Theophrastus de caus. plant. II,
 5, it came to pass that the Attic
 region was in the highest degree
 fertile in olives. REISIG.V. 671. θαμίζονσα μάλιστα]
 This must be understood in the
 same sense as in v. 17. we find
πυκνόπτεροι ἀηδόνες, so that the
 wood be said to resound with the
 song of many nightingales.V. 672. χλ. ὑπὸ βάσσαις] Er-
 furdtd: ὑπό, put for ἐν, refers to
 the hills under which the val-
 lies lie.V. 673. τὸν οἰνώπα — κισ-
 σόν] Three species are mentioned
 by Pliny XVI, 34., *candida*
 (*hedera*), *nigra*, and *helix*.
 Therefore the *nigra* must here be
 meant, with its purple flower.
 The ivy is reported to have first
 come forth in Attica at Acharnae
 by Pausanias Att. or L. I. c. 31.
 extr.: *ἔστι δ' Ἀχαρναίων δήμος·
 οὗτοι θεῶν Ἀπόλλωνα τιμῶσιν
 Ἀγνεία καὶ Ἡρακλέα. καὶ Ἀθηναῖς
 βαμὸς ἐστὶν Ὑγείας· τὴν δὲ Ἰπ-
 πτίαν Ἀθηναῖν ὀνομάζουσι, καὶ
 Διόνυσον Μελπόμενον, καὶ Κισ-
 σὸν τὸν αὐτὸν θεόν, τὸν κισσόν*

σὸν καὶ τὰν ἄβατον θεοῦ

675

- 675 φυλλάδα μυριόκαρπον ἀνήλιον
ἀνήνεμόν τε πάντων
χειμῶνων· ἵν' ὁ βακχιώ-
τας ἀεὶ Διόνυσος ἐμβατεύει
θεαῖς ἀμφιπολῶν τιθήναις.

680

(ἀντιστροφὴ α'.)

- 680 θάλλει δ' οὐρανίας ὑπ' ἄ-
χνας ὁ καλλίβοτρυς κατ' ἥμαρ ἀεὶ

[V. 680. ἄχνας = ὁ Dind.]

τὸ φυτόν ἐνταῦθα πρῶτον φανῆ-
ναι λέγοντες. REIS.

Ibid. οἶνῶπα νέμονται] I have adopted the conjecture of Dindorf, as ἀνέχουσα, the reading of the MSS., is scarcely suitable, although the verb ἀνέχειν is often used in the sense of honouring or respecting. Cf. Aj. 212: ἐπεὶ σε λέχος δονριάλω-
τον στέρξας ἀνέχει θούριος Αἴας. Eurip. Hec. 122: ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν τῆς μαντι-
πόλου βάκχης ἀνέχων λέκτρο Ἀγα-
μέμνων. Pind. Pyth. II, 88: χοῆ δὲ πρὸς θεὸν οὐκ ἐρίζειν, ὃς ἀνέ-
χει ποτὲ μὲν τὰ κείνων, τότε αὐτὸς
ἐτέροις ἔδωκεν μέγα κῦδος. This was noticed before by the Scholiast on Aj. 212: ἀνέχει· ἀντὶ τοῦ ἀννυοῦ, τιμᾶ. and a Grammarian de Constr. Verb. p. 371. Herm. quoted by Reisig: ἀνέχω — ἀντὶ τοῦ στέργῳ καὶ τιμῶ, αἰτια-
τικῇ· ὡς Εὐριπίδης· τῆς μαντι-
πόλου Ἀγαμέμνων.

V. 674. τὰν ἄβατον θεοῦ] The commentators have rightly referred it to Bacchus.

V. 675. φυλλάδα μυριόκαρ-
πον] Elmsley: „I should under-
stand the laurel, which Sophocles
calls πάγκαρπον Oed. R. 83., as
μυριόκαρπον here. Cf. v. 16.” Her-
mann says more correctly: „The
poet certainly describes the wood
sacred to Bacchus as dense with
trees.” Neve compares Trach.
754: ἐνθα πατρώω Διὶ βωμοῦς
ὀρίζει τεμενίαν τε φυλλάδα.

V. 675 sq. Schol.: ἀνήλιον·
διὰ τὴν δασύτητα τῶν φύλλων. For
the phrase ἀνήνεμον χειμῶνων see
v. 786: ἀνατος κακῶν. 865: ἀφω-
νον τῆςδε τῆς ἀράς. and Oed. R.
186. Cf. Rost §. 108. not. 19.
With the words ἀνήλιον — χει-
μῶνων the Scholiast aptly com-
pares the Homeric verses (Od.
XIX, 440 sq. coll. V, 478 sq.): τὴν
μὲν ἀρ' οὐτ' ἀνέμων διάει μένος
ὕγρον ἀέντων, οὔτε μιν ἥλιος
φασέθων ἀκτίσιν ἐβαλλεν.

V. 678. ἐμβατεύει] Heller
compares Aesch. Pers. 448: Πάν
ἐμβατεύει ποντίας ἀκτῆς ἐπι, and
refers to Blomf. gl. 455.

V. 679. θεαῖς ἀμφιπολιτῆσαι]
I. e. Nymphis. Eur. Cycl. 4: ὦ Βρό-
μιε — Νύμφας ὁρείας ἐκλιπὼν
ῶχον τροφούς. Hyginus Astron.
Poet. lib. II, 17: Liberum pa-
trem ut redderent nutricibus
Nymphis. Cf. Diod. Sic. IV, 2.
MUSEB. For the dative, which de-
pends upon ἀμφιπολῶν, cf. Matth.
§. 405. not. 2. ἀμφιπολεῖν here
signifies peragrarē. Cf. v. 1093.

V. 681 sq. ὁ καλλίβοτρυς —
νάρκισσος] Reisig considers
καλλίβοτρυς to mean fairhair-
ed. But when the poets use βότρυς
for βόστρυχος, they do not mean
merely the hair, but thick curls
massed together like bunches of
grapes. So also narcissus καλλί-
βοτρυς is one thick with flowers.
HERM. For a farther account of
the narcissus see Salmas. Plin.
Exerc. p. 71 sq. quoted by Neve,

- νάριστος, μεγάλιν θεᾶν
 ἀρχαῖον στεφάνωμ', ὃ τε
 χουσανγῆς κρόκος· οὐδ' αὖ- 685
 685 πνοι κρήναι μινύθουσι
 Κηφισσοῦ νομάδες ῥεέ-
 θρων, ἀλλ' αἶεν ἐπ' ἡματι

V. 684. αὖπνοι = κρ. Dind.

V. 686. ῥεέθρων, = ἀλλ' Dind.

and Thudichum's notes p. 297 sq. For the pleonasm κατ' ἡμᾶς αἰεί cf. Philoct. 797 sq. Eur. Troad. 392., and αἶεν ἐπ' ἡματι further on in this play. See also Pors. on Eur. Phoen. 1422 extr., and for the phrase κατ' ἡμᾶς see Matth. 581.

V. 682 sq. μεγάλιν — στεφάνωμ'] The Scholiast is mistaken in supposing that we should write μεγαλὴν θεᾶν, to signify the Furies (who are called σεμναί, not μεγάλαι). It is well known that by μεγάλας θεάς are meant Ceres and Proserpine; and when the poet speaks of their ancient narcissus crown, he seems principally to refer to Proserpine, who was extremely fond of this flower, as is shown by the Scholiast in a learned note on the passage; she is even said to have been engaged in gathering it when she was carried off by Pluto, as we are told by Pamphos in Pausan. IX, 31, 6. and Homer in hymn. Cer. (see vs. 6 sqq. and the comm.). HERM. Neve compares Paus. VIII, 31, 1: τὸ δὲ ἕτερον — θεῶν ἱερὸν τῶν μεγάλων· αἱ δὲ εἰσιν αἱ μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη.

V. 683 sq. Schol.: ὃ τε χουσανγῆς κρόκος· τοῖς τὸν νάρισσον τῇ Δημήτρει ἀπονέμονται τοῦτο συμπράττει, ὅτι καὶ τῇ Νιόβῃ ὁ Σοφοκλῆς τὸν κρόκον ἀντικρὺς τῇ Δημήτρει ἀνατίθεται, ὥστε καὶ νῦν τὸν λόγον εἶναι περὶ τῶν Δημητρός στεφανωμάτων· καὶ αὐτὸ δὲ τοῦτο ἴδιον ἂν εἴη Σοφοκλέους· τοῖς γὰρ ἀνθινοῖς οὐ πάντως φασὶν ᾗδεσθαι τὴν Δημήτρα. Reinsig observes that in Meleager

Epigr. II, 7. it is called χουσανθῆς κομαισι κρόκος; elsewhere ξανθοθριξ, in Latin ruber or luteus. See also further particulars in Thudichum's note p. 298 sq.

V. 686. Κηφισσοῦ] The Cephissus runs into the sea at a short distance from Eleusis. Persons who went from Athens to Eleusis by the sacred way, crossed the Cephissus by a bridge, which is the subject of an epigram by Simonides. It is a perpetual and never failing stream, to which Sophocles has with reason attributed κρήνας αὐπνους. Strabo is mistaken in confounding this stream with the river which washes the western part of the city, and falls into the Phaleric bay. As a witness to the inaccuracy of this statement I may mention the able antiquarian J. Spohn, who has visited and examined these places. See his journal published at Leyden 1678. T. II. p. 276. The Ilissus ran on the opposite or eastern part of the city, at some distance from Colonus, at a yet greater from Eleusis. Br. For the situation of the Cephissus see Schol. v. 1059 (1055).

V. 686. νομάδες] Hermann thinks that the fountains of Cephissus are so styled, either because it is divided into several streams in its course, or because it is liable to sudden increases from showers; for this pretty closely answers to the Latin vagus. Brunck more correctly renders it: winding through the country.

V. 687 sq. Schol.: ἀλλ' αἶεν ἐπ' ἡματι· ἀλλ' αἰεὶ καθ' ἡμέραν,

ὠκυτόκος πεδίων ἐπινίσσεται

ἀκηράτῳ ξὺν ὄμβρῳ

690

690 στερνούχου χθονός· οὐδὲ Μου-
σᾶν χοροί νιν ἀπεστύγησαν, οὐδ' ἅ
χρυσάνιος Ἀφροδίτα.

(σ τ ρ ο φ ῆ β.)

ἔστιν δ' οἶον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω,

695

οὐδ' ἐν τᾷ μεγάλῃ Δωρίδι νά-

695 σῶ Πέλοπος πώποτε βλαστὸν
φύτευμ' ἀχείρωτον, αὐτόποιον,
ἐγχείων φόβημα δαΐων,

V. 690. Μουσᾶν = χ. Dind.

V. 694—695. One line in Dind.

V. 695. Brunek has written ποτε with Tricl. for πώποτε, on account of the metre. Hermann added from conj. χθονός before ἀΨγμα in the antistrophic verse. There is perhaps something added by the copyists in both verses.

V. 696. ἀχείρωτον Dind.

φησίν, ἐπινίσσεται, ὁ Κηφισσός, ὠκυτόκα ποιῶν τὰ πεδία καὶ ἐγκάρπα. The later editors rightly make the genitives πεδίων στερνούχου χθονός depend upon the verb ἐπινίσσεται. Dindorf remarks that the poet styles the river ὠκυτόκον, because it fertilizes the land. We must not understand it of a river which quickly repairs its strength after losing a portion of its waters, as some of the commentators wrongly suppose. If Sophocles had meant anything of this kind, he might have easily used the apposite expression ὠκύροος, which is most suitable to the Cephissus, called by Strabo χερμαῖόρδης.

V. 690. Schol.: στερνούχου χθονός· ἀντὶ τοῦ πεδιούχου χθονός· μεταφορικῶς γὰρ καὶ στεῖρα καὶ νῦντά φασι τῆς γῆς τὰ πεδιώδη καὶ εὐρέα, καθάπερ αὐτὰλιν ἀνέχουσας τὰ στενά.

V. 691. Schol.: νιν· τὴν Ἀττικὴν. Particularly of Colonus. Elmsley quotes Pausan. I, 30, 2: ἔστι δὲ καὶ Μουσῶν βωμός, καὶ ἕτερος Ἐρμού, καὶ ἔνδον Ἀθηνᾶς.

V. 693. γᾶς Ἀσίας] On this genitive cf. Matth. §. 377. I. For the matter itself the commentators compare Paus. I, 30, 2 (de Academia) καὶ φντόν ἔστιν ἐλαίας, δεύτερον τοῦτο λεγόμενον φανῆναι. Herodot. V, 82: ἐδέοντο ὧν οἱ Ἐπιδάυριοι Ἀθηναίων ἐλαίην σφι δοῦναι ταμείσθαι, ἱρωτάτας δὲ κείνας νομίζοντες εἶναι. λέγεται δὲ καὶ, ὥς ἐλαῖαι ἔσαν ἄλλοθι γῆς σὺν δαμοῦ κατ' ἐκείνον τὸν χρόνον ἢ Ἀθήνησι.

V. 694 sq. ἐν τᾷ — Πέλοπος] Asia and the Peloponnesus are here put by Sophocles for the eastern and western regions. So Scythia and Peloponnesus by Aeschylus Eum. 706: οὐτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις. HERM. Reisig quotes Thucyd. I, 12: Δωριεῖς — ὀγδοηκοστίῳ ἔτει (μετὰ Ἰλίου ἄλωσης) ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον.

V. 697: Schol.: οἱ ἀπέσχοντο τῶν μορίων οἱ Ἀκαεδαίμονιοι, καὶ ἄλλοι ἱστοροῦσι καὶ Φιλόχορος, ὥστε ταῖς ἀληθείαις ἐγχείων αὐτὰς φόβημα τοῖς πολέμοις γενέσθαι. Ἀκαεδαίμονιοι γὰρ ἐμβαλόντες ἐν τῇ

ὃ τᾶδε θάλλει μέγιστα χώρα,
 γλανκᾶς παιδοτρόφου φύλλον ἐλαίας
 700 τὸ μὲν τις οὐ νέωρος οὔτε γήρα
 σημαίνων ἀλιώσει χειρὶ πέρ-

700

V. 700. I have written οὐ νέωρος from conjecture. MSS. οὔτε νεαρός. Tricl. οὔτε νέος, which Brunck follows. Νέωρος is to be pronounced as a disyllable. [οὐθ' ἄβος Dind.]

V. 701—702. One line in Dind.

Ἀττικῇ δέκα μυριάσι Πελοπόννη-
 σίων καὶ Βοιωτῶν, ἡγονόμενον Ἀρ-
 χιδάμον τοῦ Ζευξιδάμον Λακεδαι-
 μονίων βασιλέως, ἀπέσχοντο, τῶν
 λεγομένων μοριῶν, Ἀθηναῖς θύσαν-
 τες, ὡς Ἀνδροτίων φησί. — δαΐων
 πολέμιον. Neve: „Lenz. on Phi-
 loch. p. 57. quotes Schol. Aristoph.
 Nub. 999. and Plutarch Thes. 31.”

V. 698. δ — χώρῃ] Which is
 even now the case, as noticed by
 Bartholdy in fragm. p. 220,
 speaking of olives: Schönere
 kann man nirgend sehen;
 kaum lassen sich die um Pa-
 lermo oder auf der Riviera
 von Genua mit diesen un-
 sterblichen vergleichen, die
 mit immer verjüngter Kraft
 Zweige und Sprösslinge tre-
 iben. REIS.

V. 699. Schol.: γλανκᾶς παι-
 δοτρόφον· καὶ Ἀριστοφάνης ἐν
 Νεφέλαις· ἀλλ' εἰς Ἀκαδημίαν
 κατιῶν ὑπὸ ταῖς μορίαις
 ἀποθρέξεις. Ὁ δὲ Ἴστρος καὶ
 τὸν ἀριθμὸν αὐτῶν δεδήλωκεν γρ.
 οὕτως· *** ἐνιοὶ δὲ κλάδον τῆς
 ἐν Ἀκαδημίᾳ ἐλαίας ἀπὸ τῆς ἐν
 ἀκροπόλει φυτευθῆναι φασιν·
 ἐπάρατον δὲ ἐποίησαντο, εἴ τις
 τῶν ἐμβалόντων αὐτὰς ἐκκόψει,
 φίλος ἢ πολέμιος· δι' ὃ Λακεδαι-
 μόνιοι τὴν λοιπὴν γῆν δρῶντες
 [Thucyd. II, 12sq.] τῆς μὲν τετρα-
 πόλεως ἀπέσχοντο διὰ τοὺς Ἡρα-
 κλείδας, τῶν δὲ μοριῶν διὰ τὰς
 ἀράς. Ὁ δὲ Ἀριστοτέλης καὶ τοῖς
 νικησάσι τὰ Παναθηναῖα ἐλαίον
 τοῦ ἐκ μοριῶν γινόμενον δίδοςθαί
 φησι. For παιδοτρόφον Musgra-
 ve compares Eurip. Ion. 1432: στέ-
 φανον ἐλαίας ἀμφέθηκά σοι τότε,
 ἣν πρῶτ' Ἀθῆνα σκόπειλον εἰση-

νέγκατο, Hesychius: στέφα-
 νον ἐκφέρειν· ἔθος ἦν, ὅποτε
 παιδίον ἄρῶεν γένοιτο παρὰ Ἀτ-
 τικοῖς, στέφανον ἐλαίας τιθέναι
 πρὸ τῶν θυρῶν, ἐπὶ δὲ τῶν θη-
 λειῶν ἔρια διὰ τὴν ταλασίαν.

V. 700. Schol.: τὸ μὲν· τὸ φν-
 τὸν τῆς ἐλαίας.

V. 700 sq. οὐ — ἀλιώσει] No
 general, young or old, shall
 destroy. The Chorus prophesies
 from the event. The former refers
 to Xerxes, the latter to Archida-
 mus. Under the latter the Lace-
 daemonians διὰ τὰς ἀράς ἀπέσχον-
 το τῶν λεγομένων μοριῶν, as the
 Scholiast reports on the authority
 of Androtion. Xerxes, according
 to Herodot. VIII, 55., after pulling
 down the Acropolis and burning
 the olive of Minerva, gave orders
 for the Athenians to offer sacri-
 fices to that goddess the day after.
 When they had entered the temple
 for that purpose, they saw that a
 bough of a cubit's length had again
 sprouted from the trunk of the
 olive, ὥρων βλαστὸν ἐκ τοῦ στε-
 λέχεος ὅσον τε πηχναῖον ἀναδε-
 δραμνηκότα. The opinions of Pau-
 sanias and Libanius are compared
 with Herodotus by Valckenar. That
 Xerxes was then a young man is
 plain from Aeschylus, Pers. 779:
 Ἐτέρξης δ' ἐμὸς παῖς ὢν νέος νέα
 φρονεῖ. We may conclude the ad-
 vanced age of Archidamus from
 his own speech in Thucydides
 I, 80: καὶ αὐτὸς πολλῶν ἤδη πο-
 λέμων ἐμπειρὸς εἰμι, ὃ Λακεδαι-
 μόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ
 ἡλικίᾳ ὄρω. REIS. ἀλιώσει χειρὶ
 πέρας, i.e. will destroy by the
 root, when he has cut it down.

σας· ὁ γὰρ αἶεν ὄρων κύκλος
 λεύσσει νιν Μορίον Διός,
 χὰ γλανκῶπις Ἀθάναι.

705

(ἀντιστροφή β.)

705 ἄλλον δ' αἶνον ἔχω ματροπόλει τὰδε κράτιστον,
 δῶρον τοῦ μεγάλου δαίμονος, εἰ-
 πείν, αὔχημα μέριστον,
 εὐίππον, εὐπωλον, εὐθάλασσον.

710

V. 702. αἶεν is Porson's conj. MSS. εἰσαιέν.

V. 706—707. One line in Dind. who reads χθονὸς αὔχημα.

V. 707. See v. 695.

V. 702. κύκλος] This is frequently used of the eye by the poets. Cf. Philoct. 1354.

V. 703. λεύσσει] Neve compares vs. 869. 1370. 1453. Elect. 175. Schol.: Μορίον Διός· Μόριον Δία εἶπε τὸν ἐπόπτην τῶν μορίων ἐλαιῶν· καὶ ἔστιν ὁ λεγόμενος Μόριος Ζεὺς, ὃς φησὶν Ἀπολλόδορος· περὶ Ἀκαδημῆαν ἔστιν ὃ τε τοῦ Καταιβάτου Διὸς βωμός, ὃν καὶ Μόριον καλοῦσι, τῶν ἐκεῖ μορίων παρὰ τὸ τῆς Ἀθηνᾶς ἱερὸν ἰδρυνμένων. Reisig adds: the reason of the sacred olives being styled μόρια may be gathered from the fable of Halirrhottus, related by the Schol. on Arist. Nub. 1001. This youth, a son of Neptune, provoked at Minerva's prevailing over his father by her invention, and accepting the patronage of Athens, attempted to cut down the olive of Minerva, but missing his aim, wounded himself with the axe and perished. From his fate the origin of this name is rightly deduced by a grammarian in Etym. M. p. 590. I. 42: ἀπὸ οὖν τοῦ περὶ αὐτὸν λόγου, ὅτι ἀνθρώπῳ κόπτων τὰς ἐλαίας, μορία ἐκλήθη. Hence Pliny H. N. XVI, 44: Athenis quoque olea durare traditur in certamine edita a Minerva. Add Servius on Virg. Georg. I, 18, Cicero de Legg. I, 1, 2.

V. 705. ματροπόλει] Reisig compares 1480: γὰρ ματέρει.

V. 706. τοῦ μεγάλου δαίμονος] Neptune.

V. 708. Schol.: εὐίππον· παρ' ὅσον ὁ Κολωνὸς ἵππευς ἐλέγετο, καὶ Ποσειδῶν καὶ Ἀθηνᾶ αὐτόθι ἵππιοι. Some of the editors have hesitated respecting the epithets εὐίππον and εὐπωλον thus joined. The common reading is correct, as asserted by Doederlein. The passage seems to have been imitated by Simmias in Hephaest, p. 43 (75. ed. Gaisf.): σοὶ μὲν εὐίππος, εὐπωλος, ἐγγέσπαλος δῶκεν αἰχμὰν Ἐννάλιος εὐνοκοπον ἔχειν. To give the shades of meaning, εὐίππον δῶρον would signify the art of taming horses well, and adapting them to the purposes of war, but εὐπωλον a noble and distinguished breed of horses. Neve compares Theocr. II, 48: τῷδ' ἐπὶ πᾶσαι καὶ πόλοι μαίνονται ἄν' ὄρεα καὶ θοαὶ ἵπποι. For the phrase δῶρον εὐίππον etc. cf. Matth. §. 446. not. 3. c.

Ibid. εὐθάλασσον] Neptune is said to have contended with Pallas for the right of giving a name to, and undertaking the patronage and protection of Athens, when he himself first produced a sea in the Acropolis, which was styled θάλασσα Ἐρεχθίδης by the Athenians. See Herodot. VIII, 55., Apollodor. III, 14, and the authors quoted by Bentl. on Hor. Od. I, 7, 7. Reis. The poet himself explains εὐθά-

- ὦ παῖ Κρόνον, σὺ γάρ νιν ἐς
 710 τόδ' εἰσας αὐχμῇ, ἄναξ Ποσειδάν,
 ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
 πρῶταισι ταῖσδε κτίσας ἀρνιαῖς·
 ἃ δ' εὐήρετος ἐκπαγλ' ἁλία
 χερσὶ παραπτομένα πλάτα
 715 θρώσκει, τῶν ἑκατομπόδων

715

V. 713—714. ἃ δ' . . . πλάτα = θρώσκει Dind.

λασσον by the words ἃ δ' εὐή-
 ρετος — ἀκόλονθος.

V. 709. Schol.: ὦ παῖ Κρό-
 νον· ἀντίοθι φασὶ Ποσειδῶνα πρῶ-
 τον ἵππους ζεῦξαι καὶ χαλινῶσαι,
 καὶ ταῦτα δὲ ἐπὶ θεωρατείᾳ φησὶ
 τῶν οἰκείων ὁ Σοφοκλῆς· ὁ γὰρ
 Κολωνὸς ἱππεὺς ἀννομάσθη παρ' ἃς
 ἐξεθέμην αἰτίας διὰ τὸν Ἀδραστον
 (Bekk. Anecd. p. 350). ἄλλοι δέ
 φασιν, ὡς Ἀδραστον φεύγοντα καὶ
 ἐπὶ Κολωνῷ στήσαντα τοὺς ἵππους
 Ποσειδῶνα καὶ Ἀθηναῖν ἱππίους
 προσαγορευθῆναι (cf. Creuzer,
 Symb. II, p. 782). ὁ δὲ ἐπὶ τῷ
 σεμνότερον ἄγει τὸ πρᾶγμα τῇ
 ποιητικῇ χρώμενος ἀδεία. περὶ τὰ
 τρία ταῦτα κεφάλαια μάλιστα δια-
 τρίβουσι τοῦ ἐγκωμίου, ὅτι εὐφο-
 ρος ἡ χώρα, καὶ ὅτι ἱππικοὶ Ἀθη-
 ναῖοι, καὶ ὅτι ναυτικοί. In Pindar
 Ol. XIII, 69. Neptune is called Δα-
 μαῖος. NEVE.

V. 709 sq. ἐς τόδ' εἰσας αὐ-
 χμῇ] For a similar phrase see
 Philoct. 1435. For εἰσας see Matth.
 §. 235. 1.

V. 711 sq. ἀκεστῆρα χαλι-
 νὸν means that breaks the fierce-
 ness of horses. So Pind. Ol.
 XIII, 97: φίλτρον ἵππειον. HERM.
 Where Disson compares v. 85.
 of the same ode: φάρμακον πρᾶν
 τείνων ἀμφὶ γέννι. For the use
 of the verb κτίζειν Neve com-
 pares Trach. 898. and Blomf. Aesch.
 Pers. gloss. 294.

V. 713 sq. ἃ δ' εὐήρετος
 — θρώσκει] We must join these
 words thus: ἃ δ' εὐήρετος πλάτα
 ἐκπαγλα ἁλία (i. e. ἐν ἁλλί) χερσὶ
 παραπτομένα θρώσκει. Elmsley
 rightly observes that εὐήρ. πλάτα

belongs to the same class of ex-
 pressions as καλλίχειρες ὀλέναι,
 πόδα τυφλόπων, ἐνπῆχεις χεῖρας
 and other phrases collected Ant.
 500 sq. The poet seems to have
 used the noun πλάτα not merely
 for the oar, but for the whole
 ship. So Aj. 349. Similar is the
 use of the word κόπη. Cf. Eur.
 Hel. 666. 1272. and Andr. 866. The
 sense then is: but the ship
 wellmanned with oars is
 borne wonderfully along (the
 coast) by the hands of the
 rowers, and dances on the
 sea.

V. 715 sq. τῶν ἐκ. — ἀκό-
 λονθος] Ships are said to dance
 with the Nymphs by Euripides El.
 434: πέμπουσιν χοροὺς μετὰ Νη-
 ρῆδων, where Seidler quotes the
 present passage of Sophocles, and
 Eur. Hel. 1467: ὦ ταχεῖα κόπα —
 χοραγὲ τῶν καλλιχόρων δελφίνων.
 REIS.

Ibid. τῶν ἑκατομπόδων] The
 Nereides were fifty in number, ac-
 cording to Hesiod. Theog. 264. Eur.
 Iph. A. 1062. Iph. T. 428., the poet
 therefore is unusual in styling them
 ἑκατόμπεδες. But Ovid. Fast. VI,
 499: Excipit illaesos Panope
 centumque sorores. Propertius
 III, 33: O centum aequoreae
 Nereo genitore puellae. Plato
 Critia Vol. III. p. 116. E: Νηρηΐ-
 δας δὲ ἐπὶ δελφίνων ἑκατόν κνήλω·
 τοσαύτας γὰρ ἐνόμιζον αὐτὰς οἱ
 τότε εἶναι. Musgr. Cf. Valck.
 Anim. ad Ammon. III, 1. Reisig
 and Bothe think that a hundred
 Nereides are meant, and that the
 word πούς is a mere periphrastic

Νηρήδων ἀκόλουθος.

ΑΝΤΙΓΟΝΗ.

ὦ πλεῖστ' ἐπαίνοις εὐλογοῦμενον πέδον, 720
νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη.

ΟΙΔΙΠΟΤΣ.

τί δ' ἔστιν, ὦ παῖ, καίνον;

ΑΝΤΙΓΟΝΗ.

ἄσσον ἔρχεται

720 Κρέων ὅδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.

ΟΙΔΙΠΟΤΣ.

ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ 725
φαίνουτ' ἂν ἥδη τέρμα τῆς σωτηρίας.

ΧΟΡΟΣ.

θάρσει, παρέσται. καὶ γὰρ εἰ γέρων κυρῶ,
τὸ τῆςδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

725 Ἄνδρες χιθονὸς τῆςδ' εὐγενεῖς οἰκήτορες,

[V. 723. γέρων ἐγὼ Dind.]

addition; Elmsley takes ἐκ Νηρ. in the sense of ἐκατόν Νηρηίδας ὀρχηστρίδας. Hermann renders it: manyfooted. Doederlein: „This epithet signifies nothing more than the swiftness of these nymphs, hastening as if on a hundred feet, just as ἐκατόγχειρ indicates the strength and power of Briareus. So the Fury is styled in Electr. 488: καὶ πολύπους καὶ πολύχειρ. Add Lobeck on Aj. v. 55. p. 101. ed. sec.

V. 716. ἀκόλουθος] gl. Vict. ὁμοιος. The primitive meaning is the more accurate: τὴν αὐτὴν κέλευθον ἔχονσα. DOED. See Oed. R. 207.

V. 717 sqq. Schol.: ὦ πλεῖστ' ἐπαίνοις. Ἀντιγόνη ταῦτά φησιν ὁρῶσα προσιόντα τὸν Κρέοντα μετὰ χειρός· ἐπὶ τὸν Οἰδίπουν δὲ ἀφίκεται ὁ Κρέων, καὶ μὴ πείσας αὐτὸν παρασπᾶται αὐτοῦ τὴν Ἀντιγόνην, φθάσας κατὰ τὴν οδὸν καὶ τὴν Ἰσμήνην ἀφελῆσθαι. For the

phrase πλεῖστα εὐλογοῦμενον see Phil. 252.

V. 718. φαίνειν] To approve with one's assent, to ratify. Herm. compares Trach. 239: ἐν-κταῖα φαίνων, ἢ πό μαντείας τι-νός. For the dative σοι see Matth. §. 391. 2.

V. 722. τέρμα τῆς σωτηρίας] The genitive shews where the goal is; for the goal, not the terminus, is the place of safety. Eurip. Or. 1336: σωτηρίας γὰρ τέρμ' ἔχεις ἡμῖν μόνῃ. To the same point Heracl. 37: τέρμονας Ἀθηνῶν and Med. 151: θανάτον τελευτά. Hom. II. XX, 429: ὀλέθρου πείρατα. Virg. Aen. XII, 546: mortis metae. REIS. See Matth. §. 430.

V. 723. καὶ γὰρ εἰ] I. e. εἰ γὰρ καὶ etc., for although. Cf. Eur. Med. 463: καὶ γὰρ εἰ σὺ με στυ-γείς, οὐκ ἂν δυναίμην σοι κακῶς φρονεῖν ποτε. 1249: καὶ γὰρ εἰ κτενεῖς σφ', ὅμως φίλοι γ' ἔφρυσαν. Cf. Meineke Men. p. 343 sq.

V. 725. εὐγενεῖς] Schaefer

- ὀρῶ τιν' ὑμᾶς ὁμμάτων εἰληφότας
 φόβον νεωρῇ τῆς ἐμῆς ἐπεισόδου, 730
 ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν.
 ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθεῖς, ἐπεὶ
 730 γέρον μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
 σθένουσάν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.
 ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην 735
 πείσων ἔπεσθαι πρὸς τὸ Καδμείων πέδον,
 οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀνδρῶν ὑπο
 735 πάντων κελυσθεῖς, οὐνεχ' ἦκέ μοι γένει
 τὰ τοῦδε πενθεῖν πῆματ' εἰς πλεῖστον πόλεως.
 ἀλλ', ὧ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
 ἰκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεῶς

[V. 732. τηλικόσδ' Dind.]

V. 734. For ἀνδρῶν ὑπο Brunck has restored from Par. B. T. Vat. Farn. ἀστῶν ὑπο

V. 736. Dobree would omit the whole verse as a mere copy from v. 738—741. And so Dind.

V. 737. Οἰδίπον Dind.

notices that this is spoken θωπευ-
 τικῶς to conciliate the good will
 of the Athenians.

V. 726 sq. ὁμμάτων — ἐπει-
 σόδου] Both the genitives depend
 upon the noun φόβον, and ὁμά-
 των φόβος is rightly said, because
 ὁμματα φοβεῖται is correctly used.
 Cf. Matth. §. 380. not. 1. Rei-
 sig well observes: the poet with
 great art describes the eyes as the
 messengers of a disturbed mind,
 when they do not look ἀσκαρδα-
 μυκτί: but indicate timidity by
 blinking. Compare Aj. 139 sq.:
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι
 πτηνῆς ὡς ὄμμα πελείας, where
 Lobbeck discusses the subject at
 length.

V. 728. ὃν μήτ' ὀκνεῖτε] I. e.
 ἀλλὰ μὴ ὀκνεῖτε ἐμέ. See Matth.
 §. 435. and §. 477. b. For the
 variation of the tenses ὀκνεῖτε and
 ἀφῆτε cf. Herm. Vig. p. 748. Butt-
 mann §. 137. 5. Matth. §. 511. 3.

V. 729. δρᾶν τι] I. e. to do
 any injury. See Phil. 674.

V. 731. εἴ τιν' Ἑλλάδος]
 Elmsley compares Aj. 487: ἐγώ

δ' ἔλευθέρου μὲν ἐξέφην πατρός,
 εἵπερ τινὸς σθένοντος ἐν πλούτῳ,
 Φρυγῶν. See Matth. §. 617. e.

V. 732. τηλικόνδε] Of such
 an age, as to require the care and
 protection of his own family.

V. 734. ἀνδρῶν ὑπο] Instead
 of what Creon intended to say, οὐκ
 ἐξ ἐνὸς ἀνδρός [scil. Καδμείων],
 ἀλλ' ὑπὸ πάντων, the poet has
 written ἀνδρῶν in the other clause.
 HERM.

V. 735. Schol.: οὐνεχ' ἦκέ
 μοι γένει· ἀντὶ τοῦ ὅτι προσ-
 ἦκει μοι πενθεῖν τὰ τούτου ἀν-
 χήματα ὑπὲρ πάντας Θεβαίους. So
 ἦκον for προσῆκον in Eur. Ale.
 298. SCHAEF. The dative γένει
 stands for the ablative of instru-
 ment, cognatione, i. e. on ac-
 count of relationship. See Oed.
 R. 90.

V. 736. εἰς πλεῖστον πό-
 λεως] Elmsley compares Oed.
 R. 918: ὅτ' οὐν παραινούς· οὐδὲν
 ἐς πλέον ποιῶ. Doederl. Stall-
 baum on Plat. Euthyphr. p. 79.
 Add, as quoted by Neve, Oed.
 R. 700: ἐς πλέον.

- καλεῖ δικαίως· ἐκ δὲ τῶν μάλιστ' ἐγώ,
 740 ὅσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφην
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
 ὁρῶν σε τὸν δύστηνον ὄντα μὲν ξένον,
 745 ἀεὶ δ' ἀλήτην, καπὶ προσπόλου μιᾶς
 βιοστερεῇ χωροῦντα· τὴν ἐγὼ τάλας
 οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἦδε δύσμορος,
 750 ἀεὶ σε κηδεύουσα καὶ τὸ σὸν κάρα
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων
 ἔμπειρος, ἀλλὰ τοῦ 'πιόντος ἀρπάσαι.
 750 ἄρ' ἄθλιον τοῦνειδος, ὦ τάλας ἐγώ,
 ὠνείδισ' ἐς σὲ καμὲ καὶ τὸ πᾶν γένος;
 ἀλλ' οὐ γὰρ ἔστι τὰμφανῇ κρύπτειν, σύ νυν, 755

V. 739. Schol.: ἐκ δὲ τῶν· ὅσον means εἰς ὅσον. See Matth. §. 595. 4.

ἐγὼ μάλιστά σε καλῶ, ὅσῳ περ πλείστον ἀλγῶ τοῖς σοῖς παθήμασιν. For the article used as a demonstrative pronoun see Matth. §. 286. Elmsl. quotes Eur. Alc. 274: οἴκτρον φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοί. Cf. Philoct. 1243: ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἐγώ.

V. 740. ὅσῳ περ — ἀλγῶ] I. e. ὅσῳ περ πλείστον ἀλγῶ etc. Trach. 312: ἐπεὶ νιν τῶνδε πλείστον ὦντι-σα βλέπονσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνῃ, quoted with many other passages by Schaefer. Cf. Matth. §. 455. not. 7. and §. 480. not. 2. For πλείστον joined with the superlative see Matth. §. 461.

V. 743. ἀεὶ δ' ἀλήτην] I. e. ὄντα δ' ἀεὶ ἀλήτην. See Oed. R. 453. Setting out with some assistance, ἐπὶ τινος χωρεῖν means in German an der Hand Jemandes gehen. See v. 146. Similar examples are adduced by Matth. §. 584. η. It is therefore the same as γερονταγωγείσθαι, used by the poet v. 347. Creon calls Antigone πρόσπολον, because officiating as a handmaid.

V. 745. οὐκ ἄν ποτ' — ἔδοξ'] Cf. Matth. §. 599. b. c. — Then

V. 748. τηλικούτος] Put for τηλικαύτη. See Matth. §. 436. 2.

V. 749. τοῦ 'πιόντος ἀρπάσαι] The genitive depends upon the participle οὔσα (cf. Matth. §. 315.), and ἀρπάσαι is for carrying off, see Matth. §. 535. a. For τοῦ 'πιόντος cf. Oed. R. 393.

V. 750. ἄρ' ἄθλιον — ἐς σὲ etc.] I. e. ἄρα ἄθλιον τὸ ὄνειδος, ὃ ὠνείδισα εἰς σὲ etc. Are not the things which I have mentioned the greatest disgrace to thee and to myself and to all the race? Cf. Matth. §. 267. On the use of the particle ἄρα see Aj. 269.

V. 752 sqq. ἀλλ' οὐ γὰρ etc.] Schol.: ὥστε συγγνώμης εἰμὶ ἄξιος λέγων· οὐ γὰρ δύναμαι κρύπτειν. Creon says: nor would these things; which I have alledged, have lain concealed, had I not exposed them; since things, which are open to the eyes of all, cannot be hidden; but do thou hide them by quitting the sight of men, and returning home to thy country. We must then after κρύψον supply τὰ ὄνειδη

- πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεῖς ἐμοὶ
 κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
 755 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως
 εἰπὼν· ἐπαξία γάρ· ἡ δ' οἴκοι πλέον
 δίκη σέβειτ' ἄν, οὔσα σὴ πάλαι τροφός. 760

ΟΙΔΙΠΟΤΣ.

- ὦ πάντα τολμῶν, ἀπὸ παντὸς ἄν φέρων
 λόγον δικαίου μηχάνημα ποικίλον,
 760 τί ταῦτα πειρᾷ, καὶ μὲ δεύτερον θέλεις
 ἔλειν, ἐν οἷς μάλιστ' ἄν ἀλγοῖν αἰλούς;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἦθελες θέλοντι προσθέσθαι χάριν·

rather than τὰ ἐμφανῆ, i. e. thy miserable lot, and thy wickednesses which thou layest open through that lot, which are the greatest disgrace to thee and thine. Cf. Oed. R. 1430 sq.; τοῖς ἐν γένει γὰρ τὰ γενῇ μάλισθ' ὄραν μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.

V. 755 sq. τήνδε τὴν πόλιν φίλως εἰπὼν] He cunningly conceals by the apparent courtesy of one word, what he really intended to say, χαίρειν εἰπὼν or κελεύσας. REIS. For the accusative see Matth. §. 416. α.

V. 756. ἡ δ' οἴκοι] Sc. πόλις, i. e. ἡ οἰκεία πόλις, one's country.

V. 758. ὦ πάντα τολμῶν] Πάντολμος in Aesch. Sept. c. Th. 673. Sch. commonly called πανούργος, and παντουρός by Sophocles Aj. 445., referred to by Eustathius in Homer, among other passages, Il. I, p. 29. 1. 31. This Sophoclean expression is facetiously used by Aristophanes to ridicule the boldness of Socrates in arguing respecting celestial matters, Nub. 375: ὦ πάντα σὺ τολμῶν. REIS. Schol.: ἐν εὐλόγοφανέσι λόγοις πανούργα βουλευόμενε.

V. 758 sq. ἀπὸ παντὸς —

ποικίλον] Doederlein rightly observes that παντὸς must not be joined with λόγον δικαίου, but that the construction is ποικίλον μηχανήματα λόγον δικαίου φέρων ἄν ἀπὸ παντὸς, knowing how to cunningly seek some specious appearance of justice from anything. See v. 807 (804). HERM. For ἀπὸ παντὸς see Matth. §. 572., for φέρων ἄν ibid. §. 598. b. and Rost §. 120. annot. 4.

V. 760. καὶ μὲ] Bothe correctly renders: me, who know thee well, and know that thou art plotting against me.

V. 761. ἐν οἷς] This is the care of relationship, which Creon holds out as formerly, when he wished to retain Oedipus and to prevent his banishment. Hence in v. 771: τὸ συγγενὲς τοῦτο. REIS.

V. 762. τοῖσιν οἰκείοις κακοῖς] Neve compares Aj. 260: οἰκεία πάθη. 919: οἰκείας σφαγῆς. El. 215: οἰκείας ἄτας. The accusative νοσοῦντά με must be referred to the infinitive ἐκπεσεῖν.

V. 764. οὐκ ἦθελες] Diod. Sic. IV, 65: τὸν περὶ τὴν οἰκίαν ἀσεβημάτων γνωσθέντων, τὸν μὲν Οἰδίπουν ὑπὸ τῶν υἱῶν ἔνδον μένειν ἀναγκασθῆναι διὰ τὴν αἰσχύνην. Cf. Eur. Phoen. 876. DOED.

- 765 ἄλλ' ἥνικ' ἤδη μεστὸς ἦν θυμούμενος,
καὶ τοῦν δομοισιν ἦν διαιτᾶσθαι γλυκύ,
τότ' ἐξεώθεις, καξέβαλλες, οὐδέ σοι 770
τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον.
νῦν τ' αὖθις, ἥνικ' εἰσορᾷς πόλιν τέ μοι
770 ξυνοῦσαν εὖνονν τήνδε καὶ γένος τὸ πᾶν,
πειρᾷ μετασπᾶν σκληρὰ μαλθακῶς λέγων.
καίτοι τίς αὐτὴ τέρψις ἄκοντας φιλεῖν; 775
ὥςπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη, μηδ' ἐπαρκέσαι θέλοι,
775 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζεις, τότε
δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι·
ἄρ' ἂν ματαίῳ τῆςδ' ἂν ἡδονῆς τύχοις; 780
τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
780 φράσω δὲ καὶ τοῖςδ', ὥς σε δηλώσω κακόν.
ἦκεις ἔμ' ἄξων, οὐχ ἔν' εἰς δόμους ἄγῃς.
ἄλλ' ὥς πάρανλον οἰκίσῃς· πόλις δέ σοι 785

[V. 765. ἢ θυμούμενος Dind.]

V. 781. ἐς Dind.

V. 765. Schol.: μεστός· ὥς ἐπὶ κεράμῳ· ὃ ἔστιν, ὅτε κορεσθεῖς τοῦ θυμοῦ, λοιπὸν τὰ συμφέροντα ἐβουλεύομένην, καὶ οὐκ ἔτι ἠθέλον φεῦγειν. On the participle θυμούμενος see Matth. §. 550. b. extr. Cf. Demosth. Ol. p. 1175. 3: ἐπειδὴ δὲ μεστὸς ἐγένετο ἀγαυαυτῶν.

V. 766. Schol.: τοῦν δόμοισιν· ἀντὶ τοῦ ἐν Θήβαις.

V. 768. τὸ συγγενὲς τοῦτο] I. e. ἡ συγγένεια αὕτη. See Philoct. 83. Oedipus says that, when he was expelled his country, Creon exhibited none of that regard and affection for his relation (Oedipus) which he now professes.

V. 770. Schol.: γένος· τὸ Ἀττικόν.

V. 771. σκληρὰ μ. λέγων] Neve compares Ant. 1047: ὅταν λόγους αἰσχροὺς καλῶς λέγῳσι τοῦ κέρδους χάριν.

V. 772. Schol.: καίτοι τίς αὖ-

τη· καὶ σὺ οὖν βούλει με εὐεργετεῖν μὴ θέλοντα.

V. 776. οὐδέν] Nothing, i. e. altogether not. So the Latin nihil. I have collected examples at Cicer. pro Plane. XXIX, 70.

V. 777. ἄρ' ἂν — τύχοις;] Will not this be an empty gratification, if you obtain it? For ἀρα see v. 750., for τυχεῖν τινός τινος Philoct. 318 sq.

V. 779. λόγῳ μὲν — τοῖσι δ' ἔργ.] For this use see Matth. §. 268. not. 1.

V. 780. ὥς σε δηλώσω κακόν] For the omission of the participle see Matth. §. 549. 6. not. 3. Rost §. 100. not. 4.

V. 782. ἄλλ' ὥς πάρανλον οἰκίσῃς] gl. ἀγρότην. Br. Schol.: ἀντὶ τοῦ ἐν ἀγροῖς. More rightly: neighbouring, ἄγχι γῆς Καδμείας. So also in Aj. 892: τίνος βοῇ πάρανλος ἐξέβη νέπους; ELMSL.

V. 782 sq. Schol.: πόλις δέ σοι· καὶ ἵνα ἡ Θῆβη ἀβαλαβῆς ἔσται

- κακῶν ἄνατος τῆςδ' ἀπαλλαχθῆι χθονός.
οὐκ ἔστι σοι ταῦτ'· ἀλλὰ σοι τάδ' ἔστ', ἐκεῖ
- 785 χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί·
ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονός λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. 790
ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
πολλῷ γ', ὅσῳ περ καὶ σαφεστέρων κλύω,
790 Φοῖβον τε καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.

ἐκ ταύτης τῆς γῆς. Rightly; for Oedipus means: that your city may escape free from the evils with which it is threatened by this city of Athens. Cf. v. 605 (604). For the dative σοὶ see v. 818. and Philoct. 429. For the phrase κακῶν τῆςδε χθονός v. 191. of the same play; ἄνατος κακῶν above, v. 675; the pleonasm ἄνατος ἀπαλλαχθῆι Advers. in Phil. p. 52. and particularly Aj. 1019: ἀπωστός γῆς ἀποδόξωθήσομαι. Ant. 399 sq.: ἐγὼ δ' ἔλεν-θερος δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. El. 1002: ἄλυπος αἰτῆς ἑξαπαλλαχθήσεται.

V. 784. Schol.: οὐκ ἔστι σοι ταῦτ'· οὐ προβήσεται σοι ὁ σκοπός. He says: you will not obtain what I have said you wish; but you will obtain this, that in that land my Genius shall ever dwell, an avenger of my injuries. Oedipus means that his body shall never rest at Thebes, and thereby benefit the inhabitants; but that his Genius shall dwell there, a destructive avenger of the injuries he had received. For the plural τᾶς see Philoct. 1326 sq.

V. 784 sq. ἐκεῖ χώρας ἀεί] For this kind of apposition see Matth. §. 472. 2. e. But although it seems that we should join ἐκεῖ χώρας (cf. v. 167.) yet the word χώρας may also be referred to ἀλάστωρ; cf. Philoct. 512. ἀλάστωρ τινός is found in this sense Trach. 1092: βονυκόλων ἀλάστορα. We must compare the words of Anti-

gone to her father in Eur. Phoen. 1550 sq.: σὺς ἀλάστωρ ξίφειν βοῖθων καὶ πυρὶ καὶ σχετλίαισι μάχαις ἐπὶ παῖδας ἔβα σὺς, ὡ πάτερ, ὦ μοι. On which the Schol.: ἀλάστωρ· ὁ παρακολονθῶν σοι κακοποιὸς δαίμων. — Ἀλάστορες λέγονται τινος ἢ οἱ κακοποιούντες αὐτόν, ἢ οἱ δι' ἐκδίκησιν αὐτοῦ ἐτέρους κακοποιούντες. Add Blomf. Aesch. Pers. gloss. 360.

V. 786 sq. ἔστιν δὲ — λαχεῖν] The present is put for the future, when a matter is represented as fixed and settled by fate. Hence Aesch. Prom. 171: ὅψ' ὅτον σὴ-πτρον τιμὰς τ' ἀποσνύλαται. Reiz. Cf. Rost §. 116. not. 8. ἔστιν, licet, cf. v. 600 (599).

V. 787. τοσοῦτον, ἐνθανεῖν] I. e. τοσοῦτον, ὅσον ἐνθανεῖν. Cf. Matth. §. 479. Hermann, both for the sense and form of the passage, compares Aesch. Sept. c. Th. 737: χθόνα ναῖεν διαπῆλας ὀπόσαν ἄν καὶ φθιμένοις κατέχειν, τῶν μεγάλων πεδίων ἁμολογούς.

V. 788. Schol.: ἄρ' οὐκ ἄμεινον· ἄρα οὐ πλέον σου τὰ ἀποβησόμενα ταῖς Θήβαις οἶδα; For the phrase φρονεῖν τὰ ἐν Θήβαις cf. Oed. R. 607. τὸ γοῦν ἐμόν, sc. ἐν φρονῶ.

V. 789. Schol.: ἐκ σαφεστέ-ρων κλύω· ἀντὶ τοῦ καὶ σαφέ-στερον οἶδα. For the meaning of σαφής see v. 622., for κλύω v. 33.

V. 790. Schol.: αὐτοῦ Ζη-νός· δοκεῖ γὰρ ὁ Ἀπόλλων παρὰ Διὸς λαμβάνειν τοὺς χρησμούς, ὥς καὶ ἐν Ἰφιγενείᾳ φησί, καὶ Ἀίσχλος ἐν Ἱερραῖς· στέλλειν

τὸ σὸν δ' ἀφίκεται δεῦρ' ὑπόβλητον στόμα
 πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795
 κακ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
 ἀλλ', οἶδα γάρ σε ταῦτα μὴ πεῖθων, ἴθι·
 795 ἡμᾶς δ' ἕα ξὴν ἐνθάδ'· οὐ γὰρ ἂν κακῶς,
 οὐδ' ὧδ' ἔχοντες, ζῶμεν, εἰ τερποίμεθα.

ΚΡΕΩΝ.

πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σά,
 800 ἢ σ' εἰς τὰ σαντοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;

ΟΙΔΙΠΟΤΣ.

ἐμοὶ μὲν ἔσθ' ἥδιστον, εἰ σὺ μὴτ' ἐμὲ
 800 πείθειν οἷός τ' εἰ μῆτε τοὺςδε τοὺς πέλας.

ΚΡΕΩΝ.

ὦ δῦςμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ

ὅπως τάχιστα· ταῦτα γὰρ πα-
 τήρ Ζεὺς ἐγκαθιδεῖ Λοξίε.
 Καὶ Ἀριστοφάνης Ἦρωσιν· See
 v. 623 (622), and Oed. R. 151.

V. 791. Schol.: ὑπόβλητον·
 οὐκ ἀληθές, ἀλλὰ πεπλασμένον ἀπὸ
 τῶν υποβαλλομένων εἰς τὰ γένη
 τοὺς παῖδας. For ὑπόβλητον the
 editors compare Aj. 188: εἰ δ' ὑπο-
 βαλλόμενοι κλέπτονσι μύθους οἱ
 μεγάλοι βασιλῆς. and v. 481: ὡς
 ὑπόβλητον λόγον ἔλεξας. For the
 form of speech by which τὸ σὸν
 δ' ἀφ. στόμα is put for σὺ δὲ
 ἀφίξει ὑπόβλ. στόμα ἔχων, cf.
 Matth. §. 430. and Schaefer
 Eur. Or. Pors. 1215.

V. 792. Schol.: στόμωσιν·
 ἀντὶ τοῦ δεινῶσιν καὶ πανουργίαν.
 Reisig compares Arist. Nub. 1102
 sq.: ὅπως ἐν μοι στομώσεις αὐτόν.
 κοπῆς is used of an orator by Eur.
 Hec. 129.

V. 792 sq. ἐν δὲ τῷ λέγειν
 — σωτήρια] I.e. but in speak-
 ing you will get more harm
 than good. The drift of Oedipus'
 harangue is to shew that Creon,
 by saying what is open to imme-
 diate refutation and exposure of
 his real malice, will cause himself
 harm rather than obtain anything
 beneficial. For this benefit would
 be the return of Oedipus. This

interpretation is confirmed by the
 answer of Creon. HERM. For ἐν
 τῷ λέγειν see Philoct. 61., for τὰ
 πλείονα Matth. §. 266. not.

V. 794 sq. ἀλλ', οἶδα γάρ —
 ἐνθάδ'] Oedipus says: but be-
 cause I doubt that I shall be
 able to persuade thee that
 thou wilt reap more mischief
 than advantage from thy
 speeches, let us cease speak-
 ing and depart; go therefore
 thy way and leave me to re-
 main here.

V. 795 sq. οὐ γὰρ ἂν — τερ-
 ποίμεθα] Rightly Brunck: for
 our life will not be unfor-
 tunate, even thus, if so it
 please us to live. For the pur-
 port of the words Reisig com-
 pares El. 354: οὐ ζῶ; κακῶς μὲν,
 οἶδ', ἐπαρκούντως δέ μοι.

V. 797 sq. Schol.: ἀντὶ τοῦ ἐν
 τῷ μὴ πείθεσθαι σε μᾶλλον σὺ
 δυστυχεῖς ἢ ἐγώ. For the prepo-
 sition εἰς see v. 523.

V. 800. Schol.: πείθειν· περ-
 θειν με εἰς τὸ ἀκολουθήσαι σοι.
 τοὺςδε· τοὺς ἀπὸ τοῦ Χοροῦ. The
 words μὴτ' ἐμὲ — μῆτε τοὺςδε
 are used in this sense: not these
 more than myself.

V. 801 sq. οὐδὲ τῷ χρόνῳ —
 τρεφεῖ;] The sense is: Shall

φρένας ποτ', ἀλλὰ λῦμα τῷ γήραϊ τρέφει;

805

ΟΙΔΙΠΟΤΣ.

γλώσση σὺ δεινός. ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει.

ΚΡΕΩΝ.

805 χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.

ΟΙΔΙΠΟΤΣ.

ὥς δὴ σὺ βραχεία, ταῦτα δ' ἐν καιρῷ λέγεις.

ΚΡΕΩΝ.

οὐ δὴθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα.

810

ΟΙΔΙΠΟΤΣ.

ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με

we see that you have not become wise even after a long lapse of time, but that you live a disgrace to old age? Reisig has rightly placed a note of interrogation after these words, because Creon says *φανεί*, not *φαίνει*. HERM. For the phrase *φύσας φρένας* see vs. 149. and 1606 sq. Herm. Vig. p. 766. and Lob. Aj. 1066. — For the sentiment cf. v. 855: *ὀργῇ χάριν δούς, ἢ σ' αἰετὶ λυμάνεται*.

V. 804. Schol.: *ὅστις ἐξ ἅπαντος βουλούμενος ἐκ παντός δοκεῖν δίκαια λέγειν*. The sense is: I know no just man, who can find materials for speaking speciously from every cause whatever, i. e. it is not the duty of a just man to defend every cause, whether just or unjust. Reisig compares v. 1000: *σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν λέγειν νομίζων ῥήτον ἀρῥήτον τ' ἔπος*, HERM. See v. 758. and Matth. §. 574.

V. 805. *χωρὶς τό τ' — καίρια*] We must supply *τὸ εἰπεῖν* before *τὰ καίρια*. See Seidl. Eur. El. 429. — With regard to the particles *τὲ — καὶ* Elmsley compares Aesch. Prom. 927: *ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα*.

Xenoph. Hier. I, 2: *πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ιδιωτικός βίος*. Eur. Alc. 546: *χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται*. For examples from Plato see Neve. The Schol.: *ἄλλο ἐστὶ τὸ φλυαρεῖν, καὶ ἄλλο τὰ ἀναγκαῖα λέγειν*.

V. 806. *ὥς δὴ σὺ — λέγεις*] It is forsooth you who say few words, and those few to the purpose! Creon had told Oedipus that it was one thing to talk much, another to talk to the purpose, insinuating that he himself talked both briefly and aptly, so Oedipus joins the two qualities, at the same time asserting that Creon does neither: it is you indeed who are brief, — how brief and apt. HERM. For ironical force of the particle *δὴ* cf. Matth. §. 603.

V. 807. *οὐ δὴθ' ὅτῳ etc.*] I. e. *οὐ δὴτα καίρια λέγω τούτῳ, ὅτῳ etc.*, to him, to wit, i. e. according to his opinion, I do not speak opportunely who etc. The dative is used thus in v. 76. For the omission of *τούτῳ* see note on Philoct. 137 sqq. For *ἴσος καὶ* cf. Matth. §. 620. b. Schol.: *τοῖς κατὰ σέ οὐ δοκῶ καίρια λέγειν*.

V. 808. Schol.: *πρὸ τῶνδε*.

φύλασσ' ἐφορμῶν ἔνθα χορή ναίειν ἐμέ.

ΚΡΕΩΝ.

810 μαρτύρομαι τοὺςδ', οὐ σέ. πρὸς δὲ τοὺς φίλους
οἱ' ἀνταμείβει ῥήματ', ἣν σ' ἔλω ποτέ,

ΟΙΔΙΠΟΤΣ.

τίς δ' ἂν με τῶνδε συμμάχων ἔλοι βία;

815

ΚΡΕΩΝ.

ἦ μὴν σὺ κ' αἶνευ τοῦδε λυπηθεὶς ἔσει.

ΟΙΔΙΠΟΤΣ.

- ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;

V. 810. οὐχὶ σ' ὅς γνώσει φίλους Dind.

V. 813. τοῦδε is from Musgrave's conj. MSS. τῶνδε.

καὶ πρὸ τοῦ Χοροῦ. Rightly Brunck: for I will say so in their name also. In the same sense Oed. R. 10: ἐπεὶ πρέπων ἔφυς πρὸ τῶνδε φωνεῖν.

V. 809. ἐφορμῶν] Rost rightly observes that this is not the participle of the verb ἐφορμᾶν, as Neve supposed, but of ἐφορμεῖν. — For χορή Neve compares vs. 1441. 1521. Ant. 887.

V. 810 sq. μαρτύρομαι — ἔλω ποτέ] Μαρτύρομαι τοὺςδ', οὐ σέ is said, because Oedipus had said that he would reply for the Athenians. But I in turn call these to witness, not thee who thinkest that thou mayest say anything in their name. But what does he call them to witness? That he suffers injury. He then goes on: but what sort of reply you give to your friends, if I ever catch you — suppressing what he meant to say, of this you shall pay me the penalty. The one ground of offence is the being desired by Oedipus to depart, without accomplishing the object of his mission; on this account he calls the Athenians to bear witness; the other that he is even treated with insult, though a friend and relative; for this he threatens

to take vengeance. Any difficulty in the construction of the verb ἀνταμείβει with πρὸς τοὺς φίλους is explained by οἶα ῥήματα, and indeed there is nothing harsh or unusual, if we substitute: οἶους πρὸς τοὺς φίλους λόγους ἀνταμείβει. There is not however occasion for this, for we may fairly take πρὸς τοὺς φίλους ἀνταμείβει as πρὸς τοὺς φίλους λέγεις ἀνταμειβόμενος. For the whole and the separate parts of this passage see Homer Il. I, 338: τῷ δ' ἀντὶ μάρτυροι ἔσταν πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων, καὶ πρὸς τοῦ βασιλῆος ἀπηνέος· εἴποτε δ' αὐτὲ χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι τοῖς ἄλλοις. HERM. For the plural τοὺς φίλους see Oed. R. 361.

V. 812. Schol.: τῶνδε· τῶν ἀπὸ τοῦ Χοροῦ. βία· βιαζόμενος τοὺς ἐμους συμμάχους καὶ φύλακας.

V. 813. κ' αἶνευ τοῦδε] Schol.: καὶ χωρὶς τοῦ λαβεῖν σε εἰς Θήβας. For the phrase λυπηθεὶς ἔσει see Oed. R. 928. and Matth. §. 559.

V. 814. ποίῳ σὺν ἔργῳ etc.) With what deed in view have you uttered these threats? i. e. contriving what deeds? or, as Brunck interprets: what design on your part do these threats indicate? So Oed. R.

ΚΡΕΩΝ.

815 παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
 ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.

ΟΙΔΙΠΟΤΣ.

ὦμοι.

ΚΡΕΩΝ.

τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε.

820

ΟΙΔΙΠΟΤΣ.

τὴν παῖδ' ἔχεις μου;

ΚΡΕΩΝ. *ἄνθρωπε, τίς σε φωνάζει;*

τήνδε τ' οὐ μακροῦ χρόνου.

ΟΙΔΙΠΟΤΣ.

ὡς ξένοι, τί δράσετ'; ἢ προδώσετε;
 820 κοῦκ ἐξελάτε τὸν ἀσεβῆ τῆςδε χθονός;

ΧΟΡΟΣ.

χώρει, ξέν', ἔξω θάσσον· οὔτε γὰρ τὰ νῦν
 δίκαια πράσσεις, οὔθ' ἂ πρόσθεν εἰργασαι.

825

ΚΡΕΩΝ.

ὕμιν ἂν εἴη τήνδε καιρὸς ἐξάγειν
 ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.

ΑΝΤΙΓΟΝΗ.

825 οἷμοι τάλαινα, ποῖ φύγω; ποῖαν λάβω

V. 818. τήνδε τ' was first restored by Bothe. MSS. τήνδε γ'.

635: τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία σὺν ἀφανεῖ λόγῳ (making use of an uncertain argument) ἄτιμον βαλεῖν. So Pindar Pyth. X, 88: σὺν αἰοδαῖς θαητόν τινα τιθέναι. Theogn. 231: σὺν πτεροῖς ποτῶσθαι. Ant. 172: ὅτ' οὐν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν καθ' ἡμέραν ὅλοντο παῖσαντές τε καὶ πληγέντες αὐτόχειρι σὺν μιᾷ σμάτι. ibid. 1266: νέος νέω ξὺν μόρῳ θίανες. — For the phrase ἀπειλήσας ἔχεις see Philoct. 1334.

V. 815. παῖδοιν δυοῖν σοι] For σοι see v. 785 (782).

V. 817. μᾶλλον οἰμώζειν τάδε] To increase these lamentations. See Oed. R. 259 sq.

V. 818. Schol.: τήνδε· τὴν Ἀντιγόνην. For the genitive μακροῦ χρόνου see v. 397 (393).

V. 819. Schol.: ὡς ξένοι· τῷ Χορῷ φησι.

V. 823. Schol.: τήνδε· τὴν Ἀντιγόνην· τοῖς ἀκολούθοις δὲ ἐαυτοῦ φησιν ὁ Κρέων.

θεῶν ἄρηξιν ἢ βροτῶν;

ΧΟΡΟΣ.

τί δοῦς, ξένε;

ΚΡΕΩΝ.

οὐχ ἄπομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς.

830

ΟΙΔΙΠΟΣ.

ὦ γῆς ἄνακτες.

ΧΟΡΟΣ.

ὦ ξέν', οὐ δίκαια δοῦς.

ΚΡΕΩΝ.

δίκαια.

ΧΟΡΟΣ.

πῶς δίκαια;

ΚΡΕΩΝ.

τοὺς ἐμὸνς ἄγω.

(στροφῇ.)

ΟΙΔΙΠΟΣ.

830 ἰὼ πόλις.

ΧΟΡΟΣ.

τί δοῦς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' ἐς
βάσανον εἰ χερῶν.

835

ΚΡΕΩΝ.

εἶργον.

ΧΟΡΟΣ.

σοῦ μὲν οὐ τάδε γε μωμένον.

V. 830. I have assigned to Oedipus the words ἰὼ πόλις, which the MSS. allot to Antigone. Cf. Advers. in Soph. Philoct. p. 65 sq.

V. 826. Schol.: τί δοῦς, ξέν' — γε· πρὸς τὸν Κρέοντα ἔλκοντα τὴν Ἀντιγόνην.

V. 827. Schol.: τῆς ἐμῆς· ἀδελφῆς μου γὰρ θυγατὴρ ἐστίν.

V. 828. ὦ γῆς ἄνακτες] He thus styles the Chorus. See Oed. R. 85. 882.

V. 829. τοὺς ἐμὸνς] He means Antigone. So v. 813. τοὺς φίλους.

V. 831 sq. τάχ' ἐς — χερῶν] Schaefer compares v. 1297: οὐτ' εἰς ἔλεγχον χειρὸς οὐτ' ἔργον μολών. See Philoct. 98.

V. 833. Schol.: εἶργον· φν- λάττον. χωρίζον. σοῦ μὲν οὐ· οὐκ ἀπειρξομαί σου. For the verb μωμένον cf. Philoct. 1114: τὸν τάδε μωσάμενον. 1139: ὃς ἐφ' ἡμῖν κἀκ' ἐμήσατο.

ΚΡΕΩΝ.

πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.

ΟΙΔΙΠΟΤΣ.

835 οὐκ ἡγόρεον ταῦτ' ἐγώ;

ΧΟΡΟΣ.

μέθες χερσὶν

τὴν παῖδα θᾶσσον.

ΚΡΕΩΝ.

μὴ 'πίτασσ' ἃ μὴ κρατεῖς.

ΧΟΡΟΣ.

χαλᾶν λέγω σοι.

840

ΚΡΕΩΝ.

σοὶ δ' ἔγωγ' ὁδοιπορεῖν.

ΧΟΡΟΣ.

προβᾶθ' ὧδε, βᾶτε, βᾶτ', ἔντοποι.

πόλις ἐναίρεται, πόλις ἐμὰ σθένει.

840 προβᾶθ' ὧδέ μοι.

V. 834—840. The persons are arranged thus in the MSS.: ΟΙ. πόλει — ἐμέ. ΧΟ. οὐκ — ἐγώ; ΚΡ. μέθες — θᾶσσον. ΧΟ. μὴ 'πίτασσ' — κρατεῖς. ΚΡ. χαλᾶν λέγω σοι. ΧΟ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. προβᾶθ' ὧδε — ὧδέ μοι. For my alteration see Advers. in Soph. Philoct. p. 63 sqq. Hermann afterwards admitted the same arrangement.

V. 834. *μαχεῖ* and *πημανεῖς* are due to Porson. MSS. *μάχη* and *πημαίνεις*.

V. 834. Schol.: *πόλει· ταῖς* *Θήβαις*.

V. 835. *οὐκ ἡγόρεον* etc.] The Chorus probably drew nigh to Creon, as if to strive with him,

V. 835 sqq. *μέθες — θᾶσσον*] since he was unwilling to let Antigone go. Cf. vs. 856 sq. (853 sq.). These words could not be spoken by Creon, to whom they are usually assigned. See my Advers. in Phil. p. 64.

V. 836. *μὴ 'πίτασσ' ἃ μὴ κρατεῖς*] Creon had said v. 830: *αφομαι — τῆς ἐμῆς* and v. 832: *τοὺς ἐμοὺς ἄγω*.

V. 837. *χαλᾶν — ὁδοιπορεῖν*] The Chorus says: I bid thee release Antigone. Creon

replies: but I bid you go your ways and leave me alone. The Chorus probably drew nigh to Creon, as if to strive with him, since he was unwilling to let Antigone go. Cf. vs. 856 sq. (853 sq.). For *χαλᾶν* see at Oed. R. 1242., for *λέγω* in the sense of bidding see below v. 856: *μὴ ψεύειν λέγω*. 864: *αὐδῶ σιωπᾶν*. 932: *ἐν-νέπω* etc. Oed. R. 350. Aj. 1047. 1089. El. 233. Trach. 137. Phil. 101. and Pflugk Eur. Hec. 303., for the dative Oed. R. 348.

V. 839. Schol.: *ἐναίρεται σθένει· τοντέστι, βία πορθεῖται*.

ΑΝΤΙΓΟΝΗ.

ἀφέλκομαι δύστηνος, ὦ ξένοι, ξένοι.

ΟΙΔΙΠΟΤΣ.

ποῦ, τέκνον, εἴ μοι;

ΑΝΤΙΓΟΝΗ.

πρὸς βίαν πορεύομαι.

845

ΟΙΔΙΠΟΤΣ.

ὄρεξον, ὦ παῖ, χεῖρας.

ΑΝΤΙΓΟΝΗ.

ἀλλ' οὐδὲν σθένω.

ΚΡΕΩΝ.

οὐκ ἄξεθ' ὑμεῖς;

ΟΙΔΙΠΟΤΣ.

ὦ τάλας ἐγώ, τάλας.

ΚΡΕΩΝ.

- 845 οὔκουν ποτ' ἐκ τούτοιν γε μὴ σκήπτρου ἐτι
 ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
 πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγώ 850
 ταχθεὶς τὰδ' ἔρδω, καὶ τύραννος ὦν ὅμως,
 νίκα. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε,
 850 ὁδοῦνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
 δρᾶς, οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
 ὀργῇ χάριν δούς, ἣ σ' αἰὲλ λυμαίνεται. 855

V. 842. Schol.: πρὸς βίαν· ὁδοῦ. For the preposition ἐκ see Philoct. 91.

τῶν προστεταγμένων παρὰ τοῦ Κρέοντος· ἐν μέρει δὲ παρὰ τοῦ Κρέοντος· ἐν μέρει δὲ παθητικά ἐστίν.

V. 843. οὐδὲν σθένω] I am unable, viz. to stretch out my hands to thee. So οὐδὲν is used in v. 779 (776).

V. 845. Schol.: ἐκ τούτοιν· ἐκ τῶν θνητότερον, αἷς ὡς σκήπτροις ἐχρήτο καὶ βακτηρία. Neve compares Eur. Hec. 277: ἦδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, πόλις, τιθῆναι, βάκτρον, ἡγεμῶν

V. 848. τύραννος] This signification of τύραννος, by which all the royal family were signified, is learnedly adopted by Schaefer to Trach. 316. So Creon is styled ἄναξ by the king himself in Oed. R. 85. REISIG. Ulysses is said Philoct. 6, ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὑπο. — For ὅμως see v. 666 (665).

V. 850. αὐτόν] I. e. σεαυτόν. See v. 930 (927). and Matth. §. 489. II.

V. 852. ὀργῇ χάριν δούς] I. e.

ΧΟΡΟΣ.

ἐπίσχες αὐτοῦ, ξεῖνε.

ΚΡΕΩΝ.

μὴ ψάυειν λέγω.

ΧΟΡΟΣ.

οὔτοι σ' ἀφήσω, τῶνδ' ἔστερημένος.

ΚΡΕΩΝ.

855 καὶ μεῖζον ἄρα ῥύσιον πόλει τάχα
 θήσεις· ἐφάπομαι γὰρ οὐ ταύταιν μόναιν.

ΧΟΡΟΣ.

ἀλλ' ἔς τί τρέψει;

ΚΡΕΩΝ.

τόνδ' ἀπάξομαι λαβών.

860

ΧΟΡΟΣ.

δεινὸν λέρεις.

ΚΡΕΩΝ.

ὥς τοῦτο νῦν πεπράξεται,
 ἦν μὴ μ' ὁ κραίνων τῆςδε γῆς ἀπειρογάθῃ.

ἐνδόνς, or simply δούς, as Euripides, ὁ δ' ἡδονῇ δούς. χάριν τίθεσθαι and χάριν διδόναι are frequent circumlocutory expressions for the verb χαρίζεσθαι. For examples see Elmsl. Eur. Bacch. 720. REIS.

V. 853. ἐπίσχες αὐτοῦ] Stand still here [properly there, where you are, cf. v. 192.], my friend. This is said by the Chorus, pointing to Creon. Br. So Philoct. 539: ἐπίσχετον, μάθωμεν. and below v. 1169 (1164): ὦ φίλτατε, σῆς οὐκ ἐστὶν εἰ.

V. 855. My own rendering was: soon therefore shall you pay to my city a greater price for ransom; for not only the daughters of Oedipus, but likewise Oedipus himself, whom I am now going to lead away, will have to be ransomed, comparing Phil. 959.

ῥύσιον τίσω. Hermann, however, says, „ῥύσιον is the pledge; the thing, taken by others, to be recovered and vindicated by the losers. On πόλει the Schol. in MS. has ταῖς Θήβαις, rightly altered to ταῖς Ἀθήναις in ed. Rom. Wunder wished Thebes to be understood, which would be correct, if the poet had written ῥύσιον τίσεις, as in Phil. 959. I do not see how ῥύσιον τιθέναι can be used in that sense without strong authority. Creon says of Athens: you will give your city some graver matter to vindicate.”

V. 857. ἀλλ' ἔς τί τρέψει;] But whither will you turn yourself? i. e. what will you do? For the addition of λαβών see v. 471.

V. 858. ὥς — πεπράξεται] For the particle ὥς see Matth. §. 628. 5. For πεπράξεται ibid. §. 498.

ΟΙΔΙΠΟΥΣ.

860 ὦ φθέγμ' ἀναιδές, ἥ σὺ γὰρ ψαύσεις ἐμοῦ;

ΚΡΕΩΝ.

αὐδῶ σιωπᾶν.

ΟΙΔΙΠΟΥΣ.

μὴ γὰρ αἶδε δαίμονες

θεῖν μ' ἄφρονον τῆςδε τῆς ἀρᾶς ἔτι,
ὅς μ', ὦ κακίστε, ψιλὸν ὄμμ' ἀποσπάσας
πρὸς ὅμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.

865

865 τοιγὰρ σέ τ' αὐτὸν καὶ γένος τὸ σὺν θεῶν

V. 860. ὦ φθέγμ' ἀναιδές] Doederlein notices that Creon himself is addressed, as speaking without shame. So v. 960. ὦ λῆμ' ἀναιδές. See v. 794 (791). Cf. Aj. 14: El. 1225.

V. 861. μὴ γάρ] The particle γάρ is here put in the same sense as it is often with εἰ, in the signification of wishing. — For αἶδε δαίμονες cf. v. 466 (462).

V. 862. θεῖν μ' ἄφρονον etc.] Reisig rightly observes: Oedipus wishes that he might be permitted to execrate Creon in the presence of the Furies, who were to be worshipped by silence. See v. 130 sq. For the phrase ἄφρονον τῆςδε τῆς ἀρᾶς see v. 783: κακῶν ἀνατοῶς. Schol.: μὴ ἄφρονος γενοίμην εἰς τὸ καταρᾶσθαι σε.

V. 783. ὅς μ' — ψιλόν] For the pronoun ὅς, which must be referred to the pronominal idea contained in the foregoing words, as is rightly explained by the Scholiast, see v. 728.

V. 863 sq. Schol.: ὄμμα· φησὶ τὴν Ἀντιγόνην. — The idea of person, contained in ἀποσπάσας, does not refer to his former sight, πρὸς ὅμμασιν τ. πρ. as if Creon had taken it away, but only the idea of tearing away is taken thence, and is so referred to the eyes of Oedipus himself, that he is himself thought to have torn them out, as if the words ran thus: πρὸς ὅμμασι τοῖς πρόσθεν ἀποσπασθεῖσιν. For ἀποσπάσας ἐξοίχει

cf. v. 894 sq. (881 sq.) and Aristoph. Thesmoph. 691: τὸ παιδίον ἐξαρχάσας μοι φροῦδος ἀπὸ τοῦ τιτθίου. REIS. For ἀποσπᾶν with a double accusative see Matth. §. 418. Jacobs interprets ψιλόν by ἄσθενές, referring to the misery and helplessness of Antigone.

V. 865 sq. θεῶν ὁ πάντα λεύσων ἥλιος] The sun is said to be that God who beholds all things. He is hence styled by the poets πανόπτης, and invested with other similar attributes of seeing as Stanl. explains Aesch. Prom. 91. ed. Butler. In the same way Oed. R. 660: τὸν πάντων θεῶν θεὸν πρόμουν Ἄλιον. But when the sun is invoked as the cause of blindness, Orcus might have been named instead. The ancients however had such ideas of nature, as to consider that the same powers might exercise different influences according as they were present or wanting. We find the same use in Cicero de N. D. II, 19. ita movetur, ut, quum terras larga luce compleverit, eadem modo his, modo illis ex partibus opacet; and in Hor. Carm. saec., Alme Sol, curru nitido diem qui promis et celas. The verse of Sophocles ἔλυσεν αἰνὸν ἄγος ἀπ' ὀμμάτων Ἄρης is well known. Even in the Hom. hymn. Z. Mars is implored to preserve peace: ἀλλὰ σὺ θάρος δὸς μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσι θεμοῖς. REIS. See my

ὁ πάντα λεύσσων Ἥλιος δοίη βίον
τοιούτον, οἷον καὶ μέ, γηράναι ποτέ.

870

ΚΡΕΩΝ.

ὀρᾶτε ταῦτα, τῆςδε γῆς ἐγχώριοι;

ΟΙΔΙΠΟΤΣ.

ὀρῶσι καὶ μέ καὶ σέ, καὶ φρονοῦς, ὅτι
870 ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι.

ΚΡΕΩΝ.

οὔτοι καθέξω θυμόν, ἀλλ' ἄξω βία,
κεῖ μοῦνός εἰμι, τόνδε, καὶ χρόνῳ βραδύς.

875

(ἀ ν τ ι σ τ ρ ο φ ή.)

ΟΙΔΙΠΟΤΣ.

ὠὸ τάλας.

ΧΟΡΟΣ.

ὅσον λῆμ' ἔχων ἀφίκον, ξέν', εἰ
875 τάδε δοκεῖς τελεῖν.

ΚΡΕΩΝ.

δοκῶ.

ΧΟΡΟΣ.

τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.

V. 867. γηράναι ποτέ I have written with Dindorf for γη-
ραῖναι ποτε.

V. 876. The Scholiast appears to read νεμῶ. MSS. νέμω.

remarks in Censura Aj. ab Lobeck. ed. p. 152 sqq. For the ge-
nitive θεῶν see Matth. §. 320.

V. 867. οἷον καὶ μέ] I. e. οἷον
καὶ ἐγὼ γηράσκω. See Matth.
§. 427. not. 1., for καὶ see v. 53.
The phrase βίον γηράναι is ex-
plained in Cens. Aj. ab Lobeck.
ed. p. 57 sq.

V. 868. ὀρᾶτε ταῦτα etc.]
Here also Creon, in order to ex-
culpate himself from the charge of
injury, declares himself injured by
Oedipus.

V. 870. ῥήμασιν σ' ἀμύνομαι]
Neve compares Antig. 643: ὥς καὶ
τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς.

V. 872. καὶ χρόνῳ βραδύς]
And inactive through age,
the same therefore as γῆρα βαρύς.
For χρόνῳ see v. 7., for βραδύς
cf. v. 306: καὶ βραδύς ἔρπει.

V. 876. Schol.: ταύτην δ' ἄρα
οὐκέτι νομῶ πόλιν: εἰ σὺ ἀπάξεις
τούτων. For the verb νέμειν cf.
Trach. 483: εἴ τι τήνδ' ἀμαρτίαν
νέμεις. Oed. R. 1080: ἐγὼ δ' ἔμαν-
τὸν παῖδα τῆς Τύχης νέμων. Electr.
180: σὲ δ' ἐγῶγε νέμω θεόν. The
Chorus therefore says: I shall not
think this city a city, i. e. I
shall think this city of no
import, if it permits you to
do what you attempt.

ΚΡΕΩΝ.

τοῖς τοι δίκαιοις χῶ βραχὺς νικᾷ μέγαν.

880

ΟΙΔΙΠΟΤΣ.

ἀκούεθ' οἷα φθέγγεται;

ΧΟΡΟΣ.

τά γ' οὐ τελεῖ.

ΚΡΕΩΝ.

Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὔ.

ΧΟΡΟΣ.

880 ἄρ' οὐχ ὕβρις τάδ' ;

ΚΡΕΩΝ.

ὕβρις· ἀλλ' ἀνεκτέα.

ΧΟΡΟΣ.

ὠ πᾶς λεώς, ὠ γᾶς πρόμοι,
μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν
περῶσ' οἶδε δῆ.

885

ΘΗΣΕΥΣ.

τίς ποθ' ἢ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ

V. 879. Brunck places the sign of a lacuna after σὺ δ' οὔ. Hermann joins Ζεὺς to the preceding words of the Chorus, taking as their complete words: εἰ δ' ἔστ' ἐν Ζεῷ.

V. 883. περῶσ' οἶδε δῆ is Elmsley's conj. MSS. περῶσι δῆ.

V. 877. τοῖς τοι δίκαιοις] I, 5, 2: Quid est, si hoc non contumelia est? For the dative Neve compares Matth. §. 400. 5. Thucyd. IV, 62: εἴ τις βεβαίως τι ἢ τῷ δίκαιῳ ἢ expressing great indignation, see Hemsterhus. Lucian dial. mort. II, 2. T. I. p. 337."

Ibid. βραχὺς] The weak, the poor. So Eur. Heracl. 614. and σμικρὸν below v. 958 (955). φντευτέον. See v. 495 (491).

V. 881. ὠ γᾶς πρόμοι] This is understood of Theseus alone. See v. 294 (290).

V. 882 sq. πέραν περῶσι] Neve compares Oed. R. 331. and Ant. 386.

V. 884 sqq. Schol.: τίς ποθ' ἢ βοή· ἀκρῶς τῇ οἰκονομίᾳ τὸ

Ibid. βραχὺς] The weak, the poor. So Eur. Heracl. 614. and σμικρὸν below v. 958 (955). φντευτέον. See v. 495 (491).

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V. 884 sqq. Schol.: τίς ποθ' ἢ βοή· ἀκρῶς τῇ οἰκονομίᾳ τὸ

- 885 βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὗ χάριν δεῦρ' ἤξα θᾶσσον ἢ καθ' ἡδονὴν ποδός. 890

ΟΙΔΙΠΟΤΣ.

ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗΣΕΥΣ.

- 890 τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.

ΟΙΔΙΠΟΤΣ.

Κρέων ὄδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπᾶσας μου τὴν μόνην ξυνωρίδα. 895

ΘΗΣΕΥΣ.

πῶς εἶπας;

ΟΙΔΙΠΟΤΣ.

οἶά περ πέπονθ' ἀκήκους.

ΘΗΣΕΥΣ.

- οἴκουν τις ὥς τάχιστα προσπόλων μολῶν
895 πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεῶν
ἄνιππον ἱππότην τε θυμάτων ἄπο
σπένδειν ἄπο ὄντηρος, ἔνθα δίστομοι 900

μαθεῖν τὸν Θησέα τὰ γενόμενα,
πρὸς θυαίαις ἄντα τοῦ Ἰππίου
Ποσειδῶνος, ὑπὲρ τοῦ μὴ διατρι-
βὴν ἐγγενέσθαι μὴνυόντός τινος.

V. 884. ἐκ-τίνος φόβον πο-
τέ] For the preposition ἐξ see at
v. 804.

V. 885. βουθυτοῦντά μ' —
ἔσχετ'] See v. 425. ἐξωθούμενον
οὐκ ἔσχον.

V. 886. τοῦδ' ἐπ. Κολωνοῦ] See my observations in Argum.
p. 22. For the words ὡς εἰδῶ τὸ
πᾶν cf. Philoct. 238: γέγωνέ μοι
πᾶν τοῦθ', ὅπως εἰδῶ, τίς εἰ.

V. 887. Schol.: θᾶσσον τα-
χύτερον ἢ ὡς ἔδει βαδίζειν. For
the words καθ' ἡδονὴν ποδός.
Neye compares Phil. 206: στίβον
κατ' ἀνάγκαν ἔροποντος, and for
the words καθ' ἡδονὴν Jacobs

refers to Soph. El. 1503: μὴ μὲν
οὖν καθ' ἡδονὴν θάνης.

V. 892. τὴν μόνην ξυνωρί-
δα] Wesseling Obs. p. 116.,
quoted by Heller, observes: Oedi-
pus speaks of his daughters Anti-
gone and Ismene, who had been
carried off by Creon against the
will of their father; cf. Eur. Phoen.
1092. where the Schol.: ξυνωρίς
ἢ δνᾶς, and Med. 1145.

V. 895. πρὸς τούσδε βωμούς] We must perhaps understand the
altars both of Neptune and Minerva.
See Argum. p. 23. The verb ἀναγ-
κάζειν is explained v. 588.

V. 897. ἄπο ὄντηρος] Tricli-
nius gives the exact meaning of
ἄπο ὄντηρος: ἤγονν ἀπὸ μιᾶς ὀρ-
μῆς, ἀντὶ τοῦ ὡς ἔχει ἑκαστος
σχηματος. εἴρηται δὲ ἐκ μεταφο-

- μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὥς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγώ
900 ξένῳ γένωμαι τῷδε χειρωθεὶς βία.
Ἰθ', ὥς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δι' ὀργῆς ἦκον, ἧς ὁδ' ἄξιός, 905
ἄτρωτον οὐ μεθ' ἡκ' ἂν ἐξ ἐμῆς χειρός.
νῦν δ' οὕςπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
905 τοῦτοισι, κοὐκ ἄλλοισιν ἀρμοσθήσεται.
οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρό μοι στήσης ἄγων· 910
ἐπεὶ δέδορακας οὐτ' ἐμοῦ καταξίως
οὐθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονός,
910 ὅστις δίκαι' ἀσκούσαν εἰσελθὼν πόλιν

V. 904. οὕςπερ I have written with Brunck. MSS. ὥςπερ.

οἷς τῶν διωκόντων τινὰς στρατιω-
τῶν καὶ πάσας ἡνίας χαλῶντων,
ὥστε ταχύτερον φέρεσθαι. ὁντήρας
γὰρ τοὺς χαλινούς φασιν, οὐ τὰ
ὑποδήματα, ὥς τὰ σχόλια λέγει.
It signifies to run with loosened
reins, to hasten. For examples
see P. Wesseling, Obs. I, 30.
Br. Matth. §. 572.

V. 897 sq. Schol.: ἔνθα δὲ
στομοί· ὥς σχιστῆς οὐσῆς ὁδοῦ
ἐκείσε. Doederlein rightly inter-
prets δίστομοι ὁδοὶ συμβάλλουσιν·
δυοῖν ὁδοῖν στόματα συμβάλλει,
as ἐπιταυχεῖς ἔξοδοι is put by
Aesch. Sept. c. Th. 269. for ἐπὶ
ἔξοδοι τῶν τειχῶν. Cf. Ant. 119.
The roads are described more ac-
curately vs. 1047 sqq. (1044 sqq.).
See v. 1055. — For ἐκείσε sup-
plied before ἔνθα see v. 164.

V. 899 sq. γέλως δ' — τῷδε]
I. e. καὶ μὴ γέλως γένωμαι etc.
The Schol.: ξένῳ τῷ Κρέοντι.

V. 902. Schol.: εἰ μὲν δι' ὀρ-
γῆς ἦκον· εἰ μὲν δι' ὀργῆς ἐλη-
λυθειν, ἐν ταύτῃ τῇ ὀργῇ ἦν, ἧς
ἦν οὗτος ἄξιός. For the phrase
διὰ ὀργῆς ἦκειν cf. Matth. §.
580. c.

V. 904 sq. νῦν δ' οὕςπερ —
τοὺς νόμους etc.] The substan-
tive τοὺς νόμους is joined with the

relative pronoun οὕςπερ, when it
should have been joined to the de-
monstrative τούτοις, thus: οὕςπερ
ἔχων εἰσῆλθε, τούτοις τοῖς νόμοις
ἀρμοσθήσεται. Cf. Matth. §. 474.
a. For νῦν δὲ see v. 269. — The
Scholiast: ὥς ἀπὸ ξένης γῆς
ἀπέσπασεν, οὕτω καὶ αὐτὸς ἐπὶ
ξένης γῆς ἀποσπασθήσεται. Οὐκ
ἀναχωρεῖς γὰρ ἐντεῦθεν, πρὶν ἂν
ἀγάγῃς τὰς κόρας.

V. 905. τοῦτοισι, κοὐκ ἄλ-
λοισιν] Cf. El. 885: ἐξ ἐμοῦ γε
κοὐκ ἄλλον. Oed. R. 63: εἰς ἐν
ἔρχεται μόνον καθ' αὐτὸν κοῦδέν'
ἄλλον.

V. 906. οὐ γάρ ποτ' ἔξει etc.]
For the change in the form of
speech cf. v. 1354 (1349).

V. 909. Schol.: οὐθ' ὧν πέ-
φυκας τῶν προγόνων.

V. 910 sqq. ὅστις δίκαι' ἀ-
σκούσαν etc.] He says this: be-
cause thou, having entered
a city observant of justice,
and determining nothing
without the law, setting at
nought the laws of this coun-
try, after entering it thus
insolently, dost bear away
and take to thyself by force
what thou desirest; and
thinkest that the city is

- κἄνεν νόμον κραίνουσιν οὐδέν, εἴτ' ἀφείς
 τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπειςπείσων, 915
 ἄγεις θ' ἂ χορήξεις, καὶ παρίστασαι βία·
 καὶ μοι πόλιν κένανδρον ἢ δούλην τινὰ
 915 ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν· 920
 οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθοίαιτο
 συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν βία
 920 ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
 οὐκουν ἔγωγ' ἂν, σῆς ἐπεμβαίνων χθονός,
 οὐδ' εἰ τὰ πάντων εἶχον ἐνδικιώτατα, 925
 ἄνεν γε τοῦ κραίνοντος, ὅστις ἦν, χθονός
 οὐθ' εἴλκον, οὐτ' ἂν ἦγον· ἀλλ' ἠπιστάμην
 925 ξείνον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνης πόλιν
 τὴν αὐτὸς αὐτοῦ, καὶ σ' ὁ πληθύνων χρόνος 930

V. 925. Brunck, Dind. and others have written ξείνον from Vat. See the excursus.

empty of men, and myself of no account. For εἶτα see at v. 264 (260), for ἀφείς v. 1537 (1522).

V. 912. τὰ τῆσδε — κύρι'] As οἱ κύριοι τῆς γῆς are men, who rule the land, i. e. its kings or princes, so τὰ κύρια τῆς γῆς evidently mean the things by which the country is ruled, i. e. the laws. Matth. however §. 438. takes τὰ κύρια as ὁ κύριος.

V. 913. ἄγεις] Carry off. So v. 923, 927. Philoct. 630. See Aj. 745. Schol.: καὶ παρίστασαι βία· τὸ παρίστασαι ἴσον ἐστὶ τῷ καταδουλοῖς καὶ ὑποχειριονποιεῖς.

V. 915. κἄμ' ἴσον τῷ μηδε-νί] The phrase ὁ μηδεῖς is well explained by Matth. §. 437. n. 1.

V. 916. οὐκ ἐπαίδευσαν κα-κόν] Johnson wrongly renders: atqui te Thebae non hoc docuerunt malum. Παιδεῦναι τινὰ σοφόν, γενναῖον, κακόν, is used like διδάσκειν. See Musgrave Eurip. El. 379. and Hemsterh. Plut. p. 4. Br. See also my notes

Dionys. Hal. de Compos. Verb. p. 413. In the same manner we must understand what immediately follows, ἐκδίκους τρέφειν. SCHAEFER.

V. 920. φῶτων ἀθλίων ἱκτῆ-ρια] I. e. φῶτας ἀθλίους ἱκτῆ-ριους. Cf. Matth. §. 442. 4.

V. 921. σῆς ἐπεμβ. γῆς] On the structure see v. 396.

V. 922. οὐδ' εἰ — τὰ ἐνδι-κιώτατα] Not if I had the very justest of all causes. τὰ ἐν-δικία ἔχειν is put for τὴν δίκην ἔχειν, i. e. σὺν δίκῃ εἶναι.

V. 923. ὅστις ἦν] Quicun-que esset. See Matth. §. 483. b.

V. 924. οὐθ' εἴλκον etc.] Sup-ply τινὰ or τί. With ἠπιστάμην understand ἄν from the preceding words. See Oed. R. 907 sq.

V. 926sq. Schol.: σὺ δ' ἀξίαν οὐκ οὔσαν· οὐκ οὔσαν ἀξίαν αἰ-σχύνησθαι. αἰσχύνη δὲ πατρὶδος πολίτην ἀμαρτία. — πόλιν· τὴν Θῆβην. For αὐτοῦ see v. 850, and Matth. §. 468. 6.

- γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
 εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν
 930 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά.
 εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
 εἶναι βία τε κούχ' ἐκών· καὶ ταῦτά σοι 935
 τῷ νῷ θ' ὁμοίως κάπο τῆς γλώσσης λέγω.

ΧΟΡΟΣ.

- ὄρῳ, ἔν' ἤκεις, ὦ ξέν'; ὥς, ἄφ' ὧν μὲν εἴ,
 935 φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡΕΩΝ.

- ἐγὼ οὐτ' ἄνανδρον τήνδε τὴν πόλιν λέγων,
 ὦ τέκνον Αἰγέως, οὐτ' ἄβουλον, ὥς σὺ φῆς, 940

V. 928. γέρονθ' — κενόν] He means: for age has deprived thee of thy strength both of body and mind, while in other cases it is wont, in weakening the body, to augment the vigour of the mind. Cf. Eurip. Phoen. 528: ὦ τέκνον, οὐχ ἅπαντα τῷ γήρᾳ κακά etc. JACOBS.

V. 931. μέτοικος] The Scholiast's note is rather confused. Creon is rightly compared μετοίκῳ, because held in the place of a captive, as one who was about to take up his abode after the manner τῶν μετοίκων, in a city to which he did not belong. So Aesch. Pers. 319. of Artames the Bactrian, σκληρῶς μέτοικος γῆς ἐκεῖ κατέφθιτο. DOED.

V. 932. βία τε κούχ' ἐκών] For other examples of this use of the particles τε καὶ, see El. 868.

V. 933. τῷ νῷ θ' ὁμοίως κάπο etc.] There is nothing objectionable in the union of the phrases τῷ νῷ and ἀπό τῆς γλώσσης. For ἀπό τῆς γλώσσης is little more than τῇ γλώσσῃ. See v. 15. He says that these are not empty words, but orders given in earnest.

V. 934. ὄρῳ, ἔν' ἤκεις] So exactly Oed. R. 687: ὄρῳ, ἔν' ἤκεις etc. Euripides and Aristophanes: ὄρῳ ἃ πάσχεις; REIS.

V. 934 sq. ὥς, ἄφ' ὧν μὲν εἴ — κακά] Observe the loose formation of the sentence, which would have been more exact, if he had said: δρῶν δὲ, i. e. τοῖς ἔργομασιν, ἐφευρίσκει κακός. The words ἄφ' ὧν μὲν εἴ are said, not of the ancestors of Creon, but of his citizens, the Thebans, who are also praised elsewhere in this play.

V. 936. Schol.: ἐγὼ οὐτ' ἄνανδρον· τὴν δημοκρατίαν παραφύλαξον, εἰ τῶν μὲν κατηγορηθέντων αὐτοῦ οὐχ ἄψεται, καὶνὰ δέ τινα ἐνθυμήματα καὶ πάνν εὐλογα ἐξευρίσκων ἀντιρεῖ.

V. 937. οὐτ' ἄβουλον] In these words Creon replies to those of Theseus v. 917 sq.: ἡ δούλην τινά — τῷ μηδενί. For that city may rightly be called ἄβουλος, which is neither inhabited by noble-minded and liberal citizens, nor ruled by a wise and brave king. Reising thinks that the circumstance of our poet having removed the charge of ἄβουλίαν from the city, is repugnant to the common proverb, Ἀθηναίων δυσβουλία, to which the comic poets often refer, as Aristophanes and Eupolis (in Athen.), and the orators, as Demosthenes, for whose frequent use of this expression see Fr. A. Wolf on the Leptinean oration p. 219.

- τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ', ὅτι
οὐδεὶς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
940 ξήλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίᾱ.
ἤδη δ', ὁδοῦνεκ' ἄνδρα καὶ πατροκτόνον
κἄναρνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι 945
ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.
τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον
945 ἐγὼ ξυνήδη χθόνιον ὄνθ', ὅς οὐκ ἐᾷ
τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει.
ὧ πίστιν ἴσχων τήνδ' ἐχειροῦμην ἄγραν. 950
καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μὴ μοι πικρὰς
αὐτῷ τ' ἀρὰς ἤρᾳτο καὶ τῶμῳ γένει.
950 ἀνθ' ὧν πεπονθὼς ἤξιουν τάδ' ἀντιδρᾶν.
θυμοῦ γὰρ οὐδὲν γῆρας ἐστὶν ἄλλο πλὴν

V. 938. τοῦργον Dind.

V. 942. δεξοίατ' I read with Herm. MSS. δεξαίατ'.

V. 943. ὑρέθησαν Dind.

V. 938. γιγνώσκων] I. e. τὴν γνώμην ἔχων, understanding. Cf. Eur. Med. 85: ἄρτι γιγνώσκεις τόδε, ὡς πᾶς τις αὐτὸν τοῦ πέλους μᾶλλον φιλεῖ; and Cycl. 420: ἄλλην ἔδωκα κύλικα γιγνώσκων, ὅτι τρώσει νιν οἶνος καὶ δίκην δώσει τάχα.

V. 939. Schol.: αὐτούς· τοὺς Ἀθηναίους. See Matth. §. 434. 2. and for the accusative §. 426.

V. 940. Schol.: ξυναίμων· τῶν συγγενῶν.

V. 942 sq. Schol.: οὐδ' ὅτῳ γάμοι· παρ' ὅσον αὐτὸς τέκνον ἐστὶ τὴν μητέρα γεγαμηκώς. The phrase γάμοι ἐύνεισί τιμι is unusual, but quite suitable to the passage (see v. 7.). It is formed after the common phrase ξυνεῖναι νόσω etc., for which see Philoct. 266., since indeed, the memory of the marriage here spoken of seems to be fixed on Oedipus as a mark of infamy. γάμοι τέκνων are the nuptials of children with their parents, i. e. of a son with his mother, so that the sense is: who is infamous through the wicked nuptials in which he was found connected with his mother.

V. 944 sq. Schol.: τοιοῦτον αὐτοῖς Ἄρεος· ἦδειν δὲ εὐβουλον ὄντα τὸν Ἄρειον πάγον· τοῦτον δὲ χθόνιον εἶπεν, οἷον εὐγενῆ καὶ αὐτόχθονα, ἐγχώριον· οὐχ ὥς οἱ ἐξηγησάμενοι οἰοῦνται, παρὰ τὸ τοὺς δικαζομένους ἐν αὐτῷ ὑπὸ τὴν χθόνα εἶναι. Χθόνιον τοίνυν, τὸν αὐτόχθονα· λέγοι δ' ἂν τὴν Ἀρεοπαγίτιν βουλὴν· τὸν γὰρ πάγον εἰς τὸν ὄχθον μετατέθεικεν· εἰρηται δὲ περὶ τῆς προσηγορίας αὐτοῦ πολλοῦ. For this use of the word χθόνιος the commentators compare Apollon. Rhod. II. 506: χθονίης νύμφαις, and the Scholiast's explanation ἐγχωρίοις, and Aj. 202: χθονίων ἀπ' Ἐρεχθιδᾶν, with the gl. of Hesychius: χθονίους Ἰναχίδας, αὐτόχθονας καὶ οὐκ ἐπήλυδας.

V. 947. Schol.: ὧ πίστιν ἴσχων· ὧ ἐγὼ θαρσύνω.

V. 948. ἔπρασσον etc.] For the imperfect see v. 272 (268). Reisig compares Ant. 427: ἀρὰς κακὰς ἤρᾳτο.

V. 951. Schol.: θυμοῦ γὰρ οὐδὲν γῆρας· οἷον, οὐκ ἐστι θυμοῦ κρατῆσαι ἀνθρώπον ὄντα· οὐ καταγῆρασκει τὸ ὥμὸν τοῦ θυ-

- θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται. 955
 πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
 ἐρημία με, καὶ δίκαι' ὅμως λέγω,
 955 σμικρὸν τίθῃσι. πρὸς δὲ τὰς πράξεις ὅμως
 καὶ τηλικόςδ' ὢν, ἀντιδρᾶν πειράσομαι.

ΟΙΔΙΠΟΥΣ.

- ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
 ὅστις φόνους μοι καὶ γάμους καὶ ξυμφορὰς
 960 τοῦ σοῦ διῆκας στόματος, ἅς ἐγὼ τάλας
 ἤνεγκον ἅκων. θεοῖς γὰρ ἦν οὕτω φίλον
 τάχ' ἂν τι μηνίουσιν εἰς γένος πάλαι. 965
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
 ἁμαρτίας ὄνειδος οὐδέν, ἀνθ' ὅτον
 965 τὰδ' εἰς ἐμαντὸν τοὺς ἐμούς θ' ἡμάρτανον.

V. 962. ἐς Dind.

μοῦ, εἰ μὴ ἐξέλθοι τοῦ βίον ἀνθρώπος· ἀδύνατον γὰρ ἐστὶ ζῶντα ἀνθρώπον μὴ θυμῷ χρησασθαι. Τοῦτο δὲ καὶ παροιμιακῶς λέγεται, ὅτι ὁ θυμὸς ἔσχατον γηράσκει· λέγεται δὲ διὰ τοὺς πρεσβυτέρους· ὅσῳ γηράσκουσι, τὸν θυμὸν ἐξῶν μενέστερον ἔχουσιν. Καὶ Αἰκαῖος, ὡς λέγομεν, οὐ κατὰ κοινὸν αὐτοῦ μινύησεται.

V. 951. οὐδὲν γῆρας] The same expression occurs Aeschylus Sept. c. Th. 679: οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος, where some MSS. read πέρας, which is exactly what it means. JACOBS.

V. 952. θανόντων δ' — ἄπτεται] Cf. El. 1170: τοὺς γὰρ θανόντας οὐκ ὁρᾷ λυπουμενούς.

V. 953. πρὸς ταῦτα] See v. 455 (451).

V. 954. καὶ δίκαι' ὅμως λέγω] For the use of the particle ὅμως see Matth. §. 566. 3.

V. 955. σμικρὸν τίθῃσι] See v. 880 (877).

V. 957. Schol.: ὦ λῆμ' ἀναιδές· τὴν ὑσάτην ὑποφορὰν πρὸς τὸν Κρόνονα μηκέτι ὑπὸ τοῦ Θησέως λέγεσθαι, ἀλλ' ὑπὸ τοῦ Οἰ-

δίποδος· ἡ δὲ αἰτία πρόδηλος· καὶ ἅμα παραφύλαττε, εἰ καὶ οὕτω πιθανῶς ποιεῖται τὰς ἐπιχειρήσεις· τῷ γὰρ ὄντι ὁ Οἰδίπους, εἰ τις ἀκριβῶς ἐξετάξοι, ἀδικὸς μὲν οὐκ ἔστιν, ἀνυγῆς δὲ καὶ περιπαθής. For the sense of the phrase ὦ λῆμ' ἀναιδές see v. 863 (860).

V. 957 sq. τοῦ καθυβρίζειν — τόδε] I. e. Do you think that by that abuse I, or thyself art disgraced? For the accusative τόδε see Rost §. 104. note 7.

V. 959. φόνους μοι — ξυμφορὰς] The dative μοι is used, because the words τοῦ σοῦ διῆκας στόματος do not differ from ἀνείδισας. — Reisig rightly refers ξυμφορὰς to the words in v. 949: τοιούςδ' ἀλλήτας.

V. 962. τάχ' ἂν τι μηνίουσιν] I. e. οὐ τάχ' ἂν τι μηνίοιεν. Cf. Matth. §. 599. c. Rost §. 120. 6. e. bb. β.

V. 963—965. ἐπεὶ καθ' αὐτόν γ' — ἡμάρτανον] By a kind of prolepsis the noun ἁμαρτίας is added to the substantive ὄνειδος, where we should leave

- ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 χρησμοῖσιν ἰκνεῖθ', ὥστε πρὸς παίδων θανεῖν, 970
 πῶς ἂν δικαίως τοῦτ' ὀνειδίξοις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίους πατρός,
 970 οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
 εἰ δ' αὖ φανείς δύστηνος, ὥς ἐγὼ φάνην,
 ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνίεις ὦν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς ἂν τό γ' ἄκον προῖχμ' ἂν εἰκότως ψέγοις;
 975 μητρὸς δέ, τλήμων, οὐκ ἐπαισχύνει γάμους
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980
 σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
 ἔτικτε γάρ μ', ἔτικτεν, ὥμοι μοι κακῶν,
 980 οὐκ εἰδότη οὐκ εἰδυῖα καὶ τεκουσά με,
 ἀντὴς ὀνειδος παῖδας ἐξέφυσέ μοι.

V. 974. I read πῶς ἂν with Elmsl. Vulg. πῶς γ' ἂν.

V. 978. ἐς Dind.

it out. The sense is: For as regards myself, you can bring no charge against me, because I have committed these crimes (i. e. because of the crimes I have committed) against myself and my kindred. I. e. for with regard to my offences against me and mine, you cannot possibly cast the blame of those faults upon me. For καθ' αὐτὸν see Matth. §. 489. II., for αὐθ' ὅτον ibid. §. 480. c.

V. 966 sqq. εἴ τι — ἰκνεῖθ' — πῶς ἂν — ὀνειδίξοις] For the joining of these moods see Rost §. 121. 8. A. b. and Matth. §. 524. not. 2. 1., and for ὥστε ibid. §. 534. not. 3.

V. 967. πρὸς παίδων] We should expect πρὸς παιδός. In the same manner γυναικῶν is used, El. 823.

V. 969 sq. ὃς οὔτε βλάστας — εἶχον] An unusual phrase, well translated by Brunck: who was not yet begotten by a father, or conceived by a mother. Neve compares Ant. 980: ματρὸς ἔχοντος ἀνύμφευτον

γονάν. For οὔτε — οὐ see Matth. §. 609.

V. 971. εἰ δ' αὖ φανείς etc.] The sense is: but if it is certain, as certain it is, that I was led by the hardness of my fate, not by the wickedness of my own intentions, to fall to blows with my father and slay him. DOED.

V. 974. πῶς ἂν τό γ' ἄκον] For ἄκον see v. 240. (235); for the redundant ἂν Rost §. 120. not. 4.

V. 975 sq. Schol.: τὸ ἐξῆς· μητρὸς δὲ γάμους, τλήμων, οὔσης ὁμαίμου σῆς, ἀναγκάζων με λέγειν οὐκ ἐπαισχύνῃ. For the participle see Matth. §. 555. Rost §. 129. 4. a., for the use of the word τλήμων Philoct. 361.

V. 977. οὐ γὰρ οὖν] See Matth. §. 625. στόμα in the next line is of course equivalent to sermoneum.

V. 980. οὐκ εἰδότη οὐκ εἰδυῖα] For examples of the idiom see Matth. §. 557. n. 1. 2.

V. 981. ἀντὴς ὀνειδος] For the apposition see Matth. §. 432.

- ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σὲ μὲν ἐκόντ' ἐμὲ 985
 κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν
 ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
 985 ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖςδ' ἀκούσομαι κακὸς
 γάμοισιν, οὔθ' οὐς αἰὲν ἐμφέρεις σὺ μοι
 φόνους πατρῶους ἔξουειδίξων πικρῶς. 990
 ἐν γὰρ μ' ἄμειψαι μῶνον ὦν σ' ἀνιστορῶ.
 εἰ τίς σε τὸν δίκαιον ἀντίκ' ἐνθάδε
 990 κτείνει παραστάς, πότερα πυνθάνοι' ἄν, εἰ
 πατήρ σ' ὁ καίνων, ἢ τίνοι' ἄν εὐθέως;
 δοκῶ μὲν, εἴπερ ἔην φιλεῖς, τὸν αἰτιον 995
 τίνοι' ἄν, οὐδὲ τούνδικον περιβλέποις.
 τοιαῦτα μέντοι καὶ τὸς εἰσέβην κακά,
 995 θεῶν ἀρόντων· οἷς ἐγὼ οὐδὲ τὴν πατρός
 ψυχὴν ἄν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 σὺ δ' εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν 1000

V. 985. ἀλλ' οὐ γὰρ etc.] For the particles ἀλλά—γάρ see Matth. §. 615., for ἀκούσομαι ibid. §. 307.

V. 986. αἰὲν] Some of the editors have found fault with the adverb: it belongs, however, to a familiar style of discourse, and is equivalent to at every opportunity. So the German immer.

V. 983. τὸν δίκαιον] Spoken ironically. Cf. Matth. §. 276. See v. 1000 (997).

V. 990. κτείνει] Meant to slay. Aj. 1126: δίκαια γὰρ τόνδ' εὐτόχειν κτείναντά με, at which there was no occasion for Teucer to cavil, as it was a correct Greek mode of expression. SCHAEF. Cf. Rost §. 116. not. 5.

V. 991. πατήρ σ' ὁ καίνων] The position of the enclitic pronoun is noticed by Seidler Eur. El. 262: σ' ἢ τεκούσα. Cf. τίς δέ σ' ὁ φύσας from Hom. Batr. 13. Similar examples may be seen in Hermann's note on Soph. Aj. 1007. DOED.

V. 992. δοκῶ μὲν] This is used to confirm the following words, by first disproving the contrary. For like examples see Hermann Eur.

Suppl. 794. REISIG. See Matth. §. 630. 2. g. and Pflugk Eur. Hel. 917.

V. 994. τοιαῦτα μέντοι] Such indeed. So v. 781: τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί.

V. 995 sq. οἷς — ἀντειπεῖν ἐμοί] Which assertion I do not think even my father's soul would contradict, if he were to be alive. The phrase τοῖς λόγοις ἀντειπεῖν τινι, for τοῖς λόγοις τινὸς ἀντειπεῖν, is similar to that explained vs. 113 sq.

V. 997. σὺ δ' εἰ γὰρ etc.] The particles δὲ γὰρ are commonly wrongly separated by a comma, as in other places. They belong to the same clause, and must be taken together. See Aj. 659. and cf. Plat. Symp. p. 181. C.: εἰ μὲν γὰρ εἰς ἣν ὁ Ἔρως, καλῶς ἂν εἴχε· νῦν δ' οὐ γὰρ ἔστιν εἰς. and de legg. L. IX. p. 875: νῦν δ' οὐ γὰρ ἔστιν ἀνδραμὸν οὐδαμῶς.

V. 997 sq. Schol.: ἅπαν καλὸν λέγειν νομίζων· τουτέστι ἀθυροστόμος ὢν. Rightly Musgrave: thinking that anything is fitting and right to be spoken. Cf. 761 sq. (758 sq.).

- λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
 τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
- 1000 καὶ σοὶ τὸ Θησέως ὄνομα θωπεῦσαι καλόν,
 καὶ τὰς Ἀθήνας ὡς κατώκηται καλῶς·
 καὶ δ' ὧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει 1005
 ὀδούνεκ', εἴ τις γῆ θεοὺς ἐπίσταται
 τιμαῖς σεβίζειν, ἥδε τοῦδ' ὑπερφέροι,
 1005 ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ
 αὐτόν τ' ἐχειροῦ, τὰς κόρας τ' οἴχει λαβῶν.
 ἀνθ' ὧν ἐγὼ νῦν τὰςδε τὰς θεὰς ἐμοὶ 1010
 καλῶν ἱκνοῦμαι, καὶ κατασκήπτω λιταῖς
 ἐλθεῖν ἀρωγούς ξυμμάχους, ἵν' ἐκμάθῃς,
 1010 οἷων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.

ΧΟΡΟΣ.

- ὁ ξείνος, ὦναξ, χρηστός· αἶ δὲ συμφοραὶ
 αὐτοῦ πανώλεις, ἄξιοι δ' ἀμυναθεῖν. 1015

ΘΗΣΕΥΣ.

ἄλλis λόγων· ὡς οἱ μὲν ἐξηρασμένοι

V. 1009. ξυμμάχους θ' Dind. and others from Par. F. in which θ is written above the line.

807 (804). For the phrase ῥητὸν ἄρρητόν τ' ἔπος cf. Jacobs Achill. Eur. Electr. 196: εὐχαῖσι θεοῦς Tat. VI, 5., referred to by Neve. Demosth. Mid. p. 540. 9. Androt. p. 612. 7.

V. 999. τῶνδ' ἐναντίον] Before these persons. See Brunck Eur. Andr. 952.

V. 1001. ὡς κατώκηται καλῶς] Because it is well governed by its laws as thou sayest. So v. 1535: κὰν εὐ τις οἰκῇ.

V. 1002. καὶ δ' ἐπαινῶν πολλὰ etc.] The sense of these and the foregoing words is this: καὶ τὸ Θησέως ὄνομα θωπεῦσαι καλὸν νομίζων, καὶ τὰς Ἀθ., ὡς κατ. καλῶς, καὶ πολλὰ ὧδε ἐπαινῶν, εἴτα τοῦδε ἐκλανθάναι, ὅτι etc. For εἴτα see v. 264 (260).

V. 1004. τιμαῖς σεβίζειν] Reisig compares Aristoph. Thesm. 134: ἀνακτ' ἄγαλλε Φοῖβον τιμᾶ.

So below v. 1557: λιταῖς σεβίζειν, Eur. Electr. 196: εὐχαῖσι θεοῦς σεβίζουσι. So Oed. R. 909: κοῦδα-μοῦ τιμαῖς Ἀπόλλων ἐμφανής.

V. 1005. κλέψας] Spoken of his wish to do so; cf. Matth. §. 503. Rost §. 116, not. 4.

V. 1009. ἀρωγούς ξυμμάχους] Reisig compares Aesch. Suppl. 726: ἐγὼ δ' ἀρωγούς ξυνδίκους θ' ἤξω λαβῶν, to prove that the particle τε was added after ξυμμάχους. For the common reading see v. 1076 sq. Cf. Oed. R. 135 sq.: ὡς τ' ἐνδίκως ὄψεσθε καμὲ συμμαχον γῆ τῆδε τιμωροῦντα τῷ θεῷ θ' ἅμα.

V. 1012. ἄξιοι δ' ἀμυναθεῖν] On the infinitive active see Matth. §. 535, not. b.

V. 1013. Schol.: οἱ μὲν ἐξηρασμένοι· οἱ θεράποντες Κρέοντος. Elmsley observes that οἱ ἐξηρασμένοι means the girls,

σπεύδουσιν· ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡΕΩΝ.

1015 τί δῆτ' ἀμυροῶ φωτὶ προστάσσεις ποιεῖν;

ΘΗΣΕΥΣ.

ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δέ με
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖςδ' ἔχῃς 1020
τὰς παῖδας ἡμῶν, αὐτοὺς ἐκδείξῃς ἐμοί·
εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·

V. 1016. MSS. δέ με. Brunck δ' ἐμοί, Hermann δ' ἐμὲ. I do not consider the pronoun ὁδοτονοούμενον apt, since the sense of these words is: I bid you lead me to that road into which the girls have been led away. Which should evidently be said without Theseus opposing himself to any other person to be led thither.

V. 1018. For ἡμῶν Elmsl. writes ἡμῖν from conj. Reisig preferred ἡμῶν, comparing v. 81: ἡ βέβηκεν ἡμῖν ξένος. and v. 134: ποῦ μοι ποτε ναίει. [τὰς τοῦδε παῖδας Dind.]

transferring to the plural number what Herm. on Vig. p. 50. had said of the singular. I should nevertheless prefer following the Scholiast, who considers ἐξηρασμένοι as the middle, both because of the antithesis οἱ παθόντες, and because persons who are dragged away, cannot be said σπεύδειν, as Doederlein observes. Matthiae agrees with me, rightly interpreting ἐξηρασμένοι, ἐξηρακότες ἑαυτοῖς.

V. 1015. ἀμυροῶ φωτὶ] So v. 1639 (1621): ἀμυροαῖς χερσὶ. ἀμυρός is properly not brilliant, οὐ μαρμαίρων, so that it easily assumed the sense of weakness or infirmity; whence γῆρα δὲ τρομερὰ γυνὴ κάμυρον σθένος, Eur. Herc. f. 231. In Aesch. Choeph. 157: ἐξ ἀμυροῦς φρενός, which itself refers to Agamemnon, resembles the Homeric νεκύων ἀμηνυὰ κάρηνα. Creon is so called, because deserted by his followers, as Reisig observes, comparing σμικρός in v. 958 (955). and βραχὺς 880 (877). So also βαῖος Oed. R. 750. DOED. Cf. 182 (178).

V. 1016 sq. ὁδοῦ κατάρχειν — χωρεῖν] I wish that you

would go on and shew me the path by which the girls were led off; while I accompany you. Cf. 723. Hom. II. XIII, 416. III, 88. and 90. SCHAEF. So Hermann, who explains the passage thus: Viam illuc te monstrare volo, comitem autem praefectumque itineri me ire. "Reisig, with Erfurdt on Trach. 615., thinks that μὲ is added to the verbal adjective instead of μοι, comparing Ant. 788: σὲ φύξιμος and Trach. 554: λυτήριον λύπημα. So χοὰς προπομπός Aesch. Choeph. 21. See Herm. Vig. p. 895. Elmsley observes that, if this be a correct view of the case, Sophocles would have said: ὁδοῦ κατάρχε τῆς ἐκεῖ, πομπὸς δέ με χωρεῖ." DOED.

Ibid. τῆς ἐκεῖ] ἐκεῖ is put for ἐκεῖσε. See Spec. Soph. p. 44. Jacobs in Act. Monac. T. I. p. 294. Herod. VII, 147: καὶ ἡμεῖς ἐκεῖ πλέομεν. Thuc. III, 71: τοὺς ἐκεῖ καταπεφρυγότας. DOED.

V. 1019. ἐγκρατεῖς] Sc. τῶν παίδων, as Elmsley explains. Cf. Philoct. 75: τόξων ἐγκρατής.

V. 1019 sq. οὐδὲν — οἱ σπεύδοντες] The sense is: there is no occasion for me to take

- 1020 ἄλλοι γὰρ οἱ σπένδοντες, οὓς οὐ μὴ ποτε
 χάρας φνυρόντες τῆςδ' ἐπενύξωνται θεοῖς.
 ἀλλ' ἐξυφηγῶν γυνῶνι δ'; ὥς ἔχων ἔχει, 1025
 καὶ σ' εἶλε θηροῶνθ' ἡ τύχη· τὰ γὰρ δόλω
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται,
 1025 εἰ κἄλλον ἔξεις ἐς τὰδ' ὥς ἔξοιδά σε
 οὐ ψιλόν, οὐδ' ἄσκειον ἐς τοσήνδ' ὕβριν
 ἦκοντα τόλμης τῆς παρεστώσης τὰ νῦν· 1030
 ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε.

V. 1021. ἐπενύξωνται is written in the lemma of the Schol. Almost all the MSS. ἐπενύχονται. Brunck ἐπενύξονται, Hermann ἐπενύχονται.

V. 1024 sqq. σώζεται, εἰ κἄλλον is my conjecture for the MSS. σώζεται. κοῦκ ἄλλον. The words ὥς ἔξοιδα — ἔδρας τάδε do not suit the expression κοῦκ ἄλλον ἔξεις ἐς τάδε, which denies that Creon came with armed men to carry off the girls. Dind. σώζεται. κοῦκ ἄλλον.

V. 1027. τανῦν Dind.

any trouble to recover the girls, since others, sent by me, are pursuing the ravishers with rapid course.

V. 1020 sq. οὓς οὐ μὴ ποτε — θεοῖς] I. e. concerning whom we need not fear that they will ever have to thank the Gods for having escaped, and got out of this country. For οὐ μὴ ἐπενύξωνται see v. 404. φνυγεῖν τινα τόπον τινός is used in a very similar manner to πλησιάζειν τινὶ τόπον τινά, for which phrase see Oed. R. 1103 sqq. So Eur. Or. 1520: ποῦ στήν οὐτος, ὃς πέφενγε τοῦμόν ἐν δόμων ξίφος. Schol.: ἐπενύξωνται οἱ σοὶ θεράποντες.

V. 1022. ὥς ἔχων ἔχει] Cicero plays upon the same words in expressing the saying of Laius, ad Div. IX, 26: habeo, non habeo a Laide; although he ingeniously observes: Graece hoc melius. Reis.

V. 1023. καὶ σ' εἶλε θηροῶνθ' ἡ τύχη] "According to the ancients there was, besides the provident care of God, another power called Fors or Fortune, Τύχη.

See J. F. Gronov. Liv. I, 4." Valck. Herod. III, 153. p. 275. Hor. Od. I, 28, 31: Fors et debita jura vicesque superbae temaneant ipsum. Cf. Zoega: Tyche und Nemesis (in Zoega's Abhandlg. ed. Welcker) and Ephr. Schmidt de notione fati apud Sophoclem. Lips. 1821. — θηροῶν is often used of the Gods avenging the crime of the wicked. Eur. Bacch. 888. Hel. 50. Matth. Animadv. ad Hom. Hymn. p. 127. Doen.

V. 1024. κτήματα] As if for the passive participle, acquired by unjust stratagem. Herm. Neve refers to Heindorf Plat. Cratyl. p. 85. So also the examples collected by Stallbaum Plat. Euthyph. p. 101. See remarks in Censura Aj. ab Lobeck. edit. p. 87 sq.

V. 1025. ἐς τὰδ'] I. e. ἐς τὸ τὰ δόλω τῷ μὴ δικαίῳ κτήματα σώζεσθαι. There is no occasion for us to write ἐς τόδε in this sense.

V. 1028. Schol.: πιστὸς ὢν ἀντὶ τοῦ πιστεύων. καταστρέφει δὲ εἰς τὸ πεποιθῶς. For the active sense see Pors. Eur. Hec. 1117.

- ἂ δεῖ μ' ἀθροῖσαι, μηδὲ τήνδε τὴν πόλιν
 1030 ἐνὸς ποιῆσαι φωτὸς ἀσθενεστεράν.
 νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
 * δοκεῖ λελέχθαι, ὥστε ταῦτ' ἐμῆχανῶ; 1035

ΚΡΕΩΝ.

οὐδὲν σὺ μεμπτόν ἐνθάδ' ὢν ἐρεῖς ἐμοί·
 οἴκοι δὲ χῆμεις εἰσόμεσθ' ἂ χρὴ ποιεῖν.

ΘΗΣΕΥΣ.

- 1035 χωρῶν ἀπείλει νῦν· σὺ δ' ἡμῖν, Οἰδίπους,
 ἔκκλητος αὐτοῦ μίμνε, πιστωθεῖς, ὅτι,
 ἣν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι, 1040
 πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙΔΙΠΟΤΣ.

- ὄναιο, Θησεῦ. τοῦ τε γενναίου χάριν,
 1040 καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.

ΧΟΡΟΣ.

(στροφὴ α΄.)

Εἴην ὅθι δαῖτων

ἀνδρῶν τάχ' ἐπιστροφῶν

1045

V. 1029 sq. μηδὲ τήνδε — ἀσθενεστεράν] Cf. Demosth. Lept. p. 468; 12: ὅς (νόμος) ἀπιστότερον τὸν δῆμον καθίστησιν ἐνὸς ἀνδρός.

V. 1031 sq. τὰ νῦν τε — χῶ-
 τε] I. e. τὰ νῦν τε καὶ τότε, ὅτε. Neve compares El. 676: νῦν τε καὶ τότε. 907: καὶ νῦν θ' ὁμοίως καὶ τότε. Ant. 181: νῦν τε καὶ πάλοι.

V. 1032. ὥστε ταῦτ' ἐμῆχανῶ] And what the Chorus said to you, when you were planning these things. Cf. vs. 824 sq. (821 sq.).

V. 1033. οὐδὲν σὺ — ἐμοί] Grotius renders: nil quod refellam tu mihi hoc dices loco.

V. 1035. χωρῶν ἀπείλει νῦν] The primary sentence is not con-

tained in the imperative, but in the participle. Trachin. 1120: εἰπὼν ὁ χρηστὴς λῆξον. REIS. Cf. Matth. §. 557. 2. 1.

V. 1039. τοῦ τε γενναίου] So v. 8. τὸ γενναῖον.

V. 1041 sqq. Schol.: εἴην ὅθι δαῖτων· ὁ μὲν Κρέων καὶ ὁ Θησεὺς ἀπῆλθον, ὑπονοῶν αὐτὸν οὐ φιλοὺν ἡκεῖν, ἀλλὰ μετὰ τινος χειρός, ἣν πλησίον πονεῖ στρατοπεδεύειν· κατὰ τοῦτο οὖν καὶ οἱ κατὰ τὸν χορὸν, ἄλλως προβεβηκότες τὴν ἡλικίαν, εὐχὴν ποιοῦνται ταύτην. εἶθε εἴην ὅπου αἱ συμβολαὶ καὶ αἱ μάχαι μέλλουσιν ἔσσεσθαι· ὑπονοοῦσι γὰρ αὐτῶ τὰ ὅμοια τῷ Θησεῖ περὶ τοῦ Κρέοντος, καὶ φασὶν· εἶθε ἐπόπτης ἐγενόμην αὐτῶν.

V. 1042. Schol.: ἐπιστροφῶν· ἀντὶ τοῦ ἀναστροφῶν. — Ἐπιστροφῶν is used in a warlike sense,

τὸν χαλκοβόαν Ἄρη
 μίξουσιν, ἢ πρὸς Πυθίαις
 1045 ἢ λαμπάσιν ἀκταῖς,
 οὐ πότνιαι σεμνὰ τιθηνοῦνται τέλη
 θνατοῖσιν, ὧν καὶ χροσέα

1050

when an army or detached body makes a sudden turn against the enemy. Plutarch Timoleon. Vol. I. p. 249. D.: πυνῆς ἐξ ἐπιστροφῆς ποιῆσθαι τὰς ἐπελάσεις. So Trach. 566: ᾧ Ζηνὸς εὐθὺς παῖς ἐπιστρέφας. It is therefore rightly used in this passage, where the poet is speaking of the satellites of Creon, who would be obliged to turn from their flight if they intended fighting. Cf. Thucyd. II, 90. 91. MÜSGR.

V. 1043. Schol.: χαλκοβόαν· στερεοβόαν, μεγαλόφωνον. Cf. Hom. II. V, 785: χαλκιοφώνω. Soph. Aj. 17: χαλκοστόμον κώδωνος. and Oed. R. 191 sq. ὅς (Ἄρης) νῦν ἄχαλκος ἀσπίδων φλέγει με περιβόητος ἀντιάζων. For the phrase Ἄρη μιγνύναι cf. Hom. II. XV, 510: ἡ αὐτοσχεδὴ μῖξι χεῖρας τε μένος τε.

V. 1044. Schol.: ἢ πρὸς Πυθίαις· ἀπὸ κοινοῦ τὸ ἀκταῖς ληπτέον· λέγοι δ' ἂν Πυθίας ἀκτὰς τὸν τοῦ Πυθίου Ἀπόλλωνος βωμὸν τὸν ἐν Οἰνῳ, ὅθεν καὶ τὴν θεωρίαν ἐπεμνον.

V. 1044. πρὸς Πυθίαις] I. e. therefore, πρὸς Οἰνῳ. This city, to use the words of Thucydides II, 18., was situated, ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας. Hence persons who set out from Athens on their way to Thebes by the sacred road must have passed it. On the same road, but nearer Athens, was Eleusis, which the poet designates by the words λαμπάσιν ἀκταῖς; so that by the words ἢ πρὸς Πυθίαις ἢ λ. ἀκταῖς he by no means intended to understand two differently situated paths, one of which was entered by the minions of Creon, though the Chorus was doubtful which, as Rei-

sig supposes; but two places on the same way, the one nearer to, the other more distant from Athens, at one of which the Chorus expected Theseus to encounter and attack the band sent by Creon. Πυθίαις ἀκταῖς is a mere poetical zeugma, in which the proper signification of ἀκτὴ is to be referred to Eleusis.

V. 1045 sq. Schol.: ἢ λαμπάσιν ἀκταῖς — θνατοῖσιν· τὰ περὶ Ἐλευσίνα τέλη φησί, καὶ εἴη ἂν λαμπάσιν ἀκταῖς, ταῖς λαμπιδευομέναις, καὶ καταλαμπομέναις καὶ δαδονχομέναις ὑπὸ τῆς μυστικῆς φλογὸς καὶ ἱερῶν δάδων, περὶ ὧν Αἰσχύλος φησὶν· λαμπραῖσιν ἀστραπαῖσι λαμπάδων σθένει. Reisig adds: It is well known that the whole of that part of the country was lit up by torches during the nightly Eleusinian festivals. Aristoph. Ran. φλογὶ φέγγεται δὲ λειμών, and σὺ δὲ λαμπάδι φέγγων προβάδην ἔξαγ' ἐπ' ἀνθηρὸν ἔλειον δάπεδον χοροποιὸν μάκαρ ἦβαν. Lactantius Institut. I, 21, 24: sacra ejus (Cereris) ardentium tædardum jactatione celebrantur.

V. 1046 sq. Schol.: οὐ πότνιαι· αἰθεσμοφόροι· τέλη δὲ τὰς τελετάς· καὶ Αἰσχύλος· ἐφριξ' ἔρας δὲ τοῦδε μυστικοῦ τέλους. — τιθηνοῦνται· ἐπιμελοῦνται. For the epithet πότνιαι, usually applied to Ceres and Proserpine, Neve compares Siebel Pausan. IX, 8, 1. — For the sense of the words σεμνὰ τέλη, meaning the holy secrets, see Valcken. Eur. Hipp. 25.

V. 1047 sq. Schol.: ὧν καὶ χροσέα κλής· ἐπεὶ ἄρρητα τὰ μυστήρια, καὶ καθάπερ κλειστὴν ἡ

κλῆς ἐπὶ γλώσσᾳ βέβακεν προσπόλων Εὐμολπιδᾶν·

1050 ἐνθ' οἶμαι τὸν ὄρειβάταν

ἐργεμάχαν τὰς διστόλους

1055

ἄδμητας ἀδελφεὰς

αὐτάρκει τάχ' ἐμμίξιν βοᾷ

τούςδ' ἀνὰ χώρους.

(ἀντιστροφὴ α').

1055 ἦ που τὸν ἐφέσπερον

V. 1050. Thus I have now written with Hermann, substituting *ἐργεμάχαν*, which stands in place of *ὄρειβάταν* in MSS. Tricl. and throwing out the words *Θησέα καὶ*. This seems the most probable reading. Dind. ἐνθ' οἶ. τ. ἐργεμάχαν = *Θησέα καὶ τ. δ.*

V. 1052. Brunck has written *ἀδελφεὰς* from some MSS. And so Dind. *ἀδελφεὰς* must be pronounced as a trisyllable. So *ῥέας* is a monosyllable below.

γλώσσᾳ κατείληπται ὑπὲρ τοῦ μὴ ἐξεργεῖν. The words must be rendered: ὦν καὶ ἐπὶ γλώσσᾳ βέβακε χουσεῖα κλῆς προσπόλων Εὐμολπιδᾶν: mortals, whose tongue the golden key of the Eumolpid high-priests restrains, i. e. upon whom the high priests of the family of Eumolpus impose silence. On the Eumolpidae see Heyn. on Apollod. p. 338. and Aristides in orat. Eleusin. Vol. I. p. 451. ed. Cant. 257. Iebb. both quoted by Reisig. HERM. Add Thudichum p. 308. The key, which is said to have been pressed upon the mouths of the initiated, is rightly called the key of the Eumolpids, since it appears from Callim. h. in Cer. 45. that one of the priests bore a key on his shoulder. For βέβηκε see v. 52.

V. 1048. κλῆς ἐπὶ γλώσσᾳ βέβακεν] Sophocles has embellished the proverbial expression βούς ἐπὶ γλώττῃς. For which see Pollux, Hesychius and Suidas quoted by the commentators on Aeschylus Agamemn. 35: βούς ἐπὶ γλώσσῃ μέγας βέβηκε, with Eustathius and others quoted by the comm. on Pollux IX. 61. or Hesych. These all agree in making the proverb refer to persons whose si-

lence had been purchased. Pollux, in particular, clearly states that βούν was an ancient Athenian coin, of the value of a didrachmus. so called from the figure of a bull with which it was stamped. The saying is burlesqued by Menander in the Piscatores: παχὺς γὰρ ὧς ἔκειτ' ἐπὶ στόμα. REIS.

V. 1050 sqq. ἐνθ' οἶμαι — βοᾷ] By τὸν ὄρειβάταν are meant the inhabitants of Colonus, who are said to be about to mix the twin sisters in a sturdy fight, i. e. to fight bravely with those who had carried them off.

V. 1054. τούςδ' ἀνὰ χώρους] I. e. ἦ πρὸς Πυθίαις ἢ λαμπάσιν ἀνταῖς. These words therefore serve to explain the adverb ἐνθα v. 1050.

V. 1055 sqq. Schol.: ἦ που τὸν ἐφέσπερον· τὸν Αἰγάλεων φησί· καὶ γὰρ τοῦτο ἐπ' ἐσχάτων ἐστὶ τοῦ δήμου τούτου· καταλέγουσι δὲ χωρίᾳ, παρ' ᾧ μάλιστα εἰκάσονται τὴν συμβολὴν γενέσθαι τοῖς περὶ τὸν Κρόντα καὶ Θησέα. Πέτρας δὲ νηράδος ἂν εἴη λέγων τὴν οὕτω λεγομένην λείαν πέτραν, ἢ τὸν Αἰγάλεων λοφον, ᾧ δὴ περιχώριά φασιν εἶναι, καθάπερ Ἰστρος ἐν τῇ α τῶν ἀτάκτων ἱστορεῖ οὕτως· ἀπὸ δὲ τῆς παραλίᾳς ἔπιμεν λείαν πέτραν. Καὶ

πέτρας νιφάδος πελώσ'
Οιάτιδος ἐκ νομοῦ,
πώλοισιν ἢ ὁμιφαρμάτοις
φεύγοντες ἀμίλλαις.

μετ' ὀλίγα· ἀπὸ τούτου δὲ ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον, ὃ θεν πρὸς τὸν Κηφισὸν ἕως τῆς μυστικῆς εἰσόδου (see Kruse in *Hellas* T. II, p. 175 sqq.) εἰς Ἑλευσῖνα· ἀπὸ ταύτης δὲ βαδίζοντων εἰς Ἑλευσῖνα τὰ ἐπαριστερὰ μέχρι τοῦ λόφου τοῦ πρὸς ἀνατολὰς τοῦ Ἀλγάλω. Ἦτοι οὖν τὴν καλουμένην λείαν πέτραν, ἢ τὸν Ἀλγάλω. ὁ δὲ νοῦς· ἄρα ἐπὶ τὸν ἔσπερον χῶρον τῆς λείας πέτρας προσπελάσουσιν; I cannot understand how Creon, when taking flight with his army to his own country, can be said to be about to approach that mountain, which from the words of Ister adduced by the Scholiast, was situated between the παραλία of Attica and Colonus. Nor is it plain how Sophocles could call the mountain πέτραν νιφάδα, when its proper name was λεία πέτρα. The Scholiast rightly understands by πέτρα νιφάδι mount Aegaleus (incorrectly called Corydalus in the map of Upper Greece lately published by Kruse and Müller), or rather some part of that mountain. The same view is taken by Reisig *Enarr.* p. CXXXVI, whom the reader may consult. Sophocles, I think, here means the path which Archidamus entered when proceeding from Oenoe to Acharnae. See *Thucyd.* II, 18 sqq. and the note of Thudichum v. 307 sq. The different roads then which Creon's army might be supposed to have taken both here and v. 900 sq. were these. They might have turned off from Colonus southwards towards Athens, and have thence sought Oenoe by the sacred way, so that the part of Aegaleus, which Kruse calls Corydalus,

would be on their right hand as they went towards Eleusis. They might also have retired from Colonus northwards, or towards Acharnae, so as, after winding round the northern part of the mountain Aegaleus, to go on to Oenoe; and thus would necessarily pass the west of the mountain (τὸν ἐφέσπερον etc.), as above mentioned. It is probable that the two roads united at some place in the Thriasian plain or between Eleusis and Oenoe; into which Theseus wished to hasten his horse and foot followers, for he says v. 900 sq.: *ἐνθα δίστομοι μάστιγα συμβάλλουσιν ἐμπόρων ὁδοί.* — Sophocles evidently did not style the mountain νιφάδα πέτραν because covered with perpetual snow, but from the snow there dissolving later than on the other mountains of Attica, whence it may have been called νιφοπέτρα or something similar.

V. 1056. *πελώσι*] The future. See *Matth.* §. 181. 2. a. — For the accusative, with which *πελάζειν* is joined, see *Philoct.* 1126 sq.

V. 1057. *Οιάτιδος ἐκ νομοῦ*] O. Müller in *Ersch's Encyclop.* T. VI, p. 225. not. 21. takes *Οἰήτις* as derived from *Οἶον*, a canton of Attica near Decelia. With much greater probability Reisig p. CXXXVI sq. thinks that this name is to be derived from *Oea*, a canton of Oeneis, which bordered on mount Aegaleus. The pastures, however, of which Sophocles is speaking, were situated on the north of Athens, not far from Acharnae.

V. 1058 sq. *ὁμιφαρμάτοις — ἀμίλλαις*] I. e. ἀμίλλαις ἀρμάτων ὁμίφα φευγόντων. Cf. *Matth.* §. 446. n. 3. c.

- 1060 ἀλώσεται· δεινὸς ὁ προσχώρων Ἄρης, 1065
 δεινὰ δὲ Θησειδᾶν ἀκμά.
 πᾶς γὰρ ἀστράπτει χαλινός, πᾶσα δ' ὀρμαῖται κατὰ
 ἀμπυκτήρια πῶλων
 1065 ἄμβασις, οἳ τὰν Ἰππίαν
 τιμῶσιν Ἀθάναν
 καὶ τὸν πόντιον γαῖόχορον
 ῥέας φίλον νῖόν.
 (στροφὴ β'.)
 ἔρδουσιν, ἣ μέλλουσ'; ὥς
 1070 προμνᾶται τί μοι 1075
 γνώμα, τάχ' ἐνδώσειν

V. 1062 sq. Instead of κατὰ Hermann thinks some participle, such as χαλῶς, was originally written. I have, therefore, with Bothe, thrown out φάλαρα after ἀμπυκτήρια. Hermann wrote παλικά for πῶλων, which is against the metre, possibly rightly. Dind. ἀμπυκτήρια * * *

V. 1069. μέλλουσ'; = ὥς πρ. Dind.

V. 1060. ἀλώσεται] The Chorus has Creon in mind, with reference to whom they also say δῶσειν in v. 1071, because every matter at Thebes was regulated by his generalship and authority. The sense of the words is therefore: Creon will be vanquished: the Mars (i. e. valour) of the inhabitants of this country is powerful; the strength of the sons of Theseus heavy. Προσχῶροι are those who inhabit Colonus, see v. 493., the Theseids those who dwell at Athens. HERM. For the name Theseidae see Oed. R. 1.

V. 1063 sqq. πᾶσα δ' — ἄμβασις] Ἀμπυκες or ἀμπυκτήρες are the straps by which the bridles are kept in the mouths of horses, adorned with a frontal, from which they take their name. See Hermann on the passage, who compares Schol. min. Aesch. Sept. c. Th. 467: κυρίως οἱ περὶ τὴν κεφαλὴν ἱμάντες τοῦ χαλινοῦ ἀμπυξ καλοῦνται. For κατὰ, as I have shewn in the critical note, we must suppose some participle to

have been written, perhaps χαλῶσα, on which ἀμπυκτήρια would depend, so that the horses may be said to run with loosened bridles.

V. 1064 sq. πῶλων ἄμβασις] A remarkable phrase for men sitting on horseback. Hence οἳ is used, for which see Matth. §. 302. So Hom. Il. V, 623: δεισε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων.

V. 1065 sq. τὰν Ἰππίαν — Ἀθάναν] See Argum. p. 23.

V. 1070 sq. προμνᾶται τί μοι γνώμα] Xen. Anab. VII, 3, 18. of an attempted persuasion: τοιαῦτα προμνᾶτο. Wytenb. Plut. de recta aud. p. 38. B. NEVE. For γνώμα cf. v. 316: ἡ γνώμη πλανᾷ;

V. 1071 sq. τάχ' ἐνδώσειν — πᾶθῃ] Ἐνδώσειν signifies about to relax, in the sense in which pains of mind and body are said to relax, i. e. to be calmed, to decrease. This signification, with many others, is common to both ἀνιέναι and ἐνδιδόναι. A grammarian in Bekk. Anec. p. 405. ἀνιέντα ἐνδιδόντα ἀνίησιν ἐνδίδωσιν. For ἐνδιδόναι see

τᾶν δεινὰ τλασᾶν, δεινὰ δ' εὐρουσᾶν πρὸς αὐθαί-
μων πάθη.

τελεῖ, τελεῖ Ζεύς τι κατ' ἄμαρ.

1075 μάντις εἴμ' ἐσθλῶν ἀγώνων.

1080

εἴθ' ἄελλαία ταχύρῳστος πελειὰς
αἰθερίας νεφέλας κύρσαιμι τῶνδ' ἀγώνων
ἑωρήσασα τοῦμὸν ὄμμα.

(ἀντιστροφὴ β').

1080 ἰὼ Ζεῦ, πάνταρχε θεῶν,

1085

V. 1072. MSS. τὰν — τλαῖσαν εὐροῦσαν. Dindorf rightly observes: we must write with Elmsley τᾶν — τλασᾶν — εὐρουσᾶν. Schol.: τὴν πολλὰ δεινὰ ἀνατλάσαν, τὰς παρθένους ἀπὸ τῆς ἐτέρας δηλῶν, ὡς καὶ κατωτέρω τῷ ὁμοίῳ σχήματι χρῆται. δύναται δὲ καὶ ἐτέρα εἶναι προσωδία, τᾶν δεινὰ τλασᾶν, δεινὰ δ' εὐρουσᾶν. Since the Chorus knows that both were carried off by Creon, both must here be mentioned, as before v. 1055: τὰς διςτόλους ἀδμητὰς ἀδελφεάς. — αὐθαίμων is Bothe's conj. MSS. αὐθομαίμων.

V. 1077. κύρσαιμι τῶνδ' ἀγώνων I have restored from conjecture. MSS. κύρσαιμι αὐτῶν δ' ἀγώνων.

V. 1079. ἑωρήσασα is my own conjecture. MSS. θεωρήσασα.

V. 1080. This is the MSS. reading though corrupt, as is evident

Steph. Thesaur. T. 1. p. 996. and the other lexicographers. The Chorus means: τάχα ἐνδῶσει, ἢ ἀνήσει, ἢ παύσεται, τὰ πάθη τῶν παρθένων τῶν δεινὰ παθουσῶν. ELMSL.

V. 1074. κατ' ἄμαρ] Reisig rightly explains: καθ' ἡμέραν τὴν νῦν.

V. 1076 sq. εἴθ' ἄελλαία ταχύρῳστος etc.] I. e. εἴθε πελειὰς εἴην σὺν ἄελλαίῳ τάχει ὥοιμένη καὶ etc. For similar examples see Philoct. 1426. So above v. 150: θυγατρὶν μακραίων. 1009: ἀρωγὸς συμμάχους.

V. 1077 sqq. αἰθερίας νεφέλας — ὄμμα] The sense of these and the foregoing verses is this: would that I were a swift flying dove, and might from a cloud aloft in the sky behold this battle which I now hear is waging. For the genitive νεφέλας see Matth. §. 354. §. We may compare the Latin expression prospicere or prospectare turribus aequor (Tibull. I, 7, 19.), and portis ire,

Virg. Aen. IV, 130. — κύρειν ἀγώνων cannot of itself be applied to a mere spectator of a battle, but the meaning is already correctly given in the words κύρ. τῶνδ' ἀγ. ἑωρ. τοῦμὸν ὄμμα, i. e. κύρσαιμι τῶνδ' ἀγώνων τῷ ἐμῷ ὄμματι, ἑωρήσασα ἐμέ. — There is no objection to the feminine participle ἑωρήσασα, for which Reisig wished to substitute the masculine, so as to refer to the Chorus, as is shewn by Doederlein h. l. p. 489 sqq. For the form ἑωρήσασα put for αἰωρήσασα cf. Oed. R. 1240. with note.

V. 1080 sq. πάνταρχε — παντοῦπα] These epithets are also

παντόπτα, πόροις

γᾶς τᾶςδε δαμούχοις

σθένει πινικίῳ τὸν εὐαγρον τελειῶσαι λόχον,

1085 σεμνά τε παῖς Παλλὰς Ἀθήνα.

1090

καὶ τὸν ἀγρευτὰν Ἀπόλλω,

καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν

ὠκυνπόδων ἐλάφων στέργω διπλᾶς ἄρωγας

1090 μολεῖν γὰρ τᾶςδε καὶ πολίταις.

1095

Ἦ ξεῖν' ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς,

from the metre. It is difficult to conjecture what the poet wrote. Hermann has now edited ὦ Ζεῦ θεῶν πανταρχέτα. Dind. ὦ πάνταρχε θεῶν = παντόπτα Ζεῦ, πόροις.

V. 1084. I have put σθένει after δαμούχοις with Herm. The MSS. place it before τὸν εὐαγρον.

united in Aristoph. Av. 1058 sq. ἤδη μοι τῷ παντόπτα καὶ παντάρχε θυητοὶ πάντες θύσονσ' ἐν-καταίαις εὐχαῖς.

V. 1082. γᾶς τᾶςδε δαμούχοις] So v. 1348: τῆςδε δημοῦχος χθονός. For the plural see vs. 290 sq.

V. 1084. σθένει πινικίῳ] A similar expression to Trach. 186: σὺν κράτει νηηφόρῳ. For the poetic form ἐπινίκιος, instead of the common ἐπινίκιος, cf. Ant. 814: ἐπινύμφιος.

Ibid. τὸν εὐαγρον τελειῶσαι λόχον] The noun λόχος does not here mean the place where toils or snares are laid, but the act of making an ambuscade, i. e. the ambuscade which Theseus was about to make upon the troops of Creon, which were supposed to be lying hidden. τὸν εὐ. τελ. λόχον signifies: to effect an attack or expedition in such a manner as for it to prove successful, i. e. to end in the capture of the person attacked. τὸν εὐαγρον is added by prolepsis, for which see Matth. §. 446. not. 2.

V. 1086. τὸν ἀγρευτὰν] Apollo is said to have been styled ἀγρευτὴν or ἀγραῖον from his destroying the serpent Python. Pausanias I, 41, 5: Ἀλκᾶθον μὲν οὐν

καὶ τοῦ λέοντος, εἴτε ἐν τῷ Κιθαίρωνι αὐτὸν εἴτε καὶ ἐτέρῳθι ἀποκτείνας ναὸν ἀγροτέρας Ἀρτέμιδος καὶ Ἀπόλλωνος ἐποίησεν ἀγραῖον (Megaris), ἐς τοσόνδε ἔστω μνήμη. BOTHE.

V. 1087. πυκνοστίκτων — ἐλάφων] στικτός, the usual epithet of stags see Philoct. 183. The epithet πυκνόστικτοι may be explained in the same manner as πυκνόπτερος v. 17.

Ibid. ὀπαδὸν ἐλάφων] I. e. ἀγροτέραν or ἀγραῖαν. Cf. Paus. I, 41. Schol. Aristoph. Equ. 657. Eustath. Iliad. p. 361 (p. 273). Bekk. Anecd. T. I, p. 334. Heindorf Plat. Phaedr. n. 144. DOED. So Soph. Trach. 214: Ἀρτεμιν — ἐλαφηβόλον.

V. 1089. στέργω] Rogo, oro, amanter precor. So the Latins use the verb amo. Plautus Men. II, 3, 71: Sed scin quid te amabo ut facias. III, 3, 1: Me-naechme, amare te ait multum Erotium, ut hoc nunc una opera ad aurificem deferas. Br. See also Oed. R. 11. Hermann notices that διπλᾶς ἄρωγας mean evidently Apollo and Diana. The Scholiast is quite wrong: τουτέστι τῇ διπλῇ ἀρωγῇ· ὃ λέγει τῇ πόλει καὶ τοῖς πολίταις.

V. 1091. τῷ σκοπῷ] I. e. τῷ σκοποῦντι, ἐμοί. See v. 35. After

ὥς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
τάςδ' ἄσσον ἀνθις ὥδε προσπολουμένας.

ΟΙΔΙΠΟΥΣ.

ποῦ, ποῦ; τί φῆς; πῶς εἶπας;

ΑΝΤΙΓΟΝΗ.

ὦ πάτερ, πάτερ,
1095 τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν 1100
δοίῃ, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;

ΟΙΔΙΠΟΥΣ.

ὦ τέκνον, ἦ πάρεστον;

ΑΝΤΙΓΟΝΗ.

αἶδε γὰρ χέρες
Θησέως ἔσωσαν φιλιτάτων τ' ὀπαίωνων.

ΟΙΔΙΠΟΥΣ.

προσέλθεται, ὦ παῖ, πατρί, καὶ τὸ μηδαμὴ
1100 ἐλπισθὲν ἥξειν σῶμα βαστάσαι δότε. 1105

ΑΝΤΙΓΟΝΗ.

αἰτεῖς ἃ τεύξει' σὺν πόθῳ γὰρ ἡ χάρις.

ΟΙΔΙΠΟΥΣ.

ποῦ δῆτα, ποῦ ὅσον;

ΑΝΤΙΓΟΝΗ.

αἶδ' ὁμοῦ πελάζομεν.

ψευδόμαντις supply εἰμὶ: the Chorus say this with reference to their own words v. 1075: μάντις εἴμ' ἐσθλῶν ἀγώνων.

V. 1093. προσπολουμένας] Matthiae rightly interprets προσπόλοις φυλασσόμενας (cf. Aj. 539.), who come hither under the protection of the servants. Schaefer thinks that προσπολεῖσθαι simply means to approach.

V. 1095 sq. τίς ἂν θεῶν σοι — δοίῃ] Would that some

God would permit thee to see this best of men! See Matth. §. 514. 2. c.

V. 1097. ὦ τέκνον, ἦ πάρεστον] So vs. 1104 (1099). 1112. (1107). See Matth. §. 511. 2. and Philoct. 367.

V. 1100. βαστάσαι] Contretare. See Philoct. 648 sq.

V. 1101. σὺν πόθῳ γὰρ ἡ χάρις] I. e. σὺν πόθῳ γὰρ ταυτά σοι χαρίζομαι, or πόθῳ γὰρ ταυτά σοι χαρίζεσθαι.

ΟΙΔΙΠΟΥΣ.

ὦ φίλτατ' ἔρνη.

ΑΝΤΙΓΟΝΗ.

τῷ τεκόντι πᾶν φίλον.

ΟΙΔΙΠΟΥΣ.

ὦ σκηπτρα φωτός.

ΑΝΤΙΓΟΝΗ.

δυσμόρου γε δύσμορα.

ΟΙΔΙΠΟΥΣ.

- 1105 ἔχω τὰ φίλτατ' οὐδ' ἔτ' ἂν πανάθλιος 1110
 θανῶν ἂν εἴην, σφῶν παρεστῶσαιν ἐμοί.
 ἐρείσαι', ὦ παῖ, πλευρὸν ἀμφιδέξιον
 ἐμφύντε τῷ φύσαντι, κἀναπαύσατον
 τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
 1110 καί μοι τὰ πραχθέντ' εἴπαθ' ὥς βράχιστ', ἐπεὶ 1115
 ταῖς τηλικαῖςδε σμικρὸς ἔξαρκεὶ λόγος.

ΑΝΤΙΓΟΝΗ.

ὄδ' ἔσθ' ὁ σώσας· τοῦδε χορὴ κλύειν, πάτερ,

V. 1103. τῷ τεκόντι πᾶν φί-
 λον] Reisig observes that Anti-
 gone speaks modestly of the ca-
 lamity of her father's marriage,
 when she answers, everything
 is dear to its parent. HERM.

V. 1104. ὦ σκηπτρα φωτός] Brunck φωτός —, as if Antigone interrupted what her father had begun to say. I prefer taking φωτός in the same sense as τοῦδε τάνδρως v. 649. ELMSL. For the word σκηπτρα see v. 848.

V. 1105. ἔχω τὰ φίλτατ'] Children, parents, friends, or relations are frequently described thus by the poets, seldom by the prose writers. Cf. Valcken. Eur. Phoen. 437. and Hippol. p. 208. REISIG.

V. 1107 sq. ἐρείσαι' — φύ-
 σαντι] I. e. support me, my daughters, on both sides, or, as Brunck renders: apply your-

selves to me on both sides, clinging to your father. For ἀμφιδέξιον see Oed. R. 1219. for ἐμφύντε Matth. §. 436. But Reisig rightly notices the paronomasia ἐμφύντε τῷ φύσαντι. So the familiar Homeric: ἐν δ' ἄρα οἱ φῶ χειροί.

V. 1108 sq. κἀναπαύσατον — πλάνου] Active for passive. So παῦε μάχης Hesiod. Asp. 449. παῦε τοῦ λόγον Aristoph. Ran. 558. See Oed. R. 153. MUSGR. Doederlein assents; because it should be the πλάνος of the stolen virgins, not of Oedipus. Reisig, however, takes ἀναπαύσατον actively on the ground that the virgins being long since restored, had ceased to wander. Heath has interpreted thus: et mihi requiem conciliate ab hac solivaga, quae prius mihi obtigit, misera erratione.

καὶ σοὶ τε τοῦργον τοῦτ' ἐμοί τ' ἔσται βραχύ.

ΟΙΔΙΠΟΤΣ.

- ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
 1115 τέκν' εἰ φανέντ' ἄελπα μηχανύω λόγον. 1120
 ἐπίσταμαι γὰρ τήνδε τήν ἐς τάςδε μοι
 τέρψιν παρ' ἄλλον μηδενὸς πεφασμένην.
 σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
 καὶ σοὶ θεοὶ πόροιεν, ὥς ἐγὼ θέλω,
 1120 αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς 1125
 μόνοις παρ' ὑμῖν εὖρον ἀνθρώπων ἐγὼ
 καὶ τοῦπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
 εἰδὼς δ' ἄμύνω τοῖςδε τοῖς λόγοις τάδε.
 ἔχω γὰρ ἄχω διὰ σέ κούκ ἄλλον βροτῶν.
 1125 καὶ μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὥς 1130
 ψάύσω, φιλήσω τ', ἧ θέμις, τὸ σὸν κάρα.

V. 1113. καὶ σοὶ τε τοῦργον τοῦτ' ἐμοί τ' ἔσται βραχύ is Hermann's conj. The old MSS. read καὶ σοὶ τε τοῦργον τοῦμόν ἔσται βραχύ. Dind. τοῦργον.

V. 1116. τήνδε τήν is the conjecture of Musgrave. MSS. τήνδε σήν.

V. 1121. ἦϋρον Dind.

V. 1126. Vulg. εἰ θέμις. (and so Dind.) La. ἡ θέμις, Par. B. T. F. Vat. Farn. ἧ.

V. 1114 sq. μὴ θαύμαζε — λόγον] This sense has been rightly expressed by Stephens; do not

wonder that I tarry so long in addressing and embracing my daughters, since I have recovered them beyond my hopes. Πρὸς τὸ λιπαρὲς is similar to πρὸς βίαν and other such expressions, for which see Matth. §. 591. ε. p. 1391. Others join these words with θαύμαζε, as Matth. §. 591. β. — The accusative τέκνα φανέντ' ἄελπα (i. e. ἀέλπως) depend upon the idea implied in λόγον μηχανύειν, viz. μακρὰν λέγειν or μακρογορεῖν. See El. 543 sq. and Matth. §. 421. not. 4. λέγειν τινα is put to mean to speak of some person. Cf. Matth. §. 416. b. β.

V. 1116. τήνδε τήν ἐς τάςδε τέρψιν] This pleasure re-

sulting from these. See Matth. §. 578. c.

V. 1119. ὥς ἐγὼ θέλω] The Greek writers, especially the poets, often use the particle ὥς, where we should have expected ὅσα, ἃ, or something similar; the neglect of which has frequently led the learned into erroneous conjecture. See Mitscherlich Hom. hymn. in Cer. 137. 295. and 416. and Hermann on the same hymn. 172. SCHAEFF. Cf. Matth. §. 485.

V. 1120. τό γ' εὐσεβές] I. e. τήν εὐσέβειαν. See Philoct. v. 83.

V. 1123. εἰδὼς δ' — τάδε] Brunck has wrongly interpreted: and having received this treatment, I testify my gratefulness in these words, a sense of which ἄμύνειν is not capable.

V. 1126. ἧ θέμις] Photius: ἧ

- καίτοι τί φωνῶ; πῶς σ' ἂν ἄθλιος γεγώς
 θιγεῖν θελήσαιμ' ἀνδρός, ὃ τίς οὐκ ἐνι
 κηλὶς κακῶν ξύνοικος; οὐκ ἔρωγέ σε,
 1130 οὐδ' οὖν ἐάσω. τοῖς γὰρ ἐμπεύροις βροτῶν 1135
 μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
 σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου
 μέλον δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

ΘΗΣΕΥΣ.

- οὐδ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
 1135 τέκνοισι τερφθεῖς τοῖςδε, θανμάσας ἔχω, 1140
 οὐδ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη.
 βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.

V. 1127. πῶς σ' ἂν is Hermann's conj. MSS. πῶς δ' ἂν.

V. 1134. I have replaced οὐδ' for MSS. οὐτ'. [οὐτ' Dind.]

θέμις· ὡς νόμος, ὡς προσῆκον. ELMSL. I read ἡ θέμις for εἰ θέμις, because the particle καίτοι, which follows, would have too much force, if Oedipus had already hesitated (εἰ θέμις), whether it was lawful for him to embrace Theseus. Oedipus was doubtless, so carried away by the recollection of his former kingly dignity as to wish to put his own state on an equality with that of Theseus, and though a beggar, to embrace a king, but the sudden sense of his wretched condition, and the consciousness of pollution strike him with horror at having dared such familiarity with a king. For ἡ thus used see Trach. 550. 676. El. 338. DOED.

V. 1127. ἄθλιος γεγώς] An euphemism for impure, defiled with the stain of crime. So Hercules, to avoid contaminating Theseus, Eurip. Herc. fur. 1231 sqq. MUSEB. The poet himself explains ἄθλιος in the following words: ὃ τίς — ξύνοικος. ἄθλιος γεγώς = qui sim impurus.

V. 1128 sq. ὃ — ξύνοικος] Oedipus means himself, and τίς οὐκ ἐνι κηλὶς κακῶν is put for

there is no stain of wickedness which is not. For κηλὶς κακῶν see Oed. R. 806. For ξύνοικος v. 514. above (511.) and Oed. R. 1178 sq.

V. 1129 sq. οὐκ ἔρωγέ σε — ἐάσω] Hermann takes the complete sentence thus: οὐκ ἔρωγέ σε θελήσαιμ' ἂν θιγεῖν ἐμὸν, οὐδ' οὖν ἐάσω, εἰ αὐτὸς βούλοιο θιγεῖν.

V. 1131. συνταλαιπωρεῖν τάδε] I. e. τάςδε ταλαιπωρίας συνταλαιπωρεῖν. See Oed. R. 259 sq.

V. 1132. αὐτόθεν] Reisig: from that place where you are standing.

V. 1132 sq. τὰ λοιπά μου μέλον] For the twofold construction ἐμοὶ μέλεται τοῦδε and ἐγὼ μέλομαι τοῦδε, as well as ἐπιμέλομαι or ἐπιμελούμαι, see Valek. Eur. Phoen. 764. REIS.

V. 1134. εἴ τι μῆκος — πλέον] On the phrase μῆκος τίθεσθαι τῶν λόγων, equivalent to μηνύειν τοὺς λόγους, see v. 466 (462). For εἰ cf. Matth. §. 617.

V. 1135. Schol.: θανμάσας ἔχω· ἀντὶ τοῦ ἐθανύμασα, Ἀττικῶς. See v. 817 (814).

V. 1136. πρὸ τοῦμοῦ] I. e. πρὸ τοῦ ἐμοῦ ἔπονς.

- οὐ γὰρ λόγοισι τὸν βίον σπουδάξομεν
 λαμπρὸν ποιείσθαι μᾶλλον ἢ τοῖς θρωμένοις.
 1140 δείκνυμι δ' ὅν γὰρ ὥμος' οὐκ ἐψευσάμην 1145
 οὐδέν σε, πρέσβυ. τάςδε γὰρ πάρεμι' ἄγων
 ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
 χῶπως μὲν ἄγων ἤρεθῃ, τί δεῖ μάτην
 κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;
 1145 λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150
 στείχοντι δεῦρο, συμβαλοῦ γνώμην· ἐπεὶ
 σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θανμάσαι.
 πρᾶγος δ' ἀτίλειν οὐδὲν ἄνθρωπον χρεῶν.

ΟΙΔΙΠΟΥΣ.

- τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
 1150 ὥς μὴ εἰδότη' αὐτὸν μηδὲν ὦν σὺ πυνθάνει. 1155

V. 1145. Brunck λόγον δ', ὃς etc.

V. 1140. δείκνυμι δ'] See v. 146 (144). For ἐψευσάμην οὐδέν σε cf. Matth. §. 421. n. 2. a. Reisig notices that Theseus wishes of his own accord that the sanctity of an oath, without its form, be attached to his promises, v. 651 (650).

V. 1142. ἀκραιφνεῖς τῶν κατηπειλημένων] Reisig: safe from dangers they were threatened with. On the genitive see Matth. §. 344. Rost §. 108, not. 19.

V. 1143. ἄγων ἤρεθῃ] By the same idiom as μεγάλα πρήγματα μεγάλοισι κινδύνοισι ἐθέλει κατατρέσθαι, to be brought to a happy result, Herod. VII, 50, 2. ἀγῶνας τοὺς μεγίστους συγκатаίρει IX, 35. It is nearly the same as νικᾶν ἀγῶνα. MATTHIAE. Cf. Plutarch. Cimon. c. 13: Κέμων δ', ὥσπερ ἀθλητῆς δειρὸς, ἡμέρᾳ μιᾷ δύο καθηγηρῶς ἀγωνίσματα etc.

V. 1144. ἃ γ' εἴσει] Sophocles seems purposely to avoid the opportunity for an epic narration, such as neither himself nor the

other tragedians are prone to despise. For Oedipus had first demanded an account of the contest from his daughters; they refer him to Theseus, who leaves it to them. No further reference is made to the matter. DOED. For the addition of the participle ξυνών see Aj. 259.

V. 1145sq. λόγος δ' ὃς — γνώμην] The sense is: as to that rumour which was just now communicated to me on my arrival [or that matter which was just now told to me on my arrival], think with yourself what is your opinion, i. e. what you think of it. HERM. For the nominative λόγος see Pors. Eur. Or. v. 1645.

V. 1147. σμικρὸς μὲν εἰπεῖν] So Oed. R. 1210: ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ μαθεῖν. For the infinitive active θανμάσαι see v. 37.

V. 1148. πρᾶγος δ' ἀτίλειν etc.] Schol.: ἄνθρωπον δέ, φησὶν, ὅντα οὐδὲν πρᾶγμα κακίζειν δεῖ.

ΘΗΣΕΤΣ.

φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἐμπολιν
οὐκ ὄντα, συγγενῇ δέ, προσπесόντα πῶς
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
θύων ἔκυρον, ἡνίχ' ὠρῳάμην ἐγώ.

ΟΙΔΙΠΟΤΣ.

1155 ποδαπόν; τί προσχρήζοντα τῷ θακήματι;

1160

ΘΗΣΕΤΣ.

οὐκ οἶδα πλὴν ἔν. σοῦ γάρ, ὥς λέγουσί μοι,
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκον πλέων.

ΟΙΔΙΠΟΤΣ.

ποιόν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.

ΘΗΣΕΤΣ.

σοὶ φασιν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'

1160 αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δευρ' ὁδοῦ.

1165

V. 1151 sqq. Schol.: καθ' ὑπόθεσιν ἱκετεύει ὁ Πολυνείκης πρὸς αὐτοὺς παραγενέσθαι καὶ τὸν Οἰδίπουν κατὰ τι λόγιον ἐμπεσόν, ὅτι πρὸς οὓς αὖν γένοιτο ὁ Οἰδίπους, κρατήσουσι τῆς βασιλείας· τοῦτο οὖν ἀγγέλλει ὁ Θεσεύς.

V. 1151 sq. σοὶ μὲν ἐμπολιν οὐκ ὄντα] Not indeed a citizen of yours, but an Argive from his marriage with the daughter of the king of Argos. Cf. v. 1167 (1162). ΒΟΤΗΕ. πῶς is interpreted by Reisig: from some cause or other, comparing Trach. 695: δῖφασέ πῶς.

V. 1152. προσπесόντα] The use of the verb is explained Aj. 1154.

V. 1154. Schol.: ἔκυρον· ἀντὶ τοῦ ἐνύκρον, ταῦτόν τῳ ἐτύγχανον. Cf. Matth. §. 241.

Ibid. ἡνίχ' ὠρῳάμην ἐγώ] Ἡνίκα does not refer to the παρ' ᾧ θύων ἔκυρον, but to προσπесόντα καθῆσθαι. ἡνίχ' ὠρῳάμην ἐγώ then means whilst I was absent. ELMSL.

V. 1157. οὐκ ὄγκον πλέων]

A pleonasm for which see Matth. §. 636.

V. 1158. οὐ γὰρ ἦδ' ἔδρα σμ. λόγον] Herodot. I, 120: λόγον οὐδενὸς γινόμεθα πρὸς Περγασέων. Idem III, 4: ἐόντα λόγον οὐ σμικροῦ. See also c. 139. MUSEB. His sitting at the altar indicates a matter of no ordinary importance. JACOBS. ἦδε ἔδρα is the occupying of that altar, the sitting down. Cf. Oed. R. 13. Aj. 822.

V. 1159 sq. Schol.: τὸ ἐξῆς· φασίν αὐτὸν μολόντ' αἰτεῖν εἰς λόγους σοὶ ἐλθεῖν. εἰς λόγους ἐλθεῖν τινι is a common expression, like διαλέγεσθαι τινι. For the addition of μολόντα see Matth. §. 557. n. 1., for the termination of the verse Hermann Elem. doct. metr. p. 36.

V. 1160. ἀσφαλῶς τῆς δευρ' ὁδοῦ] For examples of a genitive depending on σφάλλεσθαι see Matth. §. 338., whose explanation, however, I do not adopt. What is meant by ἀσφαλῶς τῆς δευρ' ὁδοῦ, is explained by Polynices:

ΟΙΔΙΠΟΥΣ.

τίς δ' ἦτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;

ΘΗΣΕΥΣ.

ὄρα κατ' Ἄργος εἰ τις ὑμῖν ἐγγενὴς
ἔσθ', ὅστις ἂν σου τοῦτο προσχρήξοι τυχεῖν.

ΟΙΔΙΠΟΥΣ.

ὦ φιλτατε, σχὲς οὐπὲρ εἴ.

ΘΗΣΕΥΣ.

τί δ' ἔστι σοι;

ΟΙΔΙΠΟΥΣ.

1165 μὴ μου δεηθῆς.

1170

ΘΗΣΕΥΣ.

πράγματος ποίου; λέγε.

ΟΙΔΙΠΟΥΣ.

ἔξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.

ΘΗΣΕΥΣ.

καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ ψέξαιμι τι;

[V. 1162. ὑμῖν Dind.]

V. 1167. Brunck ὅν ἂν ἐγώ.

v. 1288 (1283): διδούς ἐμοὶ λέξαι σῶμ' ἀναπαύσω. Iph. A. 1467: τ' ἀκούσαι τ' ἀσφαλεῖ ξὺν ἐξόδῳ. σχὲς, μὴ με προλίπης.
For the words ἡ δεῦρ' ὁδός cf. V. 1166. ἀκούων τῶνδ']
v. 663: τὸ δεῦρο πέλαγος. Xenoph. Cyr. V, 1, 22: τῆς πρὸς Brunck renders ἀκούων τῶνδε
δοκεῖς; Aesch. Prom. 389: θα- his auditis. Reisig notices that
κοῦντι παγκρατεῖς ἔδρας. Soph. τῶνδε means the two daughters of
Oed. R. 2: τίνας ποθ' ἔδρας τάςδε Oedipus, and that Oedipus refers
στρατείας. to the narrative of Ismene in vs.

V. 1161. τήνδ' ὁ προσθακῶν
ἔδραν] Reisig compares Eur.
Herc. fur. 1205. Herm.: θάσσον-
τα δυστήνους ἔδρας. Heraclid.
55: καθήσθαι τήνδ' ἔδραν καλὴν
δοκεῖς; Aesch. Prom. 389: θα-
κοῦντι παγκρατεῖς ἔδρας. Soph.
Oed. R. 2: τίνας ποθ' ἔδρας τάςδε
μοι θαύξατε; where see note.

V. 1164. σχὲς οὐπὲρ εἴ] Do
not proceed further with
your speech. For σχὲς Elms-
ley compares Eur. Hec. 962: σὺ
δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
σχὲς. Hipp. 1354: σχὲς, ἀπειρηκός

377 sqq. called to mind by the
mention made of an Argive. HERM.
For ὅς used as τίς see Matth.
§. 485. On προστάτης Schaefer
observes: Schneider thinks it
written for προστάτης. This is
not improbable, if we remember
προστρόπαιος. But it is never-
theless untrue: for the word is
derived from προστήναι. Electr.
1378: λιπαρεῖ προῦστην χερί. The
same word is used below v. 1278.
V. 1167. ὅν γ' ἐγὼ ψέξαιμι
τι] For similar examples of ἂν

ΟΙΔΙΠΟΤΣ.

παῖς οὐμός, ὦναξ, στυγνός, οὗ λόγων ἐγὼ
ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.

ΘΗΣΕΥΣ.

1170 τί δ' ; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν, ἃ μὴ 1175
χρήσεις; τί σοι τοῦτ' ἐστὶ λυπηρὸν κλύειν;

ΟΙΔΙΠΟΤΣ.

ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·
καὶ μὴ μ' ἀνάγκη προσβάλης τάδ' εἰκαθεῖν.

ΘΗΣΕΥΣ.

ἄλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει,
1175 μὴ σοι πρόνοι' ἢ τοῦ θεοῦ φυλακτέα. 1180

ΑΝΤΙΓΟΝΗ.

πάτερ, πιθοῦ μοι, καὶ νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
χάριν παρασχεῖν, τῷ θεῷ θ' ἃ βούλεται·
καὶ νῶν ὕπεικε τὸν κασίγνητον μολεῖν.

1180 οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185

omitted see Matth. §. 515. not. §. 528. not. Cf. Rost §. 120. not. 1.

V. 1171. τί σοι τοῦτ' — κλύειν] I. e. Why is this disagreeable for you to hear? So above vs. 639 sq.: εἰ δ' ἐμοῦ στείχειν μέτα τόδ' ἡδύ.

V. 1173. μὴ μ' ἀνάγκη προσβάλης] Properly: do not expose me to the necessity, i. e. do not impose upon me the necessity. The Schol.: εἰκαθεῖν· παραγῶγος ἀντὶ τοῦ εἰκεῖν. εἰκαθεῖν is joined with the accusative τάδε, as equivalent to περθεσθαι. Cf. Aj. 1215.

V. 1175. μὴ σοί — φυλακτέα] Theseus advises him not to shew want of reverence to the deity, by refusing to hear the suppliant who fled to the altar. HERM.

V. 1177 sq. τὸν ἄνδρ' — βούλεται] Reising, with Bothe, thinks these words refer to The-

seus. But they contain nothing suited to him, and are applicable only to Polynices. He both does what pleases him, if he obtains the hearing of his father, and is grateful to the Gods for what he desires, if he obtains the fruit of his supplications. It is natural that Antigone should deduce her chief argument from the intentions and situation of Polynices. HERM.

V. 1179. καὶ νῶν ὕπεικε etc.] For the infinitive Reising compares Aj. 804: σπεύσας θ' οἱ μὲν Τετυκρον — μολεῖν. See Matth. §. 532. d. §. 535. c. not. 1.

V. 1180 sq. Schol.: τὸ ἐξῆς· οὐ γὰρ ἃ μὴ σοι συμφέροντα λέγεται, πρὸς βίαν σε παρασπάσει γνώμης, θάρσει. Hermann rightly observes that λέγεται is passive, referring to Porson's note on Hec. 297. Add Pflugk on Hec. 906.

- γνώμης, ἃ μὴ σοι ξυμφέροντα λέξεται.
 λόγων δ' ἀκούσαι τίς βλάβη; τὰ τοι κακῶς
 εὐρημὲν' ἔργα τῷ λόγῳ μὴνύεται.
 ἔφυσας αὐτόν· ὥστε μὴδὲ δρῶντά σε
- 1185 τὰ τῶν κακίστων δυσσεβέσται', ὧ πάτερ, 1190
 θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
 ἀλλ' ἔα νιν. εἰσὶ χᾶτέροις γοναὶ κακαὶ
 καὶ θυμὸς ὀξύς. ἀλλὰ νουθετούμενοι
 φίλων ἐπὶ φραδίᾳ ἐξεπᾶδονται φύσιν.
- 1190 σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει, 1195
 πατρῷα καὶ μητρῷα πῆμαθ', ἅπαδες·
 καὶ κείνα λεύσσης, οἷδ' ἐγὼ, γνῶσει κακοῦ
 θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
 ἔχεις γὰρ οὐχὶ βαιὰ τάνθυμῆματα,
- 1195 τῶν σῶν ἀδέσχετων ὁμμάτων τητῶμενος. 1200
 ἀλλ' ἡμῖν εἴκε. λιπαρεῖν γὰρ οὐ καλὸν

V. 1182. κακῶς is from Hermann's conj. MSS. καλῶς.

V. 1183. ἡνρημὲν' Dind.

V. 1184. I have written μὴδὲ with Brunck. MSS. μήτε. Hermann μὴ γε.

V. 1185. τὰ τῶν κακίστων δυσσεβέσται', ὧ πάτερ is the conj. of Dawes. MSS. τὰ τῶν κακίστων δυσσεβεστάτων, πάτερ.

V. 1187. ἀλλ' ἔα νιν is my own emendation. MSS. ἀλλ' αὐτόν. We might read ἀλλ' ἔασον. And so Dind. Cf. Aristoph. Ran. 1267. and the var. lect.

V. 1190. I have not altered the passage to σὺ δ' εἰς ἐκεῖνά μοι τὰ νῦν ἀποσκόπει, as I formerly did, with Hermann, but have amended the punctuation, according to J. A. J. Ahrens coll. v. 78.

V. 1186. θέμις σέ γ' εἶναι etc.] θέμις is indeclinable in the formula θέμις ἐστὶ as was first noticed by Buttmann Gr. Gr. T. I. p. 232., followed by Matth. §. 92. 3., Hermann, and almost all the later commentators on the play. To the examples quoted by Buttmann Elmsley has added Aesch. Suppl. 340: πότρεα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις;

V. 1189. Schol.: ἐξεπᾶδονται· καταπραῦννONTAI. For the accusative φύσιν see Matth. §. 490.

V. 1193. τελευτὴν ὡς κακὴ προσγ.] See Matth. §. 296.

V. 1194. ἔχεις — τάνθυμῆματα] I. e. for the arguments which you have on this matter are no trifling ones. So ἐνθύμημα v. 292 (288).

V. 1195. τῶν σῶν ἀδέσχετων etc.] The word ἀδέσχετων is added by prolepsis, for which see v. 1083.

V. 1196 sq. λιπαρεῖν γὰρ οὐ καλόν etc.] She chiefly refers to Theseus in these concluding words, beseeching that, for the kindness done to Oedipus in receiving him at Athens, and delivering his daughters from the Athenians, his intercessions for Polynices may not be vain. HERM.

δίκαια προσχρῆξουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

ΟΙΔΙΠΟΤΣ.

τέκνον, βαρεῖαν ἡδονὴν νικᾷτέ με
1200 λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
μόνον, ξέν', εἴπερ κεῖνος ᾧδ' ἐλεύσεται,
μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτε.

1205

ΘΗΣΕΥΣ.

ἄπαξ τὰ τοιαῦτ', οὐχὶ δις χρῆζω κλύειν,
ᾧ πρόεσβυ. κομπεῖν δ' οὐχὶ βούλομαι. σὺ δ' ὦν
1205 σῶς ἔσθ', ἐάν περ κάμῃ τις σῶξῃ θεῶν.

1210

ΧΟΡΟΣ.

(σ τ ρ ο φ ή.)

Ὅστις τοῦ πλέονος μέρους

V. 1204. σὺ δ' ὦν is Dindorf's conj. MSS. σὺ δέ.

V. 1198. Schol.: τίνειν· ἀντὶ τοῦ ἀμείβεσθαι. See v. 230 (225).

V. 1199 sq. βαρεῖαν — λέγοντες] For ἡδονὴν νικᾷτε see Heindorf Plat. Gorg. 24. Passow v. νικᾶω. Doederlein joins ἡδονὴν λέγοντες. NEVE.

V. 1202. μηδεὶς — ποτέ] Brunck: Let no one have my life in his power. More correctly Vitus Winshemius: let no one compel me against my will. Reisch thinks that Oedipus prays that no one may attempt to rule his determination, because he has nothing to fear from the man who has seated himself at the altar. His further observation, that the poet should otherwise have written κρατῶ, not κρατεῖτω, is unimportant. He thinks that the commentators have been led into error by the last words of Theseus v. 1209 sq. (1204 sq.), which they have united too closely to the speech of Oedipus. This seems quite beside the argument, for it would be absurd for Theseus, when Oedipus forbade any restraint being imposed on his anger,

to answer that he should be safe, since he was so himself, as if Oedipus had been asking assistance. Vitus correctly renders the passage. Oedipus feared that Polynices also would draw him from this place, as is plain from the words of Theseus vs. 1175 sq. (1170 sq.). Antigone v. 1185 (1180.), and Polynices himself v. 1342 (1337).

HERM.

V. 1203. ἄπαξ — κλύειν] These words refer to what Oedipus had said on his first interview with Theseus, viz. his entreaty to be received at Athens, and preserved in safety from those who might strive to bring him back to his own country. HERM. For the sentiment cf. Philoct. 122: σάφ' ἔσθ', ἐκείπερ εἰς ἄπαξ συνήνεσα.

V. 1206—1243. The Chorus, contemplating the miseries of Oedipus, who, after having only lately recovered his daughters, who had been torn from him by Creon, is again grieved by the arrival of a son against whom he bore the most violent hatred, proceeds to

χρηζει τοῦ μετρίου παρῆς
ζῶειν, σκαισύναν φυλάσ-
σων ἐν ἐμοὶ κατάδηλος ἔσται.

- 1210 ἐπεὶ πολλὰ μὲν αἱ μακρὰι 1215
ἀμέραι κατέθεντο δὴ
λύπας ἐγγυτέρω, τὰ τέρ-
ποντα δ' οὐκ ἂν ἴδοις ὅπου,
ὅταν τις ἐς πλεόν πέσῃ
1215 τοῦ θέλοντος, οὐδ' ἐπι κόρος, 1220

V. 1208. φυλάσσω = ἐν Dind.

V. 1215. Hermann writes from conj.: τοῦ θέλοντος· ὁ δ' ἐπι-
κούρος ἴσοι. Ἄϊδος, ὅτε etc., observing that the construction is: ὁ δ'
ἐπικούρος θάνατος ἐς τελευτὴν ἰσοτέλεστός ἐστιν Ἄϊδος, the sense:

lament the troubles of human life in general, and particularly those of old age. My observation Oed. R. 836—881. is equally applicable to this Chorus.

V. 1206 sq. ὅστις τοῦ πλεονος μέρους χρηζει] With these words we must understand ζῶειν, which has already preceded. See Matth. §. 535. a.

V. 1207. τοῦ μετρίου παρῆς] The genitive depends upon παρῆς (see v. 432.) or an infinitive χρηζειν, to be supplied. Cf. Plato de legg. III, p. 691: ἐάν τις μείζονα διδῶ τοῖς ἐλάττοσι δύναμιν, παρῆς το μετρίου.

V. 1208 sq. σκαισύναν φυλάσσω] So θυμόν, γλώσσαν, νοῦν τρέφειν. Aj. 1124. Ant. 1089. Mustg. For ἐν ἐμοὶ see Matth. §. 577. So Trach. 580.

V. 1210 sqq. ἐπεὶ πολλὰ μὲν — ἐγγυτέρω] Brunck: Since indeed long days often bring sorrowful cares nearer. Πολλὰ appears to me to signify not often, but many, much. Κατέθεντο does not mean they bring near, but rather they put by or lay up. See the lexicons. Λύπας is the genitive; and the poet has put λύπας ἐγγυτέρω for λύπας μετέχοντα. The sentence πολλὰ τῷ γῆρα κακὰ is simple, and presents no difficulties of construc-

tion, although the manner of speaking is rather unusual. ELMSL. Αἱ μακρὰι ἀμέραι, longa aetas, is formed from αἱ πολλὰι ἀμέραι and ὁ μακρὸς βίος, as longi anni, Virg. Aen. X, 549. DOED. The troubles of life in its different stages are enumerated in (Plato) Axiochus p. 366 sqq. For the form of speech here used, cf. Demosth. pro Cor. p. 305, 21: οὗτοι παρεσκευάκεισαν τοὺς περιχώρους πάντας ἐχθρας ἢ φιλίας ἐγγυτέρω. Or. Mid. p. 555, 10.

V. 1212 sq. τὰ τέρποντα — ὅπου] This properly means: but you will scarcely see where there are joys, i.e. you will scarcely see joy. For the use of ὅπου cf. Aj. 33. 103. 890. Oed. R. 926. Ant. 318.

V. 1214 sq. ὅταν τις — τοῦ θέλοντος] When any one falls into a greater desire, i.e. when any one burns with desire of a longer life. ἐς πλεόν τοῦ θέλοντος is put for ἐς πλεόν τοῦ θελήματος. For the genitive see Matth. §. 442. 3., for the participle used for a substantive Reisig Conj. in Arist. p. 143. and Matth. §. 570. Elmsley thinks that these words mean: when any one has reached the old age he desires.

V. 1215—1219. οὐδ' ἐπι κό-

ἰσοτέλεστος

"Αἶδος ὅτε Μοῖρ' ἀννυμέναιος,
ἄλυρος, ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτάν.

(ἀντιστροφή.)

1220 μὴ φῦναι τὸν ἅπαντα νι-
κᾶ λόγον· τὸ δ' ἐπεὶ φανῇ,
βῆναι κεῖθεν, ὅθεν περ ἦ-
κει, πολὺ δεύτερον ὥς τάχιστα.

1225

non videas quae oblectent, quum quis in nimiam vivendi cupiditatem incidit; sed opifera postremo mors aequae interitum adducit, quum Parca sine hymenaeis, sine lyra, sine choreis apparet. A few MSS. οὐδ' ἐπι κούρος. Dindorf has adopted Hermann's reading.

V. 1223. ὅθεν περ ἦκει = πολὺ Dind.

ρος etc.] Construe thus: οὐδ' ἐπι (for ἐπεστι) κόρος, ὅτε Ἀἶδος μοῖρα ἰσοτέλεστος, ἀννυμέναιος, ἄλυρος, ἄχορος, (δηλονότι) θάνατος, ἀναπέφηεν ἐς τελευτάν. Οὐδ' ἐπι κόρος, nor is there satiety, viz. of life and its benefits. Ἰσοτέλεστος Ἀἶδος μοῖρα means, death common to all, or to the same effect. Ἀἶδος μοῖρα, as θανάτου μοῖρα Aesch. Pers. 920., μοῖρα θανάτου Eurip. Med. 987. Θάνατος is an interpretation of the foregoing words. Elmsl. I had so explained before Elmsley in Advers. in Soph. Phil. p. 77 sqq.

V. 1220 sqq. μὴ φῦναι — ὥς τάχιστα] With the same sentiment Theognis 425: πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον, μηδ' ἐσιδεῖν ἀνγὰς ὀξέος ἡέλιον· φύντα δ' ὅπως ᾤκηστα πύλας Ἀΐδαο περῆσαι, καὶ κείσθαι πολλὴν γῆν ἐπαμνησάμενον. From this notion arose the custom of celebrating the funerals of men with hilarity, which prevailed not only among barbarians, but likewise among nations of more cultivated manners. See Valer. Max. II, 6, 12. Mela II, 2. Solini Polyhistor cap. 10. BURT. Ancient fable ascribes this sentiment to Silenus, who, on being

seized by Minos, gave this precept as a ransom for his release: non nasci homini longe optimum esse; proximum autem quam primum mori, Cicero Tuscul. I, 48., where see J. Davis. BR. See Plato Theaet. p. 176.

V. 1221. ἐπεὶ φανῇ] On the particle ἐπεὶ joined with the conjunctive see Herm. Vig. p. 929. and Matth. §. 521. not. 1. Schol.: τούτου τὸ ἐξῆς· ἐπεὶ δὲ φανῇ, τὸ βῆναι ἐκεῖθεν, ὅθεν περ ἦκει, ὥς τάχιστα παραπολὺ τῶν ἄλλων δεύτερον ἔστιν ἐκείνου, τοῦ μὴ φῦναι καθόλου.

V. 1222. βῆναι κεῖθεν, ὅθεν περ ἦκει] A common attraction for κείσε, ὅθεν περ, which Reisinger forgets. For examples see note on Viger p. 941. HERMANN. Matth. §. 474. and Buttmann Plat. Crit. cap. 4. p. 45.

V. 1223. πολὺ δεύτερον ὥς τάχιστα] An inverted form of expression for ὥς τάχιστα, πολὺ δεύτερον. Cf. v. 875: ἀλλ' ἄξω βίᾳ, καὶ μοῦνός εἰμι, τόνδε, καὶ χρόνον βραδύς. 1427 sq.: τίς δὲ τοιμήσει κλύων τὰ τοῦδ' ἐπεσθαι τάνδρός οἱ ἐθέσπισεν. 1505: καὶ σοὶ θεῶν τύχην τις ἐσθλήν θῆκε. 1525: ὥς

- ὥς εὐτ' ἂν τὸ νέον παρῇ
 1225 κούφας ἀφροσύνας φέρον, 1230
 τίς πλάγχθη πολύμοχθος ἔ-
 ξω; τίς οὐ καμάτων ἐνι;
 φόνου, στάσεις, ἔρις, μάχαι,
 καὶ φθόνος· τό τε κατάμμεμπτον
 1230 ἐπιλέλογχε 1235
 πύματον, ἀκρατές, ἀπροσόμιλον
 γῆρας, ἄφιλον, ἵνα πρόπαντα
 κακὰ κακῶν ξυνοικεῖ.

V. 1229—1230. Form one line in Dind.

σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν
 ὁδε δορός τ' ἐπακτοῦ γειτόνων ἀεὶ
 τιθῇ. 1624 sq. ὥστε πάντας ὀρθίας
 στήσαι φόβῳ δεισαντας ἐξαίφνης
 τρώχας. Cf. Aj. 58. 685. Oed. R.
 52 sq. Ant. 1273. Trach. 304. 510
 sq. 744 sq. Philoct. 268 sq.

V. 1224. Schol.: ὥς εὐτ' ἂν
 τὸ νέον παρῇ· ὥς ἡνίκ' ἂν ἡ
 νεότης παρῇ, ταύτας γὰρ φησι κού-
 φας ἀφροσύνας, οὐδὲν ἐπιλογίζεται
 τῶν δεόντων· ἰδίως δὲ αὐτὸ ἐξή-
 γνευεν, ὥς εἰ ἔλεγεν· τῷ γὰρ νέῳ
 ἀφροσύνη πάρεστιν. For *εὐτε* see
 v. 84.

V. 1226. Schol.: τίς πλάγχθη·
 τοῦτο ἰδίως ἐξηγνευεν· βούλεται
 δεῖ τι τὸ τοιοῦτο σημαίνει· τίς ἂν
 πλάγχθῃ τῶν πολλῶν μόχθων;
 [εἰς τὸ αὐτό.] τίς ἔξω τοῦ πολύ-
 μοχθος εἶναι ἐπλανήθη. The poet
 means: Who of mortals born
 in sorrow is without the
 pale of sorrow? So Doeder-
 lein, comparing Pind. Pyth. IV,
 510. Heyn.: φαντὶ δ' ἔμμεν τοῦτ'
 ἀναρότατον, κατὰ γινώσκοντ'
 ἀνάγκη ἐκτὸς ἔχειν πόδα.

V. 1227. τίς οὐ καμάτων ἐνι]
 Schol.: οὐδεὶς ἐστὶ καματος, ὅς
 οὐκ ἔνεστιν. Brunck rightly joins
 τίς καμάτων. The position of the
 negative, contrary to the opinion
 of Winshemius, is peculiarly
 elegant Eur. Troad. 544: τίς οὐκ
 ἔβα νεανίδων, τίς οὐ γεραίος
 ἐκ δόμων; Aristoph. Plut. 786:
 μὲν γὰρ τίς οὐ προσεῖπε; ποῖος

οὐκ ὄχλος περιεστεφάνωσεν
 ἐν ἀγορᾷ πρεσβυτικός; Ly-
 cophr. Cass. 670; τίς οὐκ ἀηδῶν
 στεῖρα. Ovid. Fast. I, 194: cujus
 non animo dulcia lucra fo-
 rent. DOED.

V. 1228 sq. φόνου — φθόνος]
 M. Tullius de Fin. B. et M. I.
 §. 44: ex cupiditatibus odia,
 dissidia, discordiae, seditio-
 nes, bella nascuntur. REIS.

V. 1230. ἐπιλέλογχε] Used in-
 transitively, as κρυεῖν v. 1290.

V. 1231. ἀκρατές. Eustathi-
 us p. 790, 62. (705, 17.): δομῆως
 δὲ ἀκρατές ἐκείνος [Σοφοκλῆς]
 γῆρας φησιν, οὐ τὸ ἀκόλαστον,
 ἀλλὰ τὸ ποιοῦν πάρεστιν, ὥς μὴ
 ἔχοντα τὸν γέροντα κρατεῖν ἐαν-
 τοῦ.

V. 1232. γῆρας] For passages
 of the tragedians, in which the
 troubles of old age are deplored,
 see Bendtston Miscell. p. 42.
 Cf. Bergler Aristoph. Plut. 270.
 HELLER.

V. 1232 sq. ἵνα πρόπαντα —
 ξυνοικεῖ] Euripides however,
 Phoen. 538 sq.: ὦ τέκνον, οὐκ
 ἅπαντα τῷ γῆρα κακά, Ἐτεόκλεες,
 πρόσεστιν· ἀλλ' ἡμπερία ἔχει τι
 δεῖξαι τῶν νέων σοφώτερον.

V. 1233. κακὰ κακῶν] Sopho-
 cles says again in a fragment of
 the Scyriæ in Stobaeus Tit. CXV.
 p. 591: πάντ' ἐμπέφυκε τῷ μακρῷ
 γῆρα κακά. This style of exagger-
 ration, so common among the

Οεδ. R. 329,

(ἐπ' ὁδός.)

- ἐν ᾧ τλάμων ὄδ', οὐκ ἐγὼ μόνος,
 1235 πάντοθεν βόρειος ὥς τις ἀκτὰ 1240
 κυματοπλήξ χειμερία κλονεῖται,
 ὥς καὶ τόνδε κατάκρας
 δειναὶ κυματοαγεῖς
 ἄται κλονέουσιν αἰεὶ ξυνοῦσαι,
 1240 αἰ μὲν ἀπ' αἰέλου δυσμᾶν, 1245

V. 1235. *τις* = ἀκτὰ Dind.

Greeks, is also adopted by Diocles in Suid. s. v. *κακὰ κακῶν*, with whom Toup in Emendatt. Suid. P. V. p. 102. Oxon. has compared an anonymous poet in Plutarch, Consolat. ad Apollon. p. 115. (Vol. VII. p. 351. Hutt.): *τοιᾷδε θνητοῖς κακὰ κακῶν ἀμφὶ τε κήρες εἰλεῦνται*. REIS. See Oed. R. 459.

V. 1235. *πάντοθεν βόρειος — ἀκτὰ*] Reisig proposes *παντόθεν*, comparing Hom. II. XVI. 394. „because any particular coast (?) is not troubled by tempests, because free from the waves,” forgetting the proper meaning of *ἀκτὴ*, a peninsula or promontory rather than a shore. As Niebuhr notices über die Geograph. des Herodot in Abhandlg. d. Berl. Acad. 1812—1813. p. 221: „Ein Land, welches weit in die See hinein tritt, und an Einer Seite nicht umflossen ist, nennt die Griechische Sprache *ἀκτὴ*,” as Actium, *ἀκτὴ Ἀργολικὴ*, Attica itself, which was formerly called *Ἀκτινὴ*. Even in this case there is some incorrectness; because *ἀκτὴ* is safe from the waves where it joins the mainland, and is not beaten *πάντοθεν* by the waves: it is therefore simply a poetical hyperbole. *Βόρειος ἀκτὴ* is that which runs into the sea towards the north, and is chiefly exposed to Boreas. Erf. compares Heliodor. II. 194. DOND. also *πάντοθεν* is required for the comparison, as is plain from vs. 1240 sqq. The meaning here is from every

side where *ἀκτὴ* can be lashed by the waves. The adverb *αἰεὶ* is commonly used in a similar manner.

V. 1236. *κυματοπλήξ χειμερία κλονεῖται*] Rightly Brunck: is shaken by the waves and storm.

V. 1237 sqq. *ὥς καὶ τόνδε* etc.] The poet changes his construction, instead of saying: *ὥς κλονεῖται ἄταις* etc. Cf. Matth. §. 311. For *κατάκρας* the editors compare Ant. 206: *ἠθέλησε μὲν πρὸς πρῆσαι κατάκρας*. Eur. Hipp. 1366: *κατάκρας ὀλέσας βίοντον*. and the commentators on Homer. II. XV. 557.

V. 1238 sq. *δειναὶ κυματοαγεῖς — ξυνοῦσαι*] Calamities are said like violent and wave-breaking tempests never to cease troubling the mind of Oedipus. *Ἀεὶ ξυνοῦσαι* is like the Homeric *συνεχὲς αἰεὶ*.

V. 1240 sqq. *αἰ μὲν — Πιπᾶν*] These words do not mean the times, at which these calamities fall upon Oedipus, but the places or four divisions of heaven from which the winds arise. Omitting the metaphor, Oedipus is said in these words to be pressed by calamities on all sides. The words *αἰεὶ ξυνοῦσαι* shew that he is perpetually afflicted.

V. 1240 sq. *αἰ μὲν ἀπ' αἰέλου — ἀνατέλλοντος*] Poetically expressed for *αἰ μὲν ἀπὸ δύνοντος ἡλίου, αἰ δὲ ἀπὸ ἀνατέλλοντος*.

αἰ δ' ἀνατέλλοντος,
αἰ δ' ἀνὰ μέσσαν ἀκτὶν',
αἰ δὲ νυχτῶν ἀπὸ Ριπῶν.

ANTIGONH.

Καὶ μὴν ὅδ' ἤμῃν, ὥς ἔοικεν, ὁ ξένος
1245 ἀνδρῶν γε μούνος, ὦ πάτερ, δι' ὄμματος 1250
ἄστακτὶ λείβων δάκρυον ὥδ' ὁδοιπορεῖ

ΟΙΔΙΠΟΤΣ.

τίς οὗτος;

ANTIGONH.

ὄνπερ καὶ πάλαι κατείχομεν

V. 1243. Hermann writes ἐν νυχτῶν against MSS.

V. 1242 sq. αἰ δ' ἀνὰ μέσσαν ἀκτῖνα] The words μέσση ἀκτὶς denote mid day, or rather, the meridian part of the world, in which tempests (i.e. the calamities which attack Oedipus) are poetically said to dwell, when they should be represented as blowing from the meridian region.

V. 1243. Schol.: αἰ δὲ νυχτῶν ἀπὸ Ριπῶν· τὸ ἀπὸ τῶν ὄρων φησὶ τῶν προσαγορευομένων Ριπῶν. τινες δὲ οὕτω καλοῦσι Ριπῶν ὄρη. λέγει δὲ αὐτὰ ἐν νύχτῃ διὰ τὸ πρὸς τῇ δύσει κείσθαι. μέμνηται δὲ καὶ Ἀλκυὸν λέγων οὕτω· Ριπᾶς ὄρος ἐν θεῶν ὕλας νυκτὸς μελαίνας, στέρνων. καὶ ἐν Ηλιάσιν Αἰσχύλος· Ριπᾶν μὲν δὴ πατρός. — Νύχτις is not used only of night-time, but likewise of any dark and shadowy places. Schol. Apollon. Rhod. III, 846: νύκτα τὸν ἀφώτιστον τόπον φασί. — The Rhiphaean mountains are well known. That these were at one time called Ριπᾶς is not so well known, so that the following passage of Aristotle deserves notice. Meteorolog. I, 13: ὑπ' αὐτὴν δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Σκυθίας αἱ καλούμεναι Ρίπαι, περὶ ὧν τοῦ μεγέθους λίαν εἰσὶν οἱ λεγόμενοι λόγοι μυθώδεις. The fountains of the Tanais are placed

in them by Lucan III, 273. Eustathius in Odys. p. 843: ὄρος Ρίπαι. Musgr. By these mountains the poet therefore means the northern division of the heavens, and νύχτιον is, as Elmsley interprets: that which the rays of the sun do not reach.

V. 1244 sqq. Reisig notices that Antigone does not immediately utter the name of Polynices, because hateful to Oedipus, but cautiously designates him so as to excite commiseration. Hence she represents him as shedding tears, contrary to the habit of men. HERM.

V. 1245. ἀνδρῶν γε μούνος] These words must be particularly distinguished by the voice, as is plain from the particle γέ. Antigone wished to remove all fear from the mind of her father, that he might not suffer from Polynices anything like what he had met with from Creon. Hermann, however, remarks that in this sense we should rather have expected ἀνδρῶν ἕρημος, and that even then ἀνδρῶν is scarcely correctly used for comrades or followers. He joins ἀνδρῶν γε μούνος ἄστακτὶ λείβων δάκρυον.

V. 1247 sq. καὶ πάλαι κατεί-

γνώμη, πάρεστι δεῦρο Πολυνείκης ὄδε.

ΠΟΛΥΤΝΕΙΚΗΣ.

- οἷμοι, τί δράσω; πότρεα τὰμαντοῦ κακά
 1250 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρων 1255
 πατρός γέροντος; ὃν ξένης ἐπὶ χθονὸς
 ξὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον,
 ἐσθῆτι σὺν τοιαῦδε, τῆς ὁ δυσφιλῆς
 γέρον γέροντι συγκατάθηκεν πίνος,
 1255 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260
 κόμη δι' αὔρας ἀκτένιστος ᾗσσεται
 ἀδελφὰ δ', ὥς ἔοικε, τούτοισιν φορεῖ
 τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
 ἀγὼ πανώλης ὅψ' ἄγαν ἐκμανθάνω.

V. 1252. ἐφηύρηκ' Dind.

χομεν γνώμη] For καὶ πάλαι Neve compares Ant. 289. Trach. 87. Phil. 966. 1218. Heindorf Plat. Soph. 7. — The words ὄνπερ κατειχομεν γνώμη are spoken in this sense: whom we held in mind, i. e. whom we beheld in imagination.

V. 1249 sq. Schol.: παραφνύατετε πάλιν τὴν τέχνην τῆς ἑητορείας αὐτοῦ, ὅτι οὐκ εὐδέως ἐπὶ τὴν ὑπόθεσιν ἑαυτοῦ ἀπαντᾷ, ἀλλὰ προκατασκευάζει τὰ ὅλα εἰς εὐνοίαν. Elmsley compares Eur. Phoen. 1320: οἷμοι, τί δράσω; πότρε' ἑμαντόν ἢ πόλιν στένω δακρύσας; where see Valckenaer. Cf. also Philoct. 337 sq.

V. 1253 sq. τῆς ὁ δυσφιλῆς — πίνος] The unpleasant and ancient filth of which adheres to the old man. For the article used as a relative see vs. 34 sq. For the perfect συγκατάθηκεν cf. Electr. 1101: Ἀλγισθὸν ἐνθ' ὥκηκεν ἱστορῶ πάλαι. for πίνος below v. 1597: δυσπινεῖς στολάς.

V. 1254. γέρον — πίνος] The ancient (long collected) filth; as bread newly baked is called ἄριστος νεανίας in Aristoph. Ly-

sistr. 1210. REIS. Similar passages are compared by Valcken. Phoen. p. 38. and Abresch Aesch. I. p. 121. JACOBS.

V. 1255. κρατὶ δ' ὀμματοστερεῖ] Oedipus is styled by the same epithet in Eur. Phoen. 330: ὁ δ' ἐν δόμοισι πρόσβυς ὀμματοστερῆς, i. e. ὀμμάτων [ὀμματα] ἐστερημένος. ἡλιοστερῆς must be understood actively v. 309.

V. 1256. κόμη — ᾗσσεται] This is a description of a character represented with a few scattered grey hairs (σπαρτοπολίον), mentioned by Pollux Onom. IV, 19, 133., which was the proper attribute of unhappy old men. Doen.

V. 1257. Schol.: ἀδελφὰ κοιναὰ δὲ τούτοις, ὥς ἔοικε, γίνεταί. Cf. Ant. 192: καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω etc. and comm. on Greg. Corinth. ed. Schaefer. p. 569. — For the dative see Matth. §. 386. 5. Elmsley notices that φορεῖ for ἔχει is rarely used of taking food.

V. 1258. θρεπτήρια] This noun for the most part signifies the reward due to the nourishers of life, but here the nourishment itself. BR. Cf. v. 341 (337).

- 1260 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
ταῖς σαῖσιν ἥκειν· τὰμὰ μὴ ἔ᾿ ἄλλων πύθῃ.
ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρασταθήτω. τῶν γὰρ ἡμαρτημένων
1265 ἄκη μὲν ἔστι, προσφορά δ' οὐκ ἔστ' ἔτι. 1270
τί σιγᾷς;
φώνησον, ὦ πάτερ, τι· μὴ μ' ἀποστραφῆς.
οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας
πέμψεις ἀναυδος, οὐδ' ἄ μὴνιεις φράσας;
1270 ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275

V. 1261. I have edited τὰμὰ with Elmsley from the conjecture of Musgrave, approved by Porson *Advers.* p. 168. and in Kidd's *Opusc.* p. 217. MSS. τάλλα.

V. 1260 sq. καὶ μαρτυρῶ — sq. (1337 sq.), there seems little ἥκειν] The sense seems to be: doubt that ἄκη τῶν ἡμ. must be and I bear witness that I am referred to the fact of Polynices and have come hither the coming with a desire for his vilest of men on account of father's safety, to restore him to your sustenance, i. e. on account of the state of your his country, and honour him with life. He lays upon himself the victory, so thinking to redeem his blame of his father's miserable former misconduct and neglect. state of living, and says he is In the words προσφορά δ' etc. he seems to meet any anxiety that the vilest of men on that account. Oedipus might feel, lest new evils were yet awaiting him at the hands of the son from whom he had already suffered (lest there

V. 1261. τὰμὰ μὴ ἔ᾿ ἄλλων πύθῃ] May you not hear my affairs from others, i. e. I will myself tell you. Cf. *Electr.* 1225: μηκέτ' ἄλλοθεν πύθῃ.

V. 1263. Αἰδῶς] Clemency, pity. Eur. *Heraclid.* 461: πολλῆς γὰρ αἰδοῦς καὶ τυχῆς τις ἂν τύχοι. See also *Herc. f.* 301. *Alc.* 986. *Hom. Il.* XXIV, 44. This sense is almost peculiar to the poets. Musgrave. Compare particularly *Reiske's Index* to *Demosth.* s. v. αἰδεῖσθαι. *ELMSL.* See above v. 238 (233). 247 (242).

V. 1264 sq. τῶν γὰρ ἡμαρτημένων — ἔτι] On comparing this passage in which, as in the commencement of his speech, Polynices is so anxious to gain the good will of Oedipus, with v. 1342

should be an accession of evils), and so he says that no evils can be added to what Oedipus has suffered. *JACOBS.* Schol.: ἄκη· ἐπανάληψις· ἀντὶ τοῦ ἀνακαλέσασθαι αὐτὰ καὶ ἀναλῶσαι.

V. 1266 sqq. We must suppose that his father turns away his face in obstinate silence, and forcibly restrains the words which struggled to burst forth against his will. *REISIG.*

V. 1268. ἀτιμάσας] See v. 49.

V. 1269. ἄ μὴνιεις] I. e. ἡν μὴνιν μὴνιεις. See *Oed. R.* 259 sq.

V. 1270. ἐμαὶ δέ] For the ad-versative particle δέ in this passage see the notes of Elmsley and myself *Med.* 940. *HERM.*

πειράσας' ἀλλ' ὑμεῖς γε κινῆσαι πατρός
τὸ δυσπρόσοιστον ἀπ' προσήγορον στόμα·
ὥς μὴ μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὔτως ἀφῇ με, μηδὲν ἀντειπὼν ἔπος.

ΑΝΤΙΓΟΝΗ.

- 1275 λέγ', ὦ ταλαίπωρ', αὐτὸς ὢν χρεῖα πάρει. 1280
τὰ πολλὰ γὰρ τοι δῆματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

ΠΟΛΥΤΝΕΙΚΗΣ.

- ἀλλ' ἔξερω (καλῶς γὰρ ἐξηγεῖ σύ μοι)
1280 πρῶτον μὲν αὐτὸν τὸν θεὸν ποιοῦμενος 1285
ἄρωγόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδούς ἐμοὶ
λέξαι τ' ἀκοῦσαι τ' ἀσφαλεῖ ξὺν ἐξόδῳ.

V. 1271. ἀλλ' ὑμεῖς γε] For the particle ἀλλὰ see Philoct. 1023. and Matth. §. 613.

V. 1272. Schol.: τὸ δυσπρόσοιστον τὸ δυσπρόσπελαστον. Dion. Hal. Antiquit. II. p. 71. l. 44. joins both ideas with a contrary meaning: εὐπροσηγόρως ἀπασι προσεγενεχθῆναι καὶ ὀμιλῆσαι. Again, libr. III. p. 191. l. 3: ἐπιεικέστατα πάσαις προσεγενεχθη καὶ μετριώτατα. REIS. By a poetical idiom the adjectives, which in prose would be referred to πατρός, are joined with στόμα.

V. 1273 sq. ὥς μὴ μ' — ἀφῇ με] Two examples of this use of the pronoun are given by REISIG: Aristoph. Equitt. 781 sqq.: σὲ γὰρ ὃς Μῆδοισι διεξιφίσω — οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως. Xenoph. Oec. X, 4: οὐ γὰρ ἂν ἔγωγέ σε δυνάμην, εἰ τοιοῦτος εἴης, ἀπάσασθαί σε ἐκ τῆς ψυχῆς. — For προστάτην see v. 1172 (1166), for the genitive v. 634 (633).

V. 1275 sqq. Polynices vainly implores a remedy from his sisters: for in sins of a kind calculated to inflict the most cruel injury upon

love and duty, it is difficult to obtain an intercessor with the aggrieved party. Antigone therefore, bids him speak for himself. REIS. ὢν χρεῖα, propter ejus rei desiderium. Cf. Matth. §. 398. b.

V. 1276 sqq. τὰ πολλὰ γὰρ τοι etc.] Τὰ πολλὰ δῆματα are many words spoken by any person. For Antigone means this: explain the cause of your coming, for by speaking out something is said, pleasing, or disagreeable, or piteous, by which the most obstinate silence on the part of another is broken, and a reply obtained. HERMANN.

V. 1277. ἢ δυσχεράναντ' etc.] Κατοικτίσαντα is here used in a transitive signification, causing, or exciting pity, as also δυσχεράναντα signifies causing or producing offence. BRUNCK.

V. 1280 sq. τὸν θεόν — ἔνθεν etc.] The God, i. e. Neptune, from whose altar etc. For ἀνέστησεν see v. 276 (272), for the phrase ἀνέστησεν μολεῖν Philoct. 60.

V. 1283. λέξαι τ' ἀκοῦσαι τ'] See v. 184 sqq. For the words

- καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
 1285 καὶ ταῖνδ' ἀδελφαὶν καὶ πατρὸς κυρεῖν ἐμοί. 1290
 ἃ δ' ἦλθον, ἤδη σοι θέλω λέξαι, πάτερ.
 γῆς ἐκ πατρώας ἐξελέλαμαι φυχάς,
 τοῖς σοῖς πανάροχαις οὐνεκ' ἐνθακεῖν θρόνοις
 γονῇ πεφυκῶς ἤξιουν γεραιτέρᾳ.
 1290 ἀνθ' ὧν μ' Ἔτεοκλῆς, ὧν φύσει νεώτερος, 1295
 γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ,
 οὔτ' εἰς ἔλεγχον χειρὸς οὔτ' ἔργον μολών,
 πόλιν δὲ πείσας ὧν ἐγὼ μάλιστα μὲν
 τὴν σὴν Ἑρινὺν αἰτίαν εἶναι λέγω.
 1295 ἔπειτα καπὸ μάντεων ταύτῃ κλύων. 1300
 ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,

V. 1292. Herm. from conj. οὐδ' ἔργον. And so Dind.

ἀσφαλεῖ ξὺν ἐξόδῳ cf. v. 1165 (1160).

V. 1284 sq. βουλήσομαι — κυρεῖν ἐμοί] For the future βουλήσομαι see Oed. R. 1048. For κυρεῖν in the sense of continue cf. ἐπιέλογγε v. 1235 (1230). and Trach. 291. 440.

V. 1286. ἃ δ' ἦλθον] Cf. v. 1308 (1303). and Oed. R. 976: τοῦτ' ἀφικόμεν. with the note, Matth. §. 477. e. and Rost §. 104. not. 7 extr.

V. 1289. γονῇ πεφυκῶς — γεραιτέρᾳ] A singular expression, to be referred to the kind explained v. 1602 (1584). It is made up of γονῇ γεραιτέρως, as Hom. Il. XXI, 439: σὺ γὰρ γενεῇφι νεώτερος, and γονῇ προτέρᾳ πεφυκῶς. DOED. It is put for φύσει ὧν γεραιτέρως.

V. 1292. εἰς ἔλεγχον χειρὸς — μολών] See v. 834 sq. (831 sq.).

V. 1294. τὴν σὴν Ἑρινὺν etc.] For the reference see v. 452 sqq. (448 sqq.).

V. 1295. ἔπειτα — κλύων] The point of the words is this: both I myself particularly (ἐγὼ μάλιστα μὲν) have judged thus, and the oracle has foretold. Cf. v. 1331 (1326).

Instead of the usual construction: ἐγὼ μάλιστα μὲν λέγω, ἔπειτα καὶ μάντις ἔλεγον, the sentence is inverted after the Greek manner. REISIG.

V. 1296 sqq. ἐπεὶ γὰρ ἦλθον etc.] The poet speaks after a manner frequent among the Greeks (for which see Oed. R. 222 sqq.), placing the causal enunciation before that for which a cause is assigned, so that Polynices means: Wherefore I entreat thee in my own name and that of my companions — for I have joined some comrades, with whom I am prepared to attack Thebes — to lay aside the anger with which thou art pursuing me, since Apollo has proclaimed by an oracle that one of thy sons, whom thou favourest, shall be victor. Cf. v. 1521 sqq. and Rost §. 134. 7. a. aa.

V. 1296. Ἄργον ἐς τὸ Δωρικόν] By the Doric Argos he means the Peloponnesians [see v. 694.], distinguishing from them, ὅσσοι (Hom. Il. II, 681.) τὸ Πελασγικὸν Ἄργος ἔναιον. Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί. HERMANN.

- λαβὼν Ἀδραστον πενθερὸν ξυνωμότας
 ἔστησ' ἑμαυτῷ γῆς ὅσοι περ Ἀπίας
 πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
 1300 ὅπως τὸν ἐπτάλογγον ἐς Θήβας στόλον 1305
 ξὺν τοῖςδ' ἀγείρας ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τάδ' ἐκπράξαντας ἐβάλοιμι γῆς.
 εἶεν. τί δῆτα νῦν ἀφιγμένος κυρῶ,
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων
 1305 αὐτὸς τ' ἑμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310

V. 1303. κυρῶ; Dind.

V. 1298. γῆς Ἀπίας] Peloponnesus bears the same name in Aesch. Suppl. 784. who relates that it was given by a physician named Apis, *ibid.* v. 268. So also Pausanias p. 123. Tzetzes in Lycophr. 176. Mention of this Apis is also made by Clemens Alex. p. 383. and Eustathius on Dionys. Perieg. 415. from Arrian. See also Strabo p. 371. D. It is so called by Plutarch Vol. II, p. 303. A. on account of the abundance of pears (ἀπίων) there produced. Γῆς Ἀπία is used in another sense in v. 1685 (1668), where see note. MUSEB. Apis, as Pausan. II, 5, 5. relates on the authority of the Sicyonians, was a king of Peloponnesus, from whom the whole of that territory derived its name. From what Aeschyl. Suppl. 270 sqq. relates concerning him, we learn that the word signifies τὸν ἥπιον, and that the fable refers to the introduction of a more humanized system of life in those places. It is at the same time evident that the lengthening of the first syllable in the adjective Ἀπίος by the tragedians, is more suitable to that derivation of the word, than the shortening of the same by the epic poets. HERM. Cf. Buttmann Lexilog. T. I. 19. p. 67 sqq.

V. 1300. τὸν ἐπτάλογγον στόλον] Λόγχη is certainly here used as one of the insignia of the leader, and is considered as the leader himself. So v. 1312 (1307):

σὺν ἐπτά τάξεσιν, σὺν ἐπτά τε λόγχαῖς. The Scholiast inaccurately states that ἑκαστον σύστημα is called λόγχη; the falsity of which is shewn by the connected phrase σὺν ἐπτά τάξεσι. The same Polynices Eur. Phoen. 445: δέδρο μυσίαν ἄγων λόγχην certainly speaks of the arms of the troops by a common custom. REIS.

V. 1301. ἢ θάνοιμι πανδίκως] For πανδίκως, which signifies plane, radicitus, funditus, Doederlein compares Trach. 611: σωθέντα — πανδίκως, *ibid.* 1247: πρᾶσσειν ἀνωγας οὐν με πανδίκως τάδε; *ibid.* 294: χαιρεῖν πανδίκῳ φρενί. Eur. Rhes. 720: ὄλοιτο δ', ὄλοιτο πανδίκως. So δικαίως Aj. 547. Aesch. Sept. c. Th. 562.

V. 1302. τοὺς τάδ' ἐκπράξαντας] I. e. τοὺς τούτων κακῶν καὶ πολέμων αἰτίους. Alc. 299: ταῦτα θεῶν τις ἐξέπραξε. JACOBS.

V. 1303. εἶεν] The Greeks use this word on all occasion where they change the subject, and it is, as the grammarians define it, συγκατάθεσις μὲν τῶν εἰρημένων, συναφή δὲ πρὸς τὰ μέλλοντα, or as another one in Bekk. Lexic. Seguer. p. 243: ταῦτα μὲν δὴ οὕτως· ἔστι γὰρ ἐπὶ ῥῆγμα ἀφοριστικόν· ἐπὶ γὰρ τοῖς ἤδη εἰρημένοις ἐπιλεγόμενον ἀφορίζει αὐτά. REISIG. Cf. v. 476. El. 534. Phil. 1308. Aj. 101: [οὐκ ἔστιν αὖτε]

V. 1305. ἑμαυτοῦ etc.] See Matth. §. 372.

- οἱ νῦν ξὺν ἐπὶ τάξεσι, ξὺν ἐπὶ τε
 λόγχαις τὸ Θήβης πεδιον ἀμφεστᾶσι πᾶν·
 οἶος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
 δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
- 1310 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος, 1315
 Τυδεὺς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἰππομέδοντ' ἀπέστειλεν πατὴρ
 Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ
 Καπανεὺς τὸ Θήβης ἄστυ δηώσειν πυρὶ·
- 1315 ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·

V. 1307. τὸ Θήβης πεδίον] of the omission of the article. Cf. See Philoct. 1407.

V. 1308—1320. A description of the seven chiefs is found not only in the cognominal play of Aeschylus and Eur. Phoen. 100—200, and Suppl. 858 sqq., but also in Diod. Sic. IV, 64 sq. and Apollod. III, 6. They are however somewhat different in their enumeration of the names. Aeschylus and Sophocles agree, and were followed by the Argives, see Pausanias II, 20, 4. Apollodorus mentions different opinions, and Euripides is not even consistent with himself. For in the Phoenissae he mentions Hippomedon, Tydeus, Parthenopaeus, Polynices, Adrastus, Amphiarus, and Capaneus, in the Supplices Capaneus, Eteocles, Hippomedon, Parthenopaeus, Tydeus, Polynices, and also Adrastus, who alone survived. Diodorus and Apollodorus give the same names as Euripides does in the Phoenissae. REISIG.

V. 1308 sq. τὰ πρῶτα μὲν δ. κρατύνων] Neve compares Aj. 1300: στρατοῦ τὰ πρῶτ' ἀριστεύσας, with 435: τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ. Reising: chief in war and in the science of augury. Schaefer observes that πρῶτα δ' which follows, is remarkable on account

of the omission of the article. Cf. Seidler Eur. El. 429.

V. 1313 sq. κατασκαφῇ — ἄστυ δηώσειν πυρὶ] The sense seems to be: that he will so ravage the city with fire, as to level it with the ground. See Philoct. 1126 sq.

V. 1315. Schol.: ἔνιοι οὐ τὸν Ἀταλάντης φασὶ Παρθενοπαῖον στρατεύσαι, ἀλλὰ τὸν Ταλαοῦ, ὃν ἔνιοι διὰ τοῦ κ Καλαὸν προσαγορεύουσι, καθάπερ Ἀρίσταρχος ὁ Τεγεάτης καὶ Φιλοκλῆς Ἰστοροῦσι, συγγράφων δὲ Ἑκαταῖος ὁ Μιλήσιος.

V. 1316. Schol.: ἐπώνυμος· παρὰ τὸ παρθένος οὕτω κληθεῖς. Hermann translates: but sixth in number comes the Arcadian Parthenopeus, born from one long a virgin, whence his name, the faithful son of Atalanta. We should more accurately interpret: deriving his name from the mother who bore him after being long a virgin. For we must supply αὐτῆς, i. e. μητρὸς, after λοχευθεῖς. See Matth. §. 634. For the genitive after ἐπώνυμος see v. 65., for the passive participle λοχευθεῖς, requiring the same case, Phil. 3. So v. 1318 sq.: τοῦ κακοῦ πότμον φυνευθεῖς.

V. 1317. Ἀταλάντης γόνος]

- ἐγὼ δὲ σός, κεί μὴ σός, ἀλλὰ τοῦ κακοῦ
 πότμον φυτευθεῖς, σός γέ τοι καλούμενος,
 1320 ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325
 οἷ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ξύμπαντες ἑξαιτούμενοι
 μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 1325 ὅς μ' ἐξέωσε κάπεσ' ὑλήσεν πάτρας. 1330
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῇ, τοῖςδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων
 αἰτῶ πιθέσθαι καὶ παρειαθεῖν, ἐπεὶ
 1330 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 κἀγώ, τὸν αὐτὸν δαίμον' ἐξειληχότες.

[V. 1328. κρηνῶν καὶ θεῶν Dind.]

On Atalanta Neve refers to Bachet de Mezir. Ovid Heroid. T. I. p. 367. and Heyn. Apollod. III, 9, 2.

V. 1318 sqq. ἐγὼ δὲ — στρατόν] He says: but I am their leader, who, since I am thy son, implore thee by these thy daughters and thine own soul, to assist our expedition. HERM.

V. 1321. ἀντὶ παίδων τῶνδε etc.] By these thy daughters etc. See Herm. Vig. p. 855. and Matth. §. 572.

V. 1322. ἱκετεύομεν — ἑξαιτούμενοι] The same redundancy occurs Oed. R. 41: ἱκετεύομεν σε πάντες οὔδε πρόστροποι, where see note.

V. 1323 sq. μῆνιν βαρεῖαν εἰκαθεῖν etc.] Reisig rightly interprets: that thou wilt relax thy heavy wrath against me, who am proceeding to revenge the injury offered me by my brother. Perhaps the only instance of εἰκαθεῖν τι τινι in this signification. Schol.: τῷδ' ἀνδρὶ δεικτικῶς καὶ ἔστι πυνκνὸς ἐν τῷ τοιούτῳ Σοφοκλῆς.

V. 1325. ὅς μ' ἐξέωσε — πάτρας] The genitive refers to ἐξέωσε. A similar example occurs Ant. 537: καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

V. 1327. οἷς ἂν σὺ etc.] Brunck well interprets: the God has predicted that victory will be the lot of those whom thou shouldst approach.

V. 1328. πρὸς νῦν σε etc.] On the ὁμόγνιοι deities, who are gentilitic, see Ruhnck. on Tim. p. 192. The notion implied in the adjective is likewise referred to the fountains. Hence the Schol.: παθητικόν ἐστι τὸ πρὸς πατρώων κρηνῶν ὀροῦν· ὥς εἰ ἔφη, πρὸς τῶν ἐκθρεψάντων σε υδάτων. HERM. For the collocation of the pronoun see v. 250 (245).

V. 1331. οἰκοῦμεν] For the use of this and similar words see v. 118.

V. 1332. τὸν αὐτὸν δαίμον' ἐξειληχότες] Having the same fate allotted. He refers to the fact of their having been both banished their country.

- ὁ δ' ἐν δόμοις τύραννος, ὃ τάλας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται.
 1335 Ὅν, εἰ σὺ τῇμῃ ξυμπαραστήσει φρενί, 1340
 βραχεῖ ξὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἐμavτὸν, κείνον ἐκβαλὼν βίᾳ.
 καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
 1340 κομπεῖν· ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345

ΧΟΡΟΣ.

τὸν ἄνδρα τοῦ πέμψαντος οὔνεκ', Οἰδίπους,
 εἰπὼν ὅποια ξύμφορ' ἐκπεμφαί πάλιν.

ΟΙΔΙΠΟΤΗΣ.

- ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονὸς
 μὴ' τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 1345 Θησεύς, δικαίων, ὥστ' ἐμοῦ κλύειν λόγους, 1350
 οὐτ' ἄν ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθητο.
 νῦν δ' ἀξιωθεὶς εἶσι, κἀκούσας γ' ἐμοῦ
 τοιαῦθ', ἃ τὸν τοῦδ' οὔποτ' εὐφρανεῖ βίον.
 ὅς γ' ὃ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
 1350 ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355

V. 1346. οὔτ' ἄν Dind.

V. 1348. οὐ ποτ' Dind.

V. 1334. κοινῇ — ἀβρύνε-
 ται] Hesychius: ἀβρύνεται·
 κοσμεῖται. A Grammarian in Bek-
 ker p. 322. adds: θρύπτεται, καν-
 χᾶται. Aeschyl. Ag. 1214: ἀβρύ-
 νεται γὰρ πᾶς τις εὐ πράσσω
 πλέων. ELMSL. Cf. Aj. 969: πῶς
 δῆτα τοῦδ' ἐπεγγελῶν ἂν κάτα;

V. 1337. στήσω σ' ἄγων]
 Schaefer compares Hom. II. II,
 558: στήσε δ' ἄγων.

V. 1341. Schol.: ἤρξατο πάλιν
 ὁ Χορὸς χρηστόν τι συμβουλεύειν.
 The verb ἐκπεμφαί is rightly in-
 terpreted by Hermann: send
 away hence from thee.

V. 1345. δικαίων, ὥστε κλύ-
 ειν] For examples of this use of
 ὥστε see Matth. §. 531. note 2.

V. 1346. ὁμφῆς τῆς ἐμῆς] By
 ὁμφῆν he does not mean mere-
 ly his voice, but implies a further
 prediction of the future. HEBM.

V. 1349. Schol.: ὅς γ' ὃ κά-
 κιστε· δαιμονίως τῇ ἀποστροφῇ
 χοῖται ἀπὸ τοῦ Χοροῦ ἐπὶ τὸν
 Πολυνείκην ὁ Οἰδίπους· παραφύ-
 λαξον δέ, πῶς οἱ αὐτοὶ τῶν λόγων
 γίνονται, τῶν μὲν θηλειῶν ἐγκώ-
 μιον, τούτου δὲ κατηγόρημα. On
 this change of speech see Pors.
 Hec. 1187. So v. 909 (904). Sopho-
 cles has followed a different ac-
 count, assuming that Polynices
 was king of Thebes when Oedipus
 was expelled, while, from vs. 367
 sqq. and other places in this play,
 he appears to have thought that
 Creon succeeded to the throne im-
 mediately after the detection of
 Oedipus' guilt, and held it even
 at the time of his banishment.

V. 1350. ἃ νῦν — ἐξεῖ] There
 was no reason for not writing οὗς
 νῦν. The construction is far more
 unusual in Eur. Bacch. 739: εἰδες

τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας,
κᾶθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
ταὐτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.

1355 οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
τάδ', ἕως περ ἂν ζῶ σοῦ φονέως μεμνημένος.

σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
ἄλλους ἐπαιτῷ τὸν καθ' ἡμέραν βίον.

1360 εἰ δ' ἐξέφυσα τὰςδε μὴ 'μαντῷ τροφούς 1365
τὰς παῖδας, ἡτὰν οὐκ ἂν ἦ, τὸ σὸν μέρος·

V. 1356. Brunck rightly reads ἕως περ. The MSS. ὥς περ [Dind. retains it]. See Aj. 1090.

V. 1361. ἡ τὰν Dind.

δ' ἂν ἦ πλεον' ἢ δίχληλον ἔμβα-
σιν διπτόμεν' ἄνω τε καὶ κάτω.
ELMSL.

V. 1351. αὐτοῦ] I. e. σαντοῦ.
See v. 930 (927).

V. 1352. κᾶθηκας ἄπολιν
καὶ etc.] Before καὶ — φορεῖν we
must supply ἐποίησας, which is
contained in ἔθηκας. Cf. Matth.
§. 634. 3.

V. 1353 sq. ἐν πόνῳ ταὐτῷ
βεβ. — ἐμοί] For ταὐτῷ ἐμοί see
Matth. §. 385. 1., for βεβηκὼς see
v. 52.

V. 1356. σοῦ φονέως] That
Polynices is called the φονεύς of
Oedipus, must be understood, says
Reisig, in the same manner, as
what Seneca Phoen. 213. says of
Oedipus: quicquid potest au-
ferre cuiquam mors, tibi hoc
vita abstulit, and certainly the
father was deprived of life by the
negligence of the son in not sup-
porting and nourishing his old age.
So Oed. R. 534.

V. 1357. μόχθῳ τῷδ' ἔθη-
κας ἔντροφον] I. e. as Jacobs
rightly interprets, εἰς τόνδε τὸν
μόχθον ἔβαλες, ἐν ᾧ νῦν τρέφο-
μαι, i. e. εἰμί. Cf. Aj. 622: μᾶτρη
παλαιᾷ ἔντροφος ἄμερα.

V. 1358. ἐκ σέθεν δ' ἀλώμε-
νος] This is used in the same
manner as the common phrase φεύ-

γειν ὑπό τινος, which properly
means to be driven to flight
or to be banished by some
one. So v. 444: φηγάς σφιν ἔξω
πταχὸς ἡλώμην ἐγώ.

V. 1359. ἄλλους — βίον] Rhes.
711: βίον δ' ἐπαιτῶν εἰρπ' ἀγύρ-
της τις λάτρεις. Compare the word
ἐπαίτης. — καθ' ἡμέραν. See
Philoct. 1089. Plat. Rep. VIII,
p. 567. pr.: ἵνα πένητες γιγνώμε-
νοι πρὸς τῷ καθ' ἡμέραν ἀναγκά-
ζωνται εἶναι. NEVE.

V. 1360. εἰ δ' ἐξέφυσα τὰςδε
μὴ 'μαντῷ] The construction of
the passage deserves notice on ac-
count of the particle μὴ following
the verb, meaning: εἰ δὲ μὴ ἐξέ-
φυσα etc. Eur. Hec. 10 sq.: ἵν', εἴ-
ποτ' Ἰλίου τέλῃ πέσοι, τοῖς ζῶσιν
εἴη παισὶ μὴ σπάνις βίον. Cf.
1515: φράζε μήποτ' ἀνθρώπων τι-
νί. and 594. Trachin. 383. Ari-
stoph. Ran. 639. Demosthen.
Lept. p. 50. W. σκοπεῖτε μὴ etc.
Conject. p. 65. The negative is
thus rendered more forcible, and
we should render in Latin: quod
si has non genuissem altri-
ces mihi. REIS. Cf. Philoct. 67:
εἰ δ' ἐργάσει μὴ ταῦτα. El. 992
sq.: εἰ φρενῶν ἐτύγχαν' αὐτῇ μὴ
κακῶν. See Ant. 96 sq.

V. 1361. ἡτὰν οὐκ ἂν ἦ] The
particle ἡτοι is similarly placed in

νῦν δ' αἶδε μ' ἐκσώξουσιν, αἶδ' ἐμαὶ τροφοί,
αἶδ' ἄνδρες, οὐ γυναιῖκες, ἐς τὸ συμπονεῖν·
ὑμεῖς δ' ἀπ' ἄλλον, κοῦκ ἐμοῦ, πεφύκατον.

1365 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω 1370

ὥς αὐτίκ', εἴπερ οἶδε κινουῦνται λόχοι
πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
κεῖνην ἐρεῖψεις· ἀλλὰ πρόσθεν αἵματι
πεσεῖ μιανθεῖς, χῶ ξύναιμος ἐξ ἴσου.

1370 τοιάςδ' ἄρ' αὖ σφῶν πρόσθε τ' ἐξανῆκ' ἐγώ, 1375

νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
καὶ μὴ ῥατιμάζητον, εἰ τυφλοῦ πατρὸς

the apodosis by Eur. Hippol. 480: ἡτάρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροινεν ἂν, εἰ μὴ γυναιῖκες μηχανὰς εὐρήσομεν. So οὗτοι below v. 1351 (1346.) and τοι Electr. 582: εἰ γὰρ κτενοῦμεν ἄλλον ἄντ' ἄλλον, σὺ τοι πρώτη θάνοις ἂν, εἰ δέ τις γε τυγχάνοις. Aj. 456: εἰ δέ τις θεῶν βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα. Philoct. 836: εἰ ταῦτόν τούτῳ γινώμαν ἴσχεις, μάλα τοι ἄπορα πνικνοῖσιν ἰδεῖν πάθῃ. For the form ἦ see Matth. §. 216. 4.

Ibid. τὸ σὸν μέρος] As far as depends on thee. Eur. Rhes. 405: Ἑλλῆσιν ἡμᾶς προὔπεις τὸ σὸν μέρος. Heracl. 678: ἀλλ' εἰμ' ἐρήμους δεσπότης τοῦμόν μέρος οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν. ELSML. Cf. Ant. 1062. Oed. R. 1509. Trach. 1215.

V. 1365 sq. τοιγάρ σ' — ὥς αὐτίκ'] Properly: wherefore the god does not yet look upon thee with that eye, with which he will shortly behold thee, i. e. will shortly be avenged on thee. Musgrave compares Pind. Pyth. III, 151: λαγέταν τύραννον δέρεται ὁ μέγας πότος. Schaefer below v. 1536: θεοὶ γὰρ εὐ μέν, ὀψέ δ' εἰσορᾷς, ὅταν τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπή. Jacobs quotes Diphilus or Euripides in Plutarch. T. II. p. 1124. F.: ἔστιν

Δίης ὀφθαλμός, ὃς τὰ πάνθ' ὁρᾷ. coll. Wyttenb. Plut. de S. N. V. p. 18: ἀθέσμοις ὀξὺν ἐπιβάλλει τὸν ὀφθαλμόν. Heliod. T. I. p. 39: δεινὸς ὁ τῆς Δίης ὀφθαλμός. Id. T. II. p. 259. ed. Bip. coll. Dorville on Charit. p. 204. Toup on Suid. T. I. p. 88. Cf. Matthiae Misc. Philol. Vol. II. P. I. p. 9. and Eur. Hec. 488: ὦ Ζεῦ, τί λέξω; πότρερά σ' ἀνθρώπους ὁρᾷ;

V. 1370. τοιάςδ' ἄρ' αὖ — ἐγώ] For these former curses invoked by Oedipus see note on Arg. p. 17 sq.

V. 1371. ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί] Cf. v. 1012 (1009). Ἀραί, which was merely appellative in the former verse, refers here to the goddesses so called. They are evidently not the Furies, who are invoked v. 1391 (1386). The same thing occurs in El. 111 sq.: ὦ πότνι' Ἀραί σεμναί τε — Ἐρινύες. REIS.

V. 1373. καὶ μὴ ῥατιμάζητον — ἐφντον] Hermann rightly explains: nor think it a trifle if ye are such and so impious sons of a wretched and blind sire. The last words, αἶδε γὰρ τὰδ' οὐκ ἔδρων, the same scholar observes, are admirable and touching in their simplicity, shewing the excess of his grief on account of the wickedness of his sons, and

- τοιῶδ' ἔφνυτον. αἶδε γὰρ τάδ' οὐκ ἔδρων.
 1375 τοιγάρ τὸ σὸν θάκκημα καὶ τοὺς σοὺς θρόνους 1380
 κρατοῦσιν, εἶπερ ἐστὶν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρῳ' ἀπόπτυστός τε ἀπάτωρ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
 1380 ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
 δόρει κρατῆσαι, μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
 θανεῖν, κτανεῖν θ' ὕφ' οὔπερ ἐξελέγλασαι.
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
 1385 στυγνὸν πατρῷον ἔρεβος, ὥς σ' ἀποικίσῃ· 1390
 καλῶ δὲ τάσδε δαίμονας· καλῶ δ' Ἄρη,

V. 1374. ἐφύτην Dind.

the affection which his daughters had merited.

V. 1375 sq. τοιγάρ — κρατοῦσιν] Wherefore, he says, the Dirae obtain both your seat at the altar of Neptune and the throne at Thebes. HERM. For the accusative depending on κρατεῖν see Matth. §. 360. b. There is great force in the use of the present.

V. 1376. ἡ παλαίφατος] Neve: tanquam oraculis prodita.

V. 1377. Δίκη — νόμοις] That Δίκη is considered the πάρεδρος of Jove is well known, and noticed by the commentators on the passage. Instead of Jupiter he says Ζηνὸς ἀρχαίοις νόμοις, the sense being: since Justice preserves in safety the ancient laws of Jove. This has been already mentioned by Brunck. HERM. Eur. Med. 764: ὦ Ζεῦ, Δίκη τε Ζηνός, Ἥλιον τε φῶς. Elmsley compares Ant. 797: τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς θεσμῶν. So Hesiod. Opp. and D. vs. 256 sqq. and Demosth. Aristogit. p. 772, 25 sqq.: τὴν ἀπαρ-αίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγιατάτας ἡμῶν τελετάς κα-τάδειξας Ὀρφεὺς παρὰ τὸν τοῦ

Διὸς θρόνον φησὶ καθημένην πάν-τα τῶν ἀνθρώπων ἐφορᾶν.

V. 1379. τάσδε συλλαβὼν ἀράς] These curses accom-panying you. Eurip. fr. Palam. IX, εἰς τοὶ δίκαιος μυρίων οὐκ ἐν-δίκων κρατεῖ, τὸ θεῖον τὴν δίκην τε συλλαβόν. It is different in Oed. R. 971: τὰ δ' οὐκ παρόντα συλλα-βὼν θεσπίσματα. JACOBS.

V. 1384 sq. τοιαῦτ' ἀρῶμαι — ἀποικίσῃ] Reisig renders: with these curses I invoke the hateful paternal dark-ness in Tartarus to drive thee from thy home, except though he should rather have concluded: to drag thee hence. Neither he nor any other of the commenta-tors have explained the true sense. I render: I invoke the hate-ful darkness of Tartarus, which conceals my father Laius, to drag thee away hence. For as Laius was slain by the hand of his son, so he prays that the yet greater impiety of his own sons may be punished by their own hands. HERM. For ἀποικίσῃ Doederlein compares Trach. 954: αὐρα, ἥτις μ' ἀποικίσειεν ἐκ τό-πων.

V. 1386. τάσδε δαίμονας]

- τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στείχε, κᾶξ' ἀγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι, τοῖς σαντοῦ θ' ἄμα
1390 πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίπους 1395
τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟΡΟΣ.

Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί σοι, νῦν τ' ἔθ' ὥς τάχος πάλιν.

ΠΟΛΤΝΕΙΚΗΣ.

- οἰμοὶ κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
1395 οἰμοὶ δ' ἐταίρων· οἶον ἄρ' ὁδοῦ τέλος 1400
Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ,
τοιούτον, οἶον οὐδὲ φωνῆσαι τι

V. 1397. φωνῆσαι τι was first restored by Brunck from Tyrwhitt's conj. The MSS. φωνῆσαι τινα.

The Furies are evidently meant. — For Mars, thought the author of every calamity and death, see Oed. R. 185.

V. 1389. καὶ πᾶσι K. τοῖς σαντοῦ θ'] The particles καὶ — τὲ answer to each other, as in Latin et — que. Cf. Oed. R. 347: ἴσθι γὰρ δοκῶν ξμοὶ καὶ ξυμψυεῦσαι τοῦργον εἰργάσθαι θ' etc. Ant. 334 sqq.: τοῦτο καὶ πολιοῦ πέραν πόντον χειμερίῳ νότῳ χωρεῖ, — θεῶν τε etc. Eur. Bacch. 306 sqq.: ἔτ' αὐτὸν ὄψει κἀπὶ Δελφίσι πετραις πηδῶντα σὺν πενικαῖσι — μέγαν τ' ἀν' Ἑλλάδ' etc. For a full account of the Latin use see Hand's Tursellinus T. II. p. 527 sqq. We must not take καὶ — τε in the same manner as καὶ — καί. Just as the force of the particles τὲ and καὶ is different, so ought there to be some distinction between the use of καὶ — καὶ and καὶ — τέ. Cf. Rost §. 134. not. 1. The particles μὲν and τὲ are often associated by a similar anacoluthon.

V. 1392 sq. οὔτε ταῖς — ξυνήδομαί σοι] Observe οὐ ξυνήδομαί for σὺμπενθῶ. So Medea

οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος. HERM. For the phrase ταῖς παρ. ὁδοῖς cf. Ant. 1213: ἄρα δυστυχεστάτην κέλευθον ἔρωπα τῶν παρελθουσῶν ὁδῶν;

V. 1394 sqq. Schol.: καὶ αὐτῇ δευτέρᾳ ἐστὶν ὥσπερ δέησις καὶ παθητικωτάτῃ ἐν τῷ ἀπολοφύρεσθαι αὐτὸν τεχναζομένη πᾶν πιθανῶς. Before the noun κελεύθου we must understand τῆς ἐμῆς, which is only prefixed to the latter substantive. Cf. Matth. §. 441. n. 2.

V. 1395 sq. οἶον ἄρ' ὁδοῦ τέλος Ἄργους ἀφ.] This is put briefly for οἶον ἄρα τέλος ἐστὶ τῆς ὁδοῦ, ἣν ἀπ' Ἄργους ὠρμήθημεν.

V. 1397. τοιούτον, οἶον etc.] This is one continued exclamation: οἶον ἄρ' ὁδοῦ τέλος τοιούτον ἀφωρμήθημεν. οἶος is sometimes so used as to follow another predicate, nearly the same as ὡς for οἶος. Aeschyl. Agam. 572: χεῖμῶνα δ' εἰ λέγει τις οἰωνοκτόνον, οἶον παρὲξ ἄφερτον Ἰδαία χιῶν. HERM. Ἀφωρμήθημεν is to be understood of the whole expedition, not of Polynices' journey to Athens only. The war was then commenced, and the armies had quitted

- ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν,
 ἀλλ' ὄντ' ἀνανδον τῇδε συγκυῖσαι τύχη.
 1400 ὦ τοῦδ' ὄμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
 τὰ σκληρὰ πατρὸς κλύετε τοῦδ' ἀρωμένον,
 μήτοι με πρὸς θεῶν σφῶ γ', ἐὰν αἰ τοῦδ' ἀραι
 πατρὸς τελῶνται, καὶ τις ὑμῖν ἐς δόμους
 νόστος γένηται, μή μ' ἀτιμήσατέ γε,
 1405 ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν. 1410
 καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον
 τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
 ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.

ΑΝΤΙΓΟΝΗ.

Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.

ΠΟΛΥΤΝΕΙΚΗΣ.

- 1410 ὦ φιλάτη, τὸ ποῖον, Ἀντιγόνη; λέγε. 1415

ΑΝΤΙΓΟΝΗ.

στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε,

V. 1402. σφῶ γ', ἐὰν αἰ is from Elmsley's conj. MSS. partly σφῶν γ' ἂν αἰ, partly σφῶν γ' ἂν αἰ. Dind. μή τοί με.

V. 1411. εἰς Ἄργος Dind.

their own territory; see vs. 1311 sq. (1306 sq.) DOED.

V. 1398. οὐδ' ἀποστρέψαι πάλιν] Sc. τὸ τῆς ὁδοῦ τέλος, i. e. nor can I avert the issue, of that journey, i. e. the calamity which Oedipus foretold would threaten me from the expedition. So 1473 (1462): κούκ' ἐστ' ἀποστροφή. That this is the true interpretation of these words is evident from the following verse, in which he asserts that an evil threatens him, which is declared to be inevitable in the words οἶον — πάλιν.

V. 1399. ἀλλ' ὄντ' ἀνανδον etc.] Supply χρή με. See Matth. §. 634. 3. and Oed. R. 797.

V. 1400. ὦ τοῦδ' ὄμ. παῖδες, ἀλλ' etc.] For ἀλλὰ placed after, see Oed. R. 1469.

V. 1402 sqq. μήτοι με — μή

μ' ἀτιμ.] For the repetition of the pronoun see Oed. R. 1192.

V. 1405. ἐν τάφοισι θέσθε] The active occurs in Aj. 1110: εἰς ταφὰς ἐγὼ θήσω δικαίως. and Aesch. Sept. c. Th. 1004. Schol.: ποῦ σφε θήσομεν χθονός; REIS. He says: bury me, and honour me with sepulchral rites. But he would not have said ἐν κτερίσμασι θέσθε, unless ἐν τάφοισι θέσθε had preceded.

V. 1406 sq. ὃν κομίζετον τοῦδ' ἀνδρὸς etc.] Κομίζειν is here joined with the genitive, differing little from τυγχάνειν. So Oed. R. 561: πάντ' ἐμοῦ κομίζεται. For the active put for the middle see v. 6. οἷς πονεῖτον is put for τοῖς ὑμετέροισι πόνοις. Cf. Matth. §. 481. not. 2.

V. 1408. τῆς ἐμῆς ὑπουργίας] I. e. on account of the service rendered me. See v. 328.

καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟΛΥΤΝΕΙΚΗΣ.

ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμι ταῦτόν εἰςάπαξ τρέσας;

ΑΝΤΙΓΟΝΗ.

1415 τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτρην κατασκάψαντι κέρδος ἔρχεται;

ΠΟΛΥΤΝΕΙΚΗΣ.

αἰσχροὺν τὸ φεύγειν καὶ τὸ πρὸς βεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.

ΑΝΤΙΓΟΝΗ.

ὄρᾳς τὰ τοῦδ' οὖν ὥς ἐς ὀρθὸν ἐκφέρει

V. 1413. ἄν πάλιν Dind.

V. 1413 sq. πῶς γὰρ — εἰς-
άπαξ τρέσας] Commonly rendered:
for how should I again
lead the same army against
Thebes, if I once fled? But
Hermann has shewn the impos-
sibility of Polynices saying this;
and joins πάλιν with ἄγοιμι, tak-
ing the adverb εἰςάπαξ to signify
uno nisu (auf ein Mal or mit
einem Male), comparing Aesch.
Prom. 749: κρεῖσσον γὰρ εἰςάπαξ
θανεῖν, ἢ τὰς ἀπάσας ἡμέρας
πάσχειν κακῶς and similar pas-
sages. He translates: for how
shall I flying so sudden-
ly bring back this same
army?

V. 1415 sq. τί δ' αὖθις etc.]
These words do not have a reference
to the future, but to the anger just
shewn by Polynices in refusing to
draw off the army. His sister was
led to believe him afflicted by his
father's curses, and softened from
his answer: ὦ φιλότῃ, τὸ ποῖον,
Ἀντιγόνη; λέγε. She now sees him
again breaking out in anger against
his brother. So Eur. El. v. 1120.
Clytaemnestra replies to her

daughter: ὄρᾳς; ἄν' αὖ σὺ ζω-
πρεῖς νείκη νῆα; HERM.

V. 1419 sq. ὄρᾳς τὰ — μαν-
τεύμαθ'] Ἐκφέρει is ἐξέρχεται.
So ὅποτε τελεόμηνος ἐκφέρει ἄρο-
τος, when a whole year had
passed, Trach. 824. Hom. II.
XXIII, 758: ὧκα δ' ἔπειτα ἔκφερ'
Ὀϊλιάδης, where ἔκφερος is equi-
valent to ἐξέδραμε. Aristides
T. II, p. 2: οὐ τοῖς ἐπὶ τῆς ἀρ-
χῆς ἐξενεγκοῦσι παραδίδοται τὸ
συμβολόν, ἀλλὰ τοῖς παρελθοῦσι.
Nor is it a rare circumstance for
verbs compounded of φέρω to lose
their transitive signification. So
ὑπερφέρειν is to go before in
v. 1007. Oed. R. 381. The same
remark applies to ἀναφέρειν, δια-
φέρειν, προσφέρειν, and συμφέρειν.
MUSK. The sense is this: you
see therefore how his pro-
phesies rush on to the event
or to fulfilment. The verb de-
notes a degree of force, and is
properly used of horses that resist
the rein, and bear their rider or
driver away at full speed. HERM.
For an analogous expression cf.
Oed. R. 88: κατ' ὀρθὸν ἐξέρχεσθαι.

1420 μαντεύμαθ', ὅς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425

ΠΟΛΥΤΝΕΙΚΗΣ.

χοήξει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.

ΑΝΤΙΓΟΝΗ.

οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἔπεσθαι τάνδρὸς οἷ' ἔθεσπισεν;

ΠΟΛΥΤΝΕΙΚΗΣ.

οὐκ ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου
1425 χρηστοῦ τὰ κρείσσω, μῆδ' ἐτάνδεα λέγειν. 1430

ΑΝΤΙΓΟΝΗ.

οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;

ΠΟΛΥΤΝΕΙΚΗΣ.

καὶ μή μ' ἐπίσχυς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἑρινύων,
1430 σφῶν δ' εὖ διδοίη Ζεὺς, τὰδ' εἰ τελεῖτέ μοι 1435

V. 1430. I have adopted, with Dindorf, my old conjecture εὖ διδοίη. The MSS. reading εὐδοοίη is a solecism.

V. 1420. θάνατον ἐξ ἀμφοῖν] ἦ, ἀλλὰ δεῖ καὶ τι ψεύδεσθαι. The positive ἐνδεής is referred, with a comparative force, to the comparative κρείσσω, for examples of which construction see Elmsl. Eur. Heracl. 171.

V. 1421. χοήξει γάρ] If χοήξει is χρησμοφδεῖ, as the Scholiast asserts, and as Reisig admits without dispute, we must omit the

iota subscript according to the opinion of the grammarians, see Etym. M. v. χοήζω. χοήξει should be rendered, for he wishes this. There is no occasion to repeat that Oedipus had foretold that his sons should perish, but it is much more violent and bitter to wish and desire that they should. HERMANN.

V. 1422. Schol.: τίς δὲ τολμήσει ἔπεσθαι κλύων τὰ τοῦδε τάνδρὸς; For the order of the words see v. 1223.

V. 1424 sq. Schol.: καὶ ἐν ταῖς τέχναῖς ἐστὶ τοῦτο, ὅτι οὐ πάντα δεῖ ἀληθεύεσθαι, ἐὰν μὴ χοήσιμα

Ibid. τὰδ' εἰ τελεῖτέ μοι θανόντ'] Since τὰδε must refer to what Polynices had asked in v. 1405., Hermann seems to have rightly conjectured, that a verse

θανόντ'· ἐπεὶ οὐ μοι ξῶντί γ' αὐθις ἔξετον.
μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γὰρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὐθις.

ΑΝΤΙΓΟΝΗ.

ὦ τάλαιν' ἐγώ.

ΠΟΛΥΝΕΙΚΗΣ.

μήτοι μ' ὀδύρου.

ΑΝΤΙΓΟΝΗ.

καὶ τίς ἄν σ' ὀρμώμενον

1435 ἐς προὔπτον Ἄιδην οὐ καταστένοι, κάσι;

1440

ΠΟΛΥΝΕΙΚΗΣ.

εἰ χροή, θανοῦμαι.

ΑΝΤΙΓΟΝΗ.

μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟΛΥΝΕΙΚΗΣ.

μὴ πεῖθ' ἄ μὴ δεῖ.

ΑΝΤΙΓΟΝΗ.

δυστάλαινά τ' ἄρ' ἐγώ,

εἴ σου στερηθῶ.

ΠΟΛΥΝΕΙΚΗΣ.

ταῦτα δ' ἐν τῷ δαίμονι

V. 1434. μὴ τοί μ' Dind.

V. 1438. Brunck ἦν σου, against the MSS.

has been lost, the whole running to this effect: τὰδ' εἰ τελεῖτέ μοι, τιμῆς με πρὸς σφῶν τῆς προσηκουσῆς τυχεῖν θανόντα. He also notices that τελεῖν is to be understood after ἔξετον.

V. 1432. Schol.: μέθεσθε δ' ἤδη· καὶ ἐκ τούτου δῆλον, ὅτι ἐν τῇ παρακλήσει ἅμα τοὺς λόγους λεγούσα τούτους εἶχετο αὐτοῦ ἡ ἀδελφή.

V. 1433. βλέποντ'] Alive. See Aj. 935.

V. 1435. ἐς προὔπτον Ἄιδην] Hesychius: προὔπτον· πρόδη-

λον, φανερόν. Eurip. Hippol. 1396: προὔπτον ἐς ἄδαν στείχω κατὰ γῆς. Cf. Blomf. gloss. Sept. c. Th. 848. Bothe.

V. 1436. μὴ σύ γ'] Be unwilling to do this. For other examples see Matth. §. 465. 2.

V. 1437. μὴ πεῖθ' ἄ μὴ δεῖ] For πεῖθαι τινά τι see Matth. §. 421. Rost §. 104. not. 11.

V. 1438. εἴ σου στερηθῶ] For the conjunctive after εἴ see v. 1226 (1221). and Rost §. 121. not. 10.

V. 1438 sq. ταῦτα δ' — χά- τέρα] I. e. these matters are

- καὶ τῇδε φῦναι χᾶτέρα. σφῶ δ' οὖν ἐγὼ
 1440 θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν.
 ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.

ΧΟΡΟΣ.

(σ τ ρ ο φ ῆ α'.)

- νέα τάδε νεόθεν ἦλθέ μοι
 νέα βαρύποτα κακὰ παρ' ἀλαοῦ ξένου,
 εἴ τι μοῖρα μὴ κιχάνει.
 1445 μᾶτην γὰρ οὐδὲν ἄξιωμα δαιμόνων ἔχω φράσαι.
 ὀρᾷ, ὀρᾷ ταῦτ' ἀεὶ χρόνος, ἐπεὶ μὲν ἔτερα,

V. 1439. σφῶ I read with Elmsley for σφῶν.

V. 1440. Brunck, Hermann and others have restored κακὸν from the MSS. Tricl. Dind. μή ποτ'.

V. 1446. ὀρᾷ πάντ' ἀεὶ Dind.

placed in the power of fortune, as to whether they turn out in this manner or otherwise. For ἐν see v. 247 (242), for ἑτέρα put for ἑτέρως see L. Bos. p. 333.

V. 1440. ἀντῆσαι κακῶν] A common construction; see Eur. Troad. 214. and Herodot. II, 119. Musgr. Cf. Matth. §. 328. 5.

V. 1441. ἀνάξια γὰρ πᾶσιν ἔστε] For πᾶσιν, in the judgment of all, see Oed. R. 40.

V. 1442 sqq. νέα τάδε — κιχάνει] I understand the passage thus: these new and heavy troubles fall upon me through the blind old man; unless perchance the fates are now overtaking him. For these strange convulsions shew either that punishment threatens us through the direful hospitality rendered to an accursed guest, or else that his death, which he has long since predicted, is at hand. Terror seizes the Chorus from the rising tempest, the lightning of which is seen, the thunders heard, at the beginning of this strophe. They fear therefore that these things portend the wrath of the Gods (either from some other

reason, or because Oedipus had exhibited such implacability towards his son), though they were at the same time mindful that the impending death of the old man might be also now manifested from above. Nor was the poet troubled by the fact of Oedipus having foretold his death in v. 95. before the Chorus had entered, and who could not therefore have heard the prediction. Νεόθεν is added to the adjective νέα after the Homeric manner; Il. VII, 97: ἡ μὲν δὴ λῶβη τάδε γ' ἔσσεται αἰνόθεν αἰνῶς. Ibid. 39: οἰόθεν οἶος. [See Matth. §. 636. not.] DOED.

V. 1444. εἴ τι μοῖρα μὴ κιχάνει] Sc. αὐτόν, not, as Elmsley supposes, ἡμᾶς. Reisig compares Stob. Flor. p. 199: ἐν δ' οἷκῳ μοῖρα κίχεν θανάτον, although he has preferred the rivulet to the fountain itself. Hom. II. XXII, 303: νῦν αὐτὲ με μοῖρα κιχάνει. DOED.

V. 1445. μᾶτην γὰρ — φράσαι] For nothing happens by the decree of the Gods or by divine means without being of some moment. So Doederlein. With μᾶτην supply ὄν. See v. 83.

V. 1446. ὀρᾷ — χρόνος] Time

τὰ δὲ παρ' ἡμαρ αὐθις αὖξων ἄνω.
ἔκτυπεν αἰδήρ, ὦ Ζεῦ.

1455

ΟΙΔΙΠΟΤΣ.

ὦ τέκνα, τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
1450 τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

ΑΝΤΙΓΟΝΗ.

πάτερ, τί δ' ἐστὶ τάξιωμ', ἐφ' ᾧ καλεῖς;

sees, sees always these things, a poetical expression for: it is understood in time, or it appears sooner or later what these portents signify. Cf. v. 1215 (1210). and vs. 617 sqq. (616 sqq.) and Oed. R. 1213. Musgrave compares Pind. Olymp. II. epod. 1, 29: τῶν δὲ πεπραγμένων ἐν δίκῃ τε καὶ παρὰ δίκαν ἀποίητον οὐδ' ἂν χρόνος, ὁ πάντων πατήρ, δύναται θέμεν ἔργων τέλος. Elmsley Eur. Heracl. 898: πολλὰ γὰρ τίηται μοῖρα τελεσιδωτέϊοι, αἰῶν τε Κρόνου παῖς. — As Dindorf observes, it is scarcely clear what is implied by ταῦτα; for nothing has preceded, to which it can refer, so that it would be better to read: ὁρᾷ, ὁρᾷ πάντ' αἰεὶ χρόνος. Cf. Oed. R. 1213: ἐφευρέσ' ἀκονθ' ὁ πάνθ' ὁρῶν χρόνος. and in a fragm. of Hipponous in Clem. Alex. Strom. IV, p. 742: ὁ πάνθ' ὁρῶν καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος, with many other passages in the poets. Of Jove, in a similar way Ant. 184: Ζεὺς ὁ πάνθ' ὁρῶν αἰεὶ.

V. 1446 sq. ἐπεὶ μὲν ἔτερα, — αὖξων ἄνω] The passage is obscure, and, possibly, in part corrupt. I think ἔτερα and τάδε are opposed, and with the pronoun ἔτερα we must, with Dœderlein, supply some verb, the idea of which is implied in the following αὖξων ἄνω. Now since the words τὰ δὲ παρ' ἡμαρ αὐθις αὖξων ἄνω are meant to imply: raising other things to a better state on the next day, i. e. bringing prosperity again on the next day, it is quite plain that the sense of the words ἔτερα μὲν ought

to be: bringing forth adverse affairs now or to-day. For the word νῦν or σήμερον, suppressed in the former part of the sentence, see Oed. R. 447., for the collocation of the particle μέν, at v. 430. of the same play; for the phrase παρ' ἡμαρ Matth. §. 588. c. ἐπεὶ we cannot explain. Hermann translates: after that, which is unintelligible. Unless the poet wrote something which has been corrupted into ἐπεὶ, which is perhaps likely, we must take the particle in the same sense as ὡς is sometimes joined with participles, Sophocles using it here contrary to custom.

V. 1448. Schol.: ἐκτυπεν αἰδήρ· τὸ συνεκικνιώτατον τοῦ δραμάτος ἐν τούτῳ, καθάπερ προείπεν ὁ Οἰδίπους (v. 95). σημεῖα δ' ἤξειν τῶνδ' ἐμοὶ παρεγγύα, ἢ σεισμὸν ἢ βροντὴν τιν' ἢ Διὸς σέλας. Μεταξὺ οὖν τῶν τοῦ Χοροῦ λόγων γίνεται τοῦτο, ἐφ' ᾧ ὁ Χορὸς ἀναβοᾷ, ὅπερ ἦν σύμβολον τοῦ τὸν Οἰδίποδα τεθνήσκειν. ὅπερ γνωρίζας ὁ Οἰδίπους ἀξιοῖ τὸν Θησέα ἐν τάχει παραγενέσθαι. — The Homeric form ἐκτυπε does not elsewhere occur in Attic poetry. The common form ἐκτύπησε is found in v. 1606. ELMSLEY.

V. 1449 sq. πῶς ἄν — πόροι] For πόροι cf. πορευσάτω v. 1476. in the same sense; for πῶς ἄν, utinam, Matth. §. 513. 1. — Εἴ τις ἔντοπος, i. e. εἴ τις ἐν τούτῳ τῷ τόπῳ ἐστίν. Cf. Philoct. 212: οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνὴρ.

V. 1451. Schol.: τάξιωμα· τὸ βούλημα.

ΟΙΔΙΠΟΤΣ.

Λιὸς περρωτὸς ἦδε μ' ἀντίκ' ἄξεται 1460
βροντὴ πρὸς Αἰδην. ἀλλὰ πέμψαθ' ὡς τάχος.

ΧΟΡΟΣ.

(ἀντιστροφὴ α'.)

Ἴδε μάλα μέγας ἐρείπεται
1455 κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465
ἐπτήξα θυμόν, οὐρανία γὰρ ἀστραπὴ φλέγει πάλιν.
τί μὲν ἀφήσει τέλος; δέδία δ' οὐ γὰρ ἄλιον
ἀφορμᾷ ποί', οὐδ' ἄνευ ξυμπορᾶς. 1470
1460 ὦ μέγας αἰδήρ, ὦ Ζεῦ.

ΟΙΔΙΠΟΤΣ.

ὦ παῖδες, ἦκει τῶδ' ἐπ' ἀνδρὶ θέσφατος
βίον τελευτῇ, κούκέτ' ἐστ' ἀποστροφή.

V. 1455. Herm. conj. ὅδε γε διόβολος for ὅδε διόβολος.

V. 1457. Οὐρανία violates the metre. Hermann reads οὐράνια, to stand in the place of an adverb; which usage Seidler has explained, Eur. Troad. 1306. Dindorf: ὀρανία. I think Sophocles wrote something different, from the Scholiast's gloss: οὐρανία· ἀντὶ τοῦ ταχεῖα.

V. 1452 sq. περρωτὸς — βροντῇ] For the form of the adjective see Matth. §. 118. n. 1.

V. 1454. Ἴδε — ἐρείπεται] For Ἴδε one would have expected some verb of hearing. See Philoct. 187. As ἐρείπω signifies to cast down, so ἐρείπομαι may mean to fall, as is noticed by Elmsley. Cf. Virg. Ge. 1, 487: non alias caelo ceciderunt plura sereno fulgura.

V. 1455. κτύπος — διόβολος] Eustath. p. 692, 53. (571, 24.): σημειῶσαι δέ, ὅτι ἐκ τοῦ Ζεὺς σμερδαλέα κτυπέων λαβὼν ὁ Σοφοκλῆς ἐφη τὸ μέγας κτύπος, ἄφατος, διόβολος. ἐν οἷς δηλοῖ ἐκεῖνος καὶ ὅτι βέλη Λιὸς οὐ μόνον κεραννοὶ καὶ τὰ τοιαῦτα, ἀλλὰ καὶ βρονταί· ὅμως καὶ τοὺς χαλδαίους νεοῦς, καὶ μάλιστα τοὺς χιμερίους, τοιοῦτω λόγῳ δύσομβρα βέλη (Ant. 358.) λέγει. BR. For ὅδε signifying now see Philoct. 771.

V. 1455 sq. Schol.: ἐς δ' ἄκραν· ἄκραν φόβαν κρατὸς. See v. 1624 sq. (1606 sq.)

V. 1458. τί μὲν — τέλος] The Chorus, anxious concerning the event foreboded by the lightning, asks in what end it will issue, i. e. what end it portends [or what event it will have]. HEATH.

V. 1458 sq. οὐ γὰρ — ξυμπορᾶς] Schol.: τοῦτο φησιν· οὐ μάτην γίνεται τὸ κατὰ τὴν διοσημείαν, ἀλλ' ἐπὶ τινι μεγάλῃ συμφορᾷ· νῦν δὲ συμφορὰν φησι τὸ μέσον ὃν τῆς συντυχίας· οἷον, ἐπὶ τινι γίνεται ἡ διοσημεία. — ἄλιον· μάταιον.

V. 1461. Schol.: τῶδ' ἐπ' ἀνδρὶ· ἀντὶ τοῦ ἐμοί. For ἐπὶ see Matth. §. 586. δ.

V. 1462. κούκ — ἀποστροφῇ] Nor can death be now repelled or averted. Cf. v. 1403 (1398).

ΑΝΤΙΓΟΝΗ.

πῶς οἶσθαι; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙΔΙΠΟΤΗΣ.

καλῶς κάτοιδ'. ἀλλ' ὥς τάχιστα μοι μολὼν 1475
1465 ἄνακτα χῶρας τῆςδὲ τις πορευσάτω.

ΧΟΡΟΣ.

(στροφὴ β').

ἔα, ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται
διαπρύσιος ὄτοβος.

Ἰλαος, ὃ δαίμων, Ἰλαος, εἴ τι γὰρ 1480
ματέρι τυγχάνεις ἀφεγγές φέρων.

1470 ἐναισίον δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν
ἀκερδῇ χάριν μετέσχοιμί πως.

Ζεῦ ἄνα, σοὶ φωνῶ. 1485

ΟΙΔΙΠΟΤΗΣ.

ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμψύχου, τέκνα,

V. 1463. τῷ δὲ συμβαλὼν ἔχεις, πάτερ; Dind.

V. 1463. Schol.: τῷ· τίμη τε-
μηρίῳ. συμβαλὼν· νοήσας, στο-
χασάμενος.

V. 1466. ἰδοὺ μάλ' αὖθις]
Neve compares El. 1410: ἰδοὺ
μάλ' αὖθροεῖ τις. v. 1416: ὃ μοι
μάλ' αὖθις. Herm. Vig. p. 782.
Blomf. Aesch. Ag. 1316. Cf.
Trach. 1206: οἴμοι μάλ' αὖθις and
Aj. 870: ἰδοὺ, δοῦπον αὖ κλύω τι-
νά, and see Philoct. 187. For ἀμφ-
ίσταται Doederlein compares
Phil. 1263: ἵσταται θόρυβος. Eur.
Iph. T. 1272: τίς — ἵστησιν βοήν;
Heracl. 656.

V. 1468 sq. Schol.: Ἰλαος, ὃ
δαῖμον· εὐσεβέστατα ὁ Χορὸς εὐ-
χεται πρὸς τὸν θεόν, εἰ ἐπὶ τινι
χαλεπῷ ταῦτα πράττει, ἵλεων αὖ-
τὸν γενέσθαι· ὅρα οὖν, ὅτι ἡ συμ-
φορὰ ἐπὶ τῆς μέσης ἐννοίας κείναι.
— Ἰλαος· λέειπε τὸ ἔσο. — γὰρ
ματέρι· τῇ Ἀττινῇ. See v. 708
(705). Musgrave compares Aesch.
Sept. c. Th. 16: τέκνοις τε γῇ τε
μητρὶ.

V. 1469. ἀφεγγές] Darkness,
the companion of tempests, which
the Chorus prays may not be the
harbinger of evil omens. Dind.

V. 1470. ἐναισίον δὲ συν-
τύχοιμι] I. e. ἐναισίος δὲ εἴη
ἀνὴρ, οὗ or ᾧ συνέτυχον. It is
evident that Oedipus is meant, and
ἄλαστος is opposed to ἐναισίος.
The Chorus says: may the guest,
whom I have received, prove
pious, but if not so, may I
receive no thankless return
of my kindness, because I
have associated with him.
The verb συντυχεῖν here takes a
genitive as ἐντυχεῖν Philoct. 1301.
So also συντυχεῖν Philoct. 318 sq.

V. 1471. ἀκερδῇ χάριν μετ.]
This is the ἄχαρις χάρις of Aesch.
Prom. 547., a form of speech fre-
quent in the tragedians, for which
see Lambinus Hor. Od. I. 34.
p. 100. Therefore this is πόνος,
οὗ χάρις, as the Chorus says above
v. 232 (227). REIS. For μετέχειν
joined with an accusative see
Matth. §. 325. note 2. Rost §.
108. note 6. Doederlein thinks
that μετέχειν τινός is to be, μετέ-
χειν τι to become a partner
in anything.

V. 1473 sq. ἄρ' ἔτ' — φρέ-
να;] Will he find me yet

κιχήσεται μου καὶ κατορθοῦντος φρένα;

ΑΝΤΙΓΟΝΗ.

1475 τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦσαι φρενί;

ΟΙΔΙΠΟΤΣ.

ἀνθ' ὧν ἔπασχον εὖ τελεσφόρον χάριν
δοῦναί σφιν, ἣνπερ τυγχάνων ὑπεσχόμεν.

1490

ΧΟΡΟΣ.

(ἀντιστροφῇ β'.)

ἰώ, ἰὼ παῖ, βᾶδι, βᾶθ', εἴτ' ἄκραν
ἐπιγύαλον ἐναλίω

1480 Ποσειδαονίω θεῷ τυγχάνεις

βούθυντον ἐστίαν ἀγίζων, ἰκοῦ.

1490

ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ

V. 1475. I have written ἐμφῦσαι from Hermann's conjecture. MSS. ἐμφῦναι.

V. 1478. Both the metre and the sense serve to shew that this verse is corrupt. I have left the common reading for want of a better. Dind. βᾶδι, βᾶθ', * * * * = εἴτ' ἄκραν ἐ. γύαλον = ἐναλίω Π. θεῷ = βουθ.

breathing, and in my senses? For *μυῖναι* with a double genitive see v. 446; for the phrase *κατορθοῦν φρένα* v. 1606 sq.

V. 1475. τί δ' ἂν — φρενί] Schol.: τί τὸ πιστὸν θέλεις ἐμβαλεῖν τῇ φρενὶ ἐκείνου, τῇ τοῦ Θεσέως δηλονότι, ἀντὶ τοῦ, τί βούλει πιθανὸν ἀνακοινώσασθαι τῷ Θεσεί;

V. 1476. τελεσφόρον χάριν] This seems opposed to the phrase *ἀκροθὴ χάριν* just before, meaning an useful kindness or return.

V. 1477. δοῦναί σφιν] I. e. ἀντὶ, as the Schol. has already observed. Matthiae gives examples from Aesch. Pers. 759. Pindar Pyth. IX, 206. and Homer h. in Pan. 19. *Τυγχάνων* here signifies ὅτε ἐτύγχανον ὧν ἐβουλόμην. Cf. Matth. §. 553. not.

V. 1478. ἰώ, ἰὼ παῖ — ἰκοῦ] The sense seems to be: O son, whether thou be elsewhere,

come, come, or whether thou art sacrificing an offering of bulls on the highest field to Neptune, the God of the sea, come hither. For *Ποσειδαονίω θεῷ* Elmsley compares ὁ Βακχεῖος θεὸς Oed R. 1105., though that admits of a different explanation. There is no reason for considering this an unusual form of speech, especially as the grammarians acknowledge it, placing the remark *χ. HERM.* For the phrase *βούθυντον ἐστίαν* cf. Loebek Aj. p. 230, ed. sec.

V. 1482 sq. ὁ γὰρ ξένος — παθὼν] The words ὁ ξένος ἐπαξιοῖ σε *παρασχεῖν χάριν* seem to contain a solecism. The customary manner of speaking would have demanded: *παρασχεῖν σοι καὶ πόλισμα καὶ φίλοις χάριν*. After ἐπαξιοῖ we must place a comma: ἐπαξιοῖ σε καὶ πόλισμα καὶ φίλους, ὥστε παθὼν παρασχεῖν δικαίαν χάριν. Br. See Philoct. 62. For *χάριν παρασχεῖν* see v. 1183.

δικαιαν χάριν παρασχεῖν παθών.
σπεύσων, ἄλσ', ὦναξ.

ΘΗΣΕΥΣ.

- 1485 Τίς αὖ παρ' ὑμῶν κοινὸς ἡγεῖται κτύπος, 1500
σαφῆς μὲν αὐτῶν, ἐμφανῆς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνός, ἢ τις ὀμβροῖα
χάλαξ' ἐπιβόρᾳσσα; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

ΟΙΔΙΠΟΤΣ.

- 1490 ἄναξ, ποθοῦντι προὔφάνης, καὶ σοι θεῶν 1505
τύχην τις ἐσθλὴν τῆςδ' ἔθηκε τῆς ὁδοῦ.

ΘΗΣΕΥΣ.

τί δ' ἔστιν, ὦ παῖ Λαῖον, νέορτον αὖ;

ΟΙΔΙΠΟΤΣ.

ῥοπή βίου μοι. καὶ σ' ἄπερ ξυνήνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.

V. 1485. Schol.: κοινός· ὑμῶν τε καὶ Οἰδίποδος. This is explained by the poet in the following verse.

V. 1487 sq. μή τις — ἐπιβόρᾳσσα] The sense is neither ἐπέβόραξεν nor ἐπιβόρᾳσσα τυγχάνει, nor is there any occasion for the mark of a broken-off construction, which Reisig has placed. We must supply: has raised this din, or something similar, as if: τί αὖ παρ' ὑμῶν κοινὸν ἡγείρεν κτύπον; had preceded. We have a nominative without a verb also in v. 1514 sq. ELMSL. Cf. Matth. §. 556. not. 1. For the interrogative μή cf. Herm. on Vig. p. 789. and Matth. §. 608. 5. a. not. 3.

V. 1489. τοιαῦτα χειμάζοντος] He says this on account of the violence of the lightning and thunder which he had himself witnessed. HERM. For the phrase τοι-

αῦτα χειμάζειν, signifying τοιοῦτο χειμα χειμάζειν, see Oed. R. 259 sq.

V. 1490 sq. καὶ σοι θεῶν — ὁδοῦ] For the genitive cf. Oed. k. 1444: καὶ σε τῆςδε τῆς ὁδοῦ δαίμων ἄμεινον ἢ μὲ φρουρήσας τύχοι. with note.

V. 1492. Schol.: νέορτον· ἀντὶ τοῦ νέον.

V. 1493. ῥοπή βίου μοι] The inclination of life verging to an end, as is well explained by Jacobs Anthol. T. IX, p. 343. Cf. Trach. 82. Eustath. p. 1266, 40. (1366, 31.): ἐκ τῶν Ὀμηρικῶν ταλάντων λαβὼν Σοφοκλῆς ἔφη τὸ βίου ῥοπή· καὶ (Oed. R. 961.) σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή. HELL.

V. 1493 sq. καὶ σ' — θανεῖν] I. e. καὶ θέλω μὴ ψεύσας σε καὶ πόλιν τήνδε τούτων, ἄπερ ξυνήνεσα, θανεῖν, or in other words: καὶ θέλω τελέσας σοι καὶ πόλει τῆςδε ταῦτα, ἃ ὑπεσχόμην, θανεῖν.

ΘΗΣΕΥΣ.

1495 ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ;

1510

ΟΙΔΙΠΟΥΣ.

αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
 ψεύδοντες οὐδὲν σῆμα τῶν προκειμένων.

ΘΗΣΕΥΣ.

πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε;

ΟΙΔΙΠΟΥΣ.

αἱ πολλὰ βρονταὶ διατελεῖς, τὰ πολλὰ τε
 1500 στράψαντα χειρὸς τῆς ἀνικῆτου βέλη.

1515

ΘΗΣΕΥΣ.

πέιθεις με· πολλὰ γάρ σε θεσπίζονθ' ὄρω,
 κού ψευδόφρημα. χῶ τι χρὴ ποιεῖν λέγε.

ΟΙΔΙΠΟΥΣ.

ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοὶ
 γήρως ἄλυπα σῇ τε κείσεται πόλει.
 1505 χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι
 1520 ἄδικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
 τοῦτον δὲ φράζε μή ποτ' ἀνδρώπων τινί,

V. 1497. I have written σῆμα τῶν for σημάτων with Dindorf. MSS. σημάτων.

V. 1504. I have received σῇ τε from the scholia. The MSS. incorrectly read τῇδε. [And so Dind.] See Comment. de scholiorum in Soph. Tragg. auctoritate p. 13 sq.

V. 1495. ἐν τῷ δὲ — τεκμη- where it is placed with an adjective as Ant. 1046: χοὶ πολλὰ δευ- ρίῳ] I. e. τί δὲ τὸ τεκμήριον- ροί, and in other examples given by Valcken. Eur. Phoen. 624. ἔχεις τοῦ μόρου; For κεῖσθαι REIS. He means frequent and continued lightnings.

τὰ νῦν πεπτωκότα. V. 1497. προκειμένων] Hermann rightly explains προκειμένων decrees, statutes.

V. 1499. αἱ πολλὰ βρονταὶ διατελεῖς] αἱ πολλὰ βρονταὶ is nearly the same as αἱ πολλαὶ βρονταί, but it was intended to signify in the first instance: αἱ πολλὰ γυνόμεναι βρονταί. We must understand it in a different manner,

V. 1503 sq. ἃ σοὶ — πόλει] γήρως ἄλυπα are, as Brunck interprets: ὑπὸ γήρως μὴ λυπηθησόμενα, which never feel old age, which grow old at no time. Cf. El. 1002: ἄλυπος αἵτης. Schaefer Melett. critt. p. 137. and Matth. §. 345.

V. 1507. τοῦτον δέ] The place where I shall be buried. This, however, rather signi-

- μήθ' οὐ κέκευθε, μήτ' ἐν οἷς κεῖται τόποις·
 ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὄδε
 1510 δορός τ' ἐπακτοῦ γειτόνων ἀεὶ τιθῇ. 1525
 ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ
 αὐτὸς μαθήσει, κεῖσ' ὅταν μόλης μόνος·
 ὥς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ,
 οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
 1515 ἀλλ' αὐτὸς ἀεὶ σῶζε, χῶταν εἰς τέλος 1530
 τοῦ ξῆν ἀφικνῇ, τῷ προφερετάτῳ μόνῳ

V. 1515. ἐς τέλος Dind.

fies the dead body of Oedipus, than this burial-place.

V. 1508. μήθ' οὐ — τόποις] Reisig has shewn that there is no tautology in this verse, as Elmsley supposed. The site of the tomb itself, and the place in which the site is, are different. The other objection of Elmsley, that this passage can scarcely be reconciled with v. 1641 (1623.), from which it appears that not only Theseus, but his attendants, and the daughters of Oedipus, had come to the place with Oedipus, seems equally groundless. For Oedipus is said to have led them with him a certain distance; but to have then desired them to leave him alone with Theseus; when turning about to the spot, they perceive him nowhere, but Theseus standing alone. Although therefore they can tell where they saw him for the last time, they cannot point out where he was taken, or where swallowed by the yawning earth. HERM.

V. 1509 sq. ὥς σοι — ἀεὶ τιθῇ] The order of the words is: ὥς σοι πρὸ πολλῶν ἀσπίδων δορός τ' ἐπακτοῦ ὄδε ἀλκὴν γειτόνων ἀεὶ τιθῇ (see v. 1223.) and Brunck rightly interprets: that he may ever be a guard for thee against thy neighbours in place of many shields and many subsidies of hired soldiers. Γεῖτονες are the Thebans, clearly named v. 1534 (1519). For

the genitive depending upon ἀλκὴν see Matth. §. 354. γ. Doederlein notices the opposition of ἀσπίδες as legionary soldiers, to δοροὶ ἐπακτῶ to allies, auxiliaries, or hired soldiers; so Trach. 259: στρατὸν λαβῶν ἐπακτὸν ἔρχεται πόλιν τὴν Εὐρυτείαν.

V. 1511. ἃ δ' ἐξάγιστα etc.] The opinion of the Schol. and others, that ἐξάγιστα means very holy, is untenable, but this word, as well as μηδὲ κινεῖται, must be referred to λόγῳ: which it is pollution and unlawful to mention. For as he had in mind an idea of speaking, he did not say ἃ δ' ἐξάγιστα λέγειν, but λόγῳ, accommodating the idea to the words μηδὲ κινεῖται. HERM. Cf. Doederlein de brachyl. p. 11.

V. 1514. στέργων ὅμως] For ὅμως joined with a participle see v. 666 (665).

V. 1515. σῶζε] Keep in remembrance. See Oed. R. 313.

V. 1516. τῷ προφερετάτῳ] This must not be understood of valour, but of nobility, dignity, and authority; as κάρτερος and φέρτερος are opposed to each other in Hom. Il. I, 280: εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δὲ σε γείνατο μήτηρ, ἀλλ' ὄγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει. Ibid. XIX, 217: κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ ἔρχει, i. e. stronger and nobler. In this passage therefore the heir to the kingdom is meant. DOED.

- σήμειν· ὁ δ' αἰ τῷ πiónτι δεικνύτω.
 χούτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
 Σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαί πόλεις,
 1520 καὶν εὖ τις οἰκῇ, ῥαδίως καθύβρισαν. 1535
 θεοὶ γὰρ εὖ μὲν, ὅψ' δ' εἰσορῶσ', ὅταν
 τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
 ὁ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
 τὰ μὲν τοιαῦτ' οὖν εἰδὸτ' ἐκδιδάσκομεν.
 1525 χῶρον δ', ἐπείγει γὰρ με τοῦκ θεοῦ παρὸν, 1540
 στείλωμεν ἥδη, μηδ' ἔτ' ἐντροπώμεθα.
 ὦ παῖδες, ὧδ' ἔπεσθ'· ἐγὼ γὰρ ἡγεμῶν
 σφῶν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
 χῶρεῖτε, καὶ μὴ ψάνετ', ἀλλ' ἑᾶτέ με

V. 1522. ἐς τὸ Dind.

He who is styled the most noble is really the eldest son. Cf. Niobae fragm. 399. in Dind. p. 49: ἡ γὰρ φίλη γῶ τῶνδε τοῦ προφρετέρου.

V. 1517. ὁ δ' αἰ] For the use of the particle αἰ see Philoct. 131. and Valek. on Herod. IV, 162.

V. 1518 sq. ἀδῆον — Σπαρτῶν ἀπ' ἀνδρῶν] Hesychius: ἀδῆον· ἀπόρθητον, ἀπολέμητον. For the preposition ἀπὸ cf. Matth. §. 573. and Eur. Bacch. 89: κρυπτόν ἀφ' Ἡρας, quoted by Doederlein: Σπαρτῶν is the same as Θηβαίων. Cf. Apollodor. III, 4, 1. Eur. Herc. f. 4: ὅς τάςδε Θήβας ἔσχεν, ἐνθ' ὁ γηγευῆς Σπαρτῶν στάχυν ἐβλαστεν.

V. 1519 sq. αἱ δὲ μυρίαί πόλεις — καθύβρισαν] The sense is: most cities, even if any one rule them well, are prone to rashness. This is said of the Athenians, lest if perchance things, that ought to be hidden, be not concealed, rash men will abuse the secrets of state to the destruction of the city. HERM. For the aorist καθύβρισαν see Matth. §. 502. 3. Rost §. 116. not. 4.

V. 1521 sqq. θεοὶ γὰρ εὖ μὲν — βούλου παθεῖν] Here also (see v. 1296 sqq.) the causal enun-

ciation is placed before that, for which a reason is assigned, so that Oedipus says: be unwilling therefore to cause that the people, imbued by thee with those secrets, bring destruction upon the city and thyself; for the Gods, though late, avenge themselves upon those, who despise and profane things sacred and divine. For the use of the verb εἰσορᾶν see v. 1370 (1365)., on ἀφείς v. 914 (911).

V. 1525 sq. χῶρον δ' — στείλωμεν] For the phrase στείλγειν see v. 642. τοῦκ θεοῦ παρὸν is the sign now shewn me by the God. Cf. v. 256 (252). and v. 1694 (1697).

V. 1526. μηδ' ἔτ' ἐντροπώμεθα] Since ἐντροπέσθαι properly means to turn one's self, it contains an idea of standing still, which comes to the same thing as μέλλειν. Schol.: ἀντὶ τοῦ ἐπιστρεφόμεθα. Ὅμηρος· ἐντροπαλιζόμενος. So the common German phrase: wir wollen uns nicht umsehen. HERM.

V. 1527 sq. Schol.: ἐγὼ γὰρ ἡγεμῶν· ἐγὼ γὰρ ἡγεμῶν υἱὸν πέφηνα, ὥσπερ υἱεῖς τῷ πατρί.

V. 1529. καὶ μὴ ψάνετ'] And

- 1530 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα 1545
 μοῖρ' ἀνδρὶ τῷδε τῆδε κρυφθῆναι χθονί.
 τῆδ', ὦδε, τῆδε βᾶτε· τῆδε γάρ μ' ἄρει
 Ἑρμῆς ὁ πομπὸς ἢ τε νερτέρα θεός.
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
 1535 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας. 1550
 ἦδη γὰρ ἔρπω τὸν τελευταῖον βίον
 κρύψων παρ' Ἀιδην· ἀλλὰ, φίλτατε ξένων,
 αὐτός τε χώρα θ' ἦδε πρόσπολοι τε σοὶ
 εὐδαίμονες γένοισθε, κάπ' εὐπραξία
 1540 μέμνησθέ μου θανόντος εὐτυχεῖς αἶε. 1555

ΧΟΡΟΣ.

(σ τ ρ ο φ ῆ.)

Εἰ θέμις ἐστὶ μοι τὰν ἀφανῆ θεὸν

[V. 1530. ἱερὸν Dind.]

touch me not for the purpose of leading me. Cf. v. 173 (170).

V. 1532. τῆδ' — τῆδε γάρ] These words are spoken at intervals, and gradually: τῆδ' — ὦδε — τῆδε βᾶτε· τῆδε γάρ etc., in an elevation of speech perfectly admirable. Longinus praises the whole passage in the strongest terms C. XV. §. 7. REIS.

V. 1533. Ἑρμῆς ὁ πομπός] I. e. ὁ ψυχοπομπός, well known from Hor. Od. I, 10. and the commentators. REIS. νερτέρα θεός is Proserpine.

V. 1534 sq. ὦ φῶς — δέμας] Dying persons were wont to bid farewell to the light of the sun. Cf. Aj. 856 sq. Oedipus, as a blind man, rightly addresses the sun as φῶς ἀφεγγές, and speaks of it as something he had possessed before his blindness, πρόσθε ἦσθ' ἐμόν. Hence he says: τοῦμόν δέμας ἄπτεται, i. e. ἐγὼ ἄπτομαι σὺν ἐσχάτως. — For πρόσθε πον cf. v. 580: οὐχὶ τῷ παρόντι πον.

V. 1536 sq. τὸν τελ. — παρ' Ἀιδην] An unusual expression. meaning: about to hide his life in Orcus, so as to conclude it. For the prolepsis see v. 1083: τὸν εὐαγγελὸν τελειῶσαι λόγον. For

the phrase κρύπτειν τι παρὰ τόπον *τινά* cf. v. 113: καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρύψων κατ' ἄλσος. Lastly, for the phrase τὸν βίον κρύπτειν παρ' Ἀιδην see Eur. Alc. 363: καὶ μ' οὐθ' ὁ Πλούτωνος κύων, οὐθ' ὁ — Χάρων ἔσχον(άν), πρὶν εἰς φῶς σὸν καταστήσαι βίον. and Bacch. 1336 sq.: σὲ δ' Ἀρης Ἀρμονίαν τε ῥύσεται, μακάρων τ' ἐς αἶαν σὸν καθιδρύσει βίον.

V. 1358. Schol.: πρόσπολοι τε σοί· οἱ Ἀθηναῖοι. Reisig thinks that the servants of Theseus are meant. Neve rightly compares the Homeric *θεράπων*.

V. 1539. κάπ' εὐπραξία] Properly, in happiness and on account of it. Vauvilliers compares Aristoph. Eq. 406: πῖνε, πῖν' ἐπὶ συμφοραῖς, to which Elmsley adds v. 655. of the same play. HERM.

V. 1541 sq. εἰ θέμις — σεβίξειν] Musgrave asks why he solicits pardon when about to pray to the Gods of the shades; and then suggests that it is because Pluto is wont to receive tears and lamentations, not prayers, comparing Oed. R. 30. Eur. Alc. 431. Suppl. 76. Iph. T. 184. and Aesch. fr. ex

- καὶ σὲ λιταῖς σεβίξειν,
 ἐννυχίων ἀναξ,
 Αἰδωνεῦ, Αἰδωνεῦ, μή μοι μήτ' 1560
 1545 ἐπιπόνῳ, μήτ' ἐπὶ βαρναχεῖ
 ξένον κατανύσαι
 μόρῳ τὰν παγκευθῇ κάτω
 νεκρῶν πλάκα καὶ Στύγιον δόμον.
 πολλῶν γὰρ ἂν καὶ μάταν πημάτων ἱκνουμένων 1565

V. 1544. I have written *μή μοι* from Hermann's conj. MSS. *λίσσομαι*. Dindorf reads: *Αἰδ. Αἰδωνεῦ, λίσσομαι*, = *ἐπιπόνῳ μητ'*.

V. 1546. I have written *κατανύσαι*. MSS. corruptly, *ἐκτανύσαι*, Brunck and Dind. *ἐξανύσαι*, Hermann *ἐκκατανύσαι*.

V. 1549. Forms two verses in Dind.

Stobaei sermon. CXVII. Electra indeed strives with her prayers to exasperate Orcus and Proserpine to revenge the death of her father in Electra 110: ὦ δῶμ' Αἰδον καὶ Περσεφόνης, but the Chorus here wishes to appease them. The way to the ears of these Gods by prayer seemed difficult to the ancients on account of the excessive severity and moroseness of these deities. Prayers for the purpose of appeasing them are also mentioned in Antig. 1199 sq., speaking of the burial of Polyneices: αἰτήσαντες ἐνοδῖαν θεὸν Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν. REISTG. Schol.: τὰν ἀφανῆ θεόν τὴν Περσεφόνην φησίν. For the phrase *λιταῖς σεβίξειν* cf. v. 1007 (1004): *τιμαῖς σεβίξειν*.

V. 1543. Schol.: ἐννυχίων τῶν ἐν νυκτὶ αἰεὶ καὶ σκότῳ διατριβόντων τῶν τεθνηκότων. Musgrave compares Oed. R. 178: ἀκτὰν πρὸς ἑσπέρον θεοῦ. Trach. 501: τὸν ἐννυχον Αἰδαν. Doederlein Hom. II. XX, 61: ἔδδουσεν δ' ὑπέρνεσθαι ἀναξ ἐνέρων Αἰδωνεύς.

V. 1544. The infinitive which follows depends upon *λιταῖς σε σεβίξω*, understood.

V. 1545 sqq. *ἐπιπόνῳ* — *Στύγιον δόμον*] The purport is: that our guest may not come by a miserable and grievous

death to the infernal fields of the dead, in which all are hidden, and to the habitation of Pluto. On the particle *μήτε*, which must also be referred to *ἐπιπόνῳ*, see my note on Philoct. 754. The word *βαρναχεῖ* is formed from *βαρὺν* and *ἄχος*, as is remarked by Doederlein.

V. 1546. *κατανύσαι*] For *ἀνύειν* and *κατανύειν* often used thus without ὁδόν, to signify pervenire, the editors compare Aj. 607: *ἔτι μέ ποτ' ἀνύσειν τὸν ἀπὸ τροπον αἰθελον Αἰδαν*. Ant. 805: *τὸν παγκοίταν ὅθ' ὀρῶ θάλαμον τήνδ' Ἀντιγόνην ἀνύουσας*. Trach. 657: *ποῖν τάνδε πρὸς πόλιν ἀνύσειε*. El. 1451: *φίλης γὰρ προξένον (viz. δόμον) κατήνυσαν*.

V. 1547. *τὰν παγκευθῇ*] Adjectives of this kind are often joined to Pluto's name. Aj. 1193: *τὸν πολυκοῖνον Αἰδαν*. El. 138: *ἐξ Αἰδα παγκοῖνον λίμνας*. Ant. 804: *τὸν παγκοίταν θάλαμον*. *ibid.* 810: *ὁ παγκοίτας Αἰδας*.

V. 1548. *καὶ Στύγιον δόμον*] I. e. as in El. 110: *δῶμ' Αἰδον καὶ Περσεφόνης*.

V. 1549 sq. *πολλῶν* — *αὔξοι*] The particle *ἂν* is separated from the verb *αὔξοι* rather unusually. *Μάταν* is rightly explained by Musgrave: through no desert of his own.

1550 *πάλιν σφε δαίμων δίκαιος αὔξει.*

(ἀντιστροφῇ.)

ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτον

θηρός, ὃν ἐν πύλαισι

φασὶ πολυξένοις

1570

εὐνᾶσθαι, κνυῖσθαι τ' ἐξ ἄντρων

1555 ἀδάματον φύλακα παρ' Αἴδα

λόγος αἶν ἐχει·

ὃν, ὦ Γᾶς παῖ καὶ Ταρτάρου,

κατεύχομαι ἐν καθαρῷ βῆναι

1575

ὀρμωμένῳ νεοτέρᾳ τῷ ξένῳ νεκρῶν πλάκας·

1560 σέ τοι κικλήσκω τὸν αἰένυπνον.

V. 1550. I have restored *σφε* from Reiske's conj. MSS. *σε*.

V. 1553. I have adopted *πολυξένοις* with Hermann for *πολυξέστοις*, from Musgrave's conj. MSS. *πολυξέστοις*.

V. 1554. *κνυῖσθαι* Dind.

V. 1559. Forms two lines in Dind.

V. 1560. *αἰένυπνον* is from the Scholia. Most MSS. *αἶν ἄνυπνον*. See my Comm. de scholiorum in Soph. tragg. auctoritate p. 7.

V. 1551 sq. ὦ χθόνιαι θεαί [The Chorus invoke the Furies and Cerberus, beseeching the latter not to detain the soul of the departed at the threshold of Dis, the former to be propitious, and not to punish the deeds which he had committed without evil intention. HERM.]

V. 1553. *πολυξένοις*] Musgrave correctly quotes Aesch. Suppl. 163: τὸν πολυξενώτατον Ζῆνα τῶν κεκημηκότων. εὐνᾶσθαι signifies to keep watch and ward.

V. 1556. Schol.: λόγος αἶν ἀνέχει· ἀντὶ τοῦ φασίν. For the form of speech see v. 347.

V. 1557—1560. ὃν — αἰένυπνον] He does not style Cerberus Γᾶς παῖδα καὶ Ταρτάρου, but Death, and, in order to explain the doubtfulness of the expression, he adds σέ τοι κικλήσκω τὸν αἰένυπνον. The sense of the words is therefore: whom, o daughter of Earth and Tartarus, I be-

seech to give way to the new guest who approaches the plains of the dead: thee therefore I invoke, who sleepest eternally (Hermann quae — sopis better — dormis). HERM.]

V. 1558. ἐν καθαρῷ βῆναι] He signifies that Cerberus ought to retire out of the way, so that it be left free for the new comer, that he be not terrified by the sight and barking of the dog. HERM. Reisk compares Hom. Il. VIII, 491. X, 119.

V. 1560. τὸν αἰένυπνον] Schol.: τούτῃ τὸν διαπαντός κοιμώμενον. φησὶ δὲ τὸν Θάνατον, ὥς περ δαίμονά τινα ὄντα· πρὸς πάντας γὰρ σχεδὸν τοὺς ὑποχθονίους τὴν παρακλήσιν ἐποιήσαντο, τὸν Πλούτωνα, τὴν Περσεφόνην, τὸν Κέρβερον, καὶ νῦν πρὸς τὸν Θάνατον αὐτόν. Death is also invoked in Aj. 854. Phil. 797. He seems to be styled αἰένυπνος, because the dead sleep eternally.

ΑΓΓΕΛΟΣ.

Ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
 τύχοιμι λέξας Οἰδίπουν ὀλωλότα· 1580
 ἃ δ' ἦν τὰ πραχθέντ', οὔθ' ὁ μῦθος ἐν βραχεῖ
 φράσαι πάρεστιν, οὔτε τᾶρ' ὅς' ἦν ἐκεῖ.

ΧΟΡΟΣ.

1565 ὀλωλε γὰρ δύστηνος;

ΑΓΓΕΛΟΣ.

ὥς λελοιπότα
 κεῖνον τὸν ἀεὶ βίοντον ἐξεπίστασο.

ΧΟΡΟΣ.

πῶς; ἄρα θεία κάπνον τάλας τύχη; 1585

ΑΓΓΕΛΟΣ.

τοῦτ' ἐστὶν ἤδη κάποθανυμάσαι πρόπον.
 ὥς μὲν γὰρ ἐνθένδ' εἶρε, καὶ σύ που παρῶν
 1570 ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,

V. 1564. τᾶρ' Dind.

V. 1561. Schol.: ξυντομωτάτως· ἀντὶ τοῦ συντομῶς. Ἔστι δὲ ὁ ἄγγελος εἰς τῶν ἀκολουθησάντων Θεσεῖ θεραπόντων· καὶ ἀφίεται ἕναι ἀπαγγέλλων τῶν πραχθέντων ἐπὶ τῆς ἐρημίας· οὐ γὰρ πάντα δυνατὸν ἦν θεάσασθαι. For the superlative see Matth. §. 262. — For the phrase τύχοιμ' ἂν λέξας see Philoct. 220 sq. For the participle ὀλωλότα depending upon the verb λέξας Matth. §. 555. n. 2. Rost §. 129. not. 5.

V. 1563 sq. ἃ δ' ἦν — ἦν ἐκεῖ] This is expressed in rather an unusual manner, but in this sense: but the things, which happened before he departed from life, and during his departure, were not few or trifling, but such as cannot be comprised in a brief narrative.

V. 1565. ὀλωλε γὰρ δύστηνος] See Philoct. 331.

V. 1565 sq. Schol.: τὸν ἀεὶ βίοντον· τὴν ζωὴν· εἰώθασι γὰρ τὸ ἀεὶ καὶ ἐπ' ὀλίγον χρόνον τάσσειν. Ὀμηρος (Π. XIII, 517.)· ἔχων κότον ἐμμενὲς αἰεὶ. [εἰς τὸ αὐτό.] τὸ μακρὸν γῆρας. This interpretation is incorrect. Sophocles probably only meant that Oedipus had quitted life forever; although certainly the expression is unusual. For ὥς see Matth. §. 569. 5.

V. 1567. ἄρα — τύχη] Sc. ὀλωλεν. Θεία τύχη is a kind of death sent from heaven. See Philoct. 191. Ἄπονος, free from pains. Cf. above v. 1561 (1545).

V. 1569 sq. Schol.: ὥς μὲν γὰρ ἐνθένδ'· ὑπέρβατον· ὥς μὲν γὰρ ἐνθένδε εἶρε, ὑφηγητῆρος οὐδενὸς φίλων, ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος, καὶ σύ παρῶν οἶδας. For the genitives absolute ὑφ. οὔδ. see Oed. R. 1260. and Matth. §. 563. not.

- ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
 ἐπεὶ δ' ἀφῆκτο τὸν καταβράκτην ὁδὸν 1590
 χαλκοῖς βάθροισι γῆθεν ἐρύδιζόμενον,
 ἔσθη κελεύθων ἐν πολυσχίστων μιᾷ,
 1575 κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
 Περιίδου τε κεῖται πίστ' ἀεὶ ξυνθήματα·
 ἀφ' οὗ μέσος στᾶς τοῦ τε Θορικίου πέτρων, 1595

V. 1577. ἀφ' οὗ μέσος was first restored by Brunck from conj. MSS. ἐφ' οὗ μέσον which C. F. Hermann defends, Quaest. Oed. p. 77.

V. 1571. Schol.: ἐξηγούμενος· προηγούμενος. So v. 1520 (1505). and v. 98: ἐξήγαγε.

V. 1572 sq. τὸν καταβράκτην ὁδὸν — ἐρύδιζόμενον] For the sense of these words see note on Argum. §. 5. p. 24 sq. For καταβράκτης used as an adjective Reising compares Eur. Suppl. 292. Herm.: ἰκέταν — ἰήλεμον. Bacch. 113: ἀρόθικας ὑβριστάς. 148: χοροὺς — πλανάτας. With the words γῆθεν ἐρύδιζόμενον Doederlein compares Hom. Od. XIII, 162: ὅς μιν (navem) λάαν ἔθηκε καὶ ἐρύδιζωσεν ἐνεοθε.

V. 1575 sq. Schol.: κοίλου πέλας κρατῆρος· τοῦ μυθοῦ· τὰ γὰρ κοῖλα οὕτως ἐκάλουν ἐκ μεταφοῆς· ὅθεν καὶ τὰ ἐν τῇ Αἴτῃ κοιλάματα κρατῆρες καλοῦνται. λέγει δέ, δι' οὗ καταβῆναι φασὶ τὴν Κόρην ἀρπαγεῖσαν. Περιίδου τε φησὶ κεῖται ξυνθήματα, οἷον ὑπομνήματα τῆς πίστews, ἧς ἔθεντο πρὸς ἀλλήλους πρὸ τῆς εἰς Αἶδον καταβάσεως· ἀμάρτυρον δέ, εἰ διὰ τοῦτον τοῦ τόπου κατήλθον· πιθανῶς δὲ ὁ Σοφοκλῆς πρὸς χάριν τῆς Αἰτικῆς φησὶν ἐνταῦθα τὴν εἰς Αἶδον καταβατὴν Οἰδίποδος γενέσθαι. — Of this crater, at which Pirithous and Theseus protested a perpetual friendship, Pausanias doubtless speaks, I, 18, 5. asserting that not far from the temple of Sarapis is χωρίον — ἐνθα Περιίδου καὶ Θησέα συνθεμένους ἐς Λακεδαιμόνα καὶ ὕστερον ἐς Θεσπρωτοὺς σταλῆναι λέγουσιν etc.

and §. 7.: ἐνταῦθα ὅσον ἐς πῆχυν τὸ ἔδαφος διέστηκε, καὶ λέγονσι μετὰ τὴν ἐπομβροίαν τὴν ἐπὶ Λευκαλίωνος συμβᾶσαν ὑπορρῆναι ταύτῃ τὸ ὕδωρ, and that the Athenians cast into this water every year a wheaten cake kneaded up with honey. These two friends are celebrated in the Homeric verse Odyss. XI, 650., which is quoted by Pausanias X, 29, 4. and they both descended to Orcus together, on which subject there are various reports. Cf. Heyn. Obs. on Apollod. p. 177 sq. REISING.

V. 1577 sq. ἀφ' οὗ μέσος — τὰ φων] Oedipus is represented as having stood between the hollow cave, the Thorician rock, the wild pear tree, and the stone monument. Hermann rightly observes, that a man is said to be μέσος ἀπὸ τινων τόπων, when he is so in the middle, 'as to be at some distance from those places of which the spot on which he stands forms the middle.

V. 1577. Schol.: τοῦ τε Θορικίου πέτρων· ταῦτα γινώριμα τοῖς ἐγχωρίοις. Θόρικος δὲ δῆμος τῆς Ἀκαμαντίδος φυλῆς. Hermann show that we cannot possibly suppose that the Thorician rock belonged to the Thoric canton in the tribe Acamantis, which was situated near Sunium. Hymettus came between that canton and Colonus.

- κοίλης τ' ἄχέρδου ἀπὸ λαΐνου τάφου,
καθ' ἕξει· εἴτ' ἔλυσε δυσπινεῖς στολάς.
1580 ἄπειτ' αὖσας παῖδας ἡνώγει ῥυτῶν
ὑδάτων ἐνεργεῖν λουτρὰ καὶ χοάς ποθεῖν·
τὼ δ' εὐχλόου Δῆμητρος εἰς ἐπόσιον 1600
πάγον μολούσα τάσδ' ἐπιστολάς πατρὶ
ταχεῖ πόρευσαν ξὺν χρόνῳ, λουτροῖς τέ νιν
1585 ἐσθ' ἥτι τ' ἐξήσκησαν, ἣ νομίζεται.
ἐπεὶ δὲ παντὸς εἶχε δρωῶτος ἡδονὴν,

V. 1582. ἐς προσόσιον Dind.

V. 1578. κοίλης τ' ἄχέρδου etc.] This ἄχερδος, the wild pear, seems to have been an ancient tree, either yet standing at the time of Sophocles' writing this play, or celebrated by report. And since there was a canton styled, Ἀχέρδοῦς, it may have derived its name from some such tree which was rendered memorable by some event. HERM. Schol.: κοίλης δὲ ἄχέρδου, τῆς τὸν πνιθμένα ἐχουσης ὑπόκεινον, σαπέντα. To whom the sepulchre called λαΐνον τάφον belonged, is not known.

V. 1579. εἴτ' ἔλυσε δυσπινεῖς στολάς] He puts off his sordid and tattered garments, and shortly after puts on others, because about to offer sacred rites to the Gods, v. 1603 (1585). For this was customary with the ancients, as may be learnt from the similar conduct of Alcestis in Eurip. vs. 157 sq. where I have adduced further authorities. MUSGR.

V. 1581. λουτρὰ καὶ χοάς ποθεῖν] Λουτρὰ for washing the body before burial. See Eur. Hec. 611. — χοάς to appease the dead. See Eur. Iph. T. 160 sq. MUSGR.

V. 1582. Schol.: τὼ δ' εὐχλόου Δῆμητρος· εὐχλόου Δῆμητρος ἱερὸν ἐστὶ πρὸς τῇ ἀγορᾷ· καὶ Εὐπόλις Μαρκῆ· ἀλλ' εὐθὺν πόλεως εἴμι· θύσσαι γάρ με δεῖ κριοῦν χλόῃ Δῆμητροι. Ἐνθα δηλοῦται, ὅτι καὶ κριοῦς θήλεια τῇ θεῷ ταύτῃ θύεται. (οὕτω δὲ τιμᾶται ἐκ τῆς τῶν κήπων χλόης.)

θύουσί τε Θαοργηλιῶνος ἔκτῃ. Cf. also Pausan. 1, 22, 3. But it is plain that we must not assume that the daughters of Oedipus had retired to that temple of Ceres, which stood near the Athenian citadel. No doubt there was, in the days of Sophocles, some other temple to the same deity near Colonus also. We cannot accede to Hermann's interpretation, who thinks that πάγον ἐπόσιον εὐχλόου Δῆμ. is used actively in this sense: collem eum, ex quo illud in urbe Cereris χλόης fanum conspiciatur. — On τὼ for τὰ see v. 1676 (1658).

V. 1583 sq. Schol.: ἐπιστολάς· ἐντολάς, πράξεις. Cf. Stanley on Aesch. Prom. 4. τάσδ' ἐπιστ. πατρὶ ἐπόρευσαν is used nearly in this sense: they brought their father what he had directed.

V. 1584. ταχεῖ — ξὺν χρόνῳ] A similar expression to the one above v. 1215 (1210): αἱ μακρὰὶ ἀμέραι. Cf. also Trach. 395: σὺν χρόνῳ βραδεῖ μολῶν.

V. 1585. Schol.: ἣ νομίζεται· ὡς νομίζεται ἐπὶ τοῖς νεκροῖς. For ἐξήσκησαν Neve compares El. 452. 1217. Wesseling on Herod. II, 130. Blomf. on Aesch. Pers. gloss. 187.

V. 1586. παντὸς εἶχε δρωῶτος] Πᾶν δρωῶν is the same as πᾶσα ὑπηρέτησις. See Trach. 195. HERM. See v. 1220 (1215).

- κοῦκ ἦν ἔτ' ἀργὸν οὐδὲν ὦν ἐφίετο, 1605
 κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένου
 ῥίγησαν, ὥς ἤκουσαν· ἐς δὲ γούνατα
 1590 πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίσταν
 στέρων ἀραγμούς, οὐδὲ παμμήκεις γόους.
 ὁ δ' ὥς ἀκούει φθόγγον ἐξαίφνης πικρὸν, 1610
 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν· ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
 1595 ὅλωλε γὰρ δὴ πάντα τὰμά, κοῦκ ἔτι
 τὴν δυσπρόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν,
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον 1615
 τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.

V. 1590. κλαῖον Dind.

V. 1595. κοῦκέτι Dind.

V. 1587. κοῦκ ἦν ἔτ' ἀργόν] latter is ἐξόλγωσα, whence ἐνεδ-
 Ἀργόν undone. Theognis 597. Brunck: ἀλλὰ τὰ μὲν προβέβη-
 κεν ἀμήχανον ἐστὶ γενέσθαι ἀργά. SCHAEFER.

V. 1588. Schol.: Ζεὺς χθόνιος· πάνν σεμνῶς τὸ χθόνιος. Οἶον
 μύκημα ἐγένετο, καὶ ἐσεῖσθη ἡ γῆ, προδηλοῦντος τοῦ θεοῦ τὸν καιρὸν,
 ἐν ᾧ ἔδει ἀποτάττεσθαι τὸν Οἰδί-
 ποδα. On subterranean lightning
 see the passages quoted on Eur.
 Hipp. 1216. Pluto is called black
 Jupiter by Seneca Herc. Oet.
 1703. Hesiod Op. et D. 465: εὐ-
 χεσθαι δὲ Διὶ χθονίῳ, where see
 Graevius. Musgr. Cf. C. Fr.
 Hermann Quaest. Oedipod. p. 80,
 and note. In the narrative of the
 messenger, we have, besides κτύ-
 πησε, the following examples of
 the omission of the augment: κα-
 θέξετο 1597. πόρευσαν 1602. ῥίγη-
 σαν 1607. κλαῖον 1608. θάυξεν
 1624. See Matth. §. 160. not.

V. 1589. ῥίγησαν] He might
 have written ἐφριξαν or rather
 ἔδεισαν, ὥς ἤκουσαν. But the poet
 Ὀμηρικῶς ζήλω preferred ῥίγησαν,
 a verb not found often in Attic. The
 Homeric ἐξόλγω, I am terrified,
 is wrongly confounded with the
 common ῥιγῶ, I am cold, by the
 grammarians. The aorist of the

latter is ἐξόλγωσα, whence ἐνεδ-
 ῥίγωσα in Arist. Plut. 847. ELMSL.

V. 1590. Schol.: οὐδ' ἀνίε-
 σαν· οὐδ' ἀνέπανον.

V. 1591. οὐδὲ παμμήκεις γό-
 ουσ] We must understand groans
 uttered with a loud voice.
 Cf. v. 489 (485): μηδὲ μηχανῶν
 βοήν.

V. 1592. ὥς ἀκούει — ἐξαί-
 φνης] Brunck renders: ut —
 derepente audiit; rightly, if
 he wished to copy the Grecism,
 after the manner of Plautus. ἐξαί-
 φνης, if we regard the sense, must
 pertain to the words πτύξας εἶπεν:
 and must be more closely joined,
 so as to signify simulac, as ἐπεὶ
 τάχιστα, on which see Blomf.
 Aesch. Prom. gloss. 207. Herm.
 on Vig. 852. DOED.

V. 1593. Schol.: πτύξας· περι-
 πλέξας.

V. 1595 sq. κοῦκ ἔτι — τρο-
 φήν] Schol.: τροφήν· γηροκο-
 μίαν. Cf. Electr. 1144: οἱμοὶ τά-
 λαινα τῆς ἐμῆς πάλαι τροφῆς ἀνω-
 φελήτον, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεῖ παρέσχον.

V. 1597 sq. ἐν γὰρ μόνον etc.]
 For the phrase ἐν μόνον see Schae-
 fer Melet. crit. p. 19., for τὰ πάν-
 τα μοχθήματα Philoct. 46.

- τὸ γὰρ φίλειν οὐκ ἔστιν ἐξ ὅτου πλέον
 1600 ἢ τοῦδε τάνδρος ἔσχεθ', οὐ τηρώμεναι
 τὸ λοιπὸν ἤδη τοῦ βίου διάξεται.
 τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620
 λύγδην ἔκλαιον πάντες. ὥς δὲ πρὸς τέλος
 γόνων ἀφίκοντ', οὐδ' ἔτ' ὠρώρει βοή,
 1605 ἦν μὲν σιωπῇ· φθέγμα δ' ἐξαίφνης τινὸς
 θῶύξεν αὐτόν, ὥστε πάντας ὀρθίας
 στῆσαι φόβῳ δέισαντας ἐξαίφνης τρίχας. 1625
 καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
 ὦ οὔτος, οὔτος, Οἰδίπους, τί μέλλομεν

V. 1601. τὸ λοιπὸν — τοῦ βίου I have restored with Schaeffer from Suidas. Most MSS. τὸν λοιπὸν — βίον, the rest τὸ λοιπὸν — βίον. Brunck τὸν λοιπὸν — βίον εν, Hermann τὸ λοιπὸν — τὸν βίον. And so Dind.

V. 1599. τὸ γὰρ φιλεῖν etc.] Schol.: οὐδεις πλέον μου ὑμᾶς ἐφίλησεν. Cf. Trach. 462: οὐδ' ἂν εἰ κατ' ἐντακείῃ τῷ φιλεῖν.

V. 1601. τὸ λοιπὸν — τοῦ βίου] Cf. Oed. R. 1125: τὰ πλεῖστα τοῦ βίου. 1487: τὰ λοιπὰ τοῦ βίου.

V. 1602 sq. τοιαῦτ' — λύγδην ἔκλαιον πάντες] Such words all lamented with frequent sobs, embracing each other in turn. By which he means: such were the words of Oedipus, which all, mutually embracing, lamented with tears. Schol.: πάντες· ἀντὶ τοῦ ὁμοῦ κατ' ἐπικράτειαν δὲ πάντες ἔφη, ἐνὸς μὲν ὄντος τοῦ ἄρσεως, τοῦ Οἰδίποδος, δύο δὲ τῶν θηλειῶν· ὁμοιον τῷ Μοῦσαι καλαὶ καὶ πολλοὶ, οἷς ἐγὼ σπένδω, which is a verse of Callimachus fr. Bentl. LXXXIII.

V. 1606. Schol.: θῶύξεν· ἐκάλεσεν, ἐβόησεν.

V. 1606 sq. ὥστε πάντας — τρίχας] Construe ὥστε πάντας δεῖσαι καὶ φόβῳ τρίχας ὀρθίας στῆσαι. So v. 1464 (1455): ἐς δ' ἄκραν δεῖμ' ὑπῆλθε κρατὸς φόβαν. And Virg. Aen. IV, 280: arre-ctaeque horrore comae et vox faucibus haesit. Hence it is called ὀρθόθριξ φόβος by Ae-

schylus Choeph. 20. φόβῳ and δέισαντας may also be joined, compare Plato de Rep. p. 413: ἢ ὑφ' ἡδονῆς κληθέντες ἢ ὑπὸ φόβου τι δέισαντες, and again Som. p. 535: ὀρθαίαι τρίχες ἵστανται ὑπὸ φόβου. Compare also Philoct. 225 sq. Doederlein observes: „ἵσταναι τρίχας is said of one whose hair stands erect against his will, as Socrates dying τὰ ὄμματα ἕστησε Plat. Phaedon. p. 118. A. Eur. Hel. 632. γέγηθα, κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα. Dorvill on Charit. p. 475. We may also compare φῦσαι φρένας 804 (801), κατορθοῦν φρένα 1487 (1474), and Hom. II. IV, 99, who speaks of one slain πυρὴς ἐπιβάντ' ἀλεγεινῆς.” — There cannot be any difficulty about the order of the words. See v. 1223.

V. 1608. καλεῖ γὰρ αὐτόν] Eur. Alc. 262: νεκρῶν δὲ πορθ-μενός — μ' ἤδη καλεῖ. To such passages the dying Socrates would seem to allude in Plato Phaedr. p. 155. A.: ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἢ Εἵμαρ-μένη. DORR. For the phrase πολ-λὰ πολλαχῇ see Elmsl. Eur. He-racl. 919.

V. 1609. ὦ οὔτος etc.] Cf. Aj. 89: ὦ οὔτος, Αἴας, δευτερόν σε προσκαλῶ.

- 1610 *χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.*
ὁ δ' ὥς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
κἀπεί προσῆλθεν, εἶπεν· ὦ φίλον κάρα,
δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,
- 1615 *(ὕμεις τε, παῖδες, τῷδε) καὶ καταίνεσον*
μήποτε προδώσειν τάςδ' ἐκόν, τελεῖν δ' ὅσ' ἄν
μέλλης φρονῶν εὖ ξυμφέροντ' αὐταῖς αἰεί. 1635
ὁ δ', ὥς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατήνεσεν τὰδ' ὄρκιος δράσειν ξένῳ.
- 1620 *ὅπως δὲ ταῦτ' ἔδρασεν, εὐθύς Οἰδίπους*
ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει·

V. 1610. *πάλαι δὴ τὰπὸ σοῦ* etc.] For the frequent union of the particle *δὴ* with the adverb *πάλαι* see Elmsl. Eur. Med. 1086. For *τὰπὸ σοῦ*, as far as depends on you, Doederlein compares EL. 1464: *καὶ δὴ τελεῖται τὰπ' ἐμοῦ*. coll. 1070. Trach. 479. Elmsl. Eur. Heracl. 1054: *τὰ γὰρ ἐξ ἡμῶν καθαρῶς ἔσται βασιλευῖσιν*, Troad. 74: *ἔτοιμ' ἃ βούλει τὰπ' ἐμοῦ*. Compare also Matth. §. 572.

V. 1612. Schol.: *οἱ· ἀντὶ τοῦ πρὸς αὐτόν*. See v. 70.

V. 1614. *δός μοι — τέκνοις*] For the phrase *πίστιν χερὸς δοῦναι* see Philoct. 796. *Ἀρχαίαν πίστιν* is explained by Herm.: *quae firma maneat, olim antiqua futura*, comparing Aesch. Ag. 587: *θεοῖς λάφυνρα τὰντα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν ἀρχαίον γένος*.

V. 1615. *ὕμεις τε — τῷδε*] That these words are spoken *διὰ μέσον* is evident from the imperatives *δός* and *καταίνεσον*, which refer to the same person. So Eurip. Troad. 1016: *ὦ θυγατερ, ἔξελθ', (οἱ δ' ἐμοὶ παῖδες γάμους ἄλλους γαμοῦσι, σὲ δ' ἐπὶ νῆας Ἀχαιῶς πεμψω ξυντεκλέψασα) καὶ παῦσον μάχης Ἑλληνας νῦν τ'.* A better example occurs in the same

poet's Herc. F. 624: *ἀλλὰ θάρσος ἴσχετε, καὶ νάματ' ὅσων μηκέτ' ἐξανίετε, (σύ τ', ὦ γύναι, μοι ξύλλογον ψυχῆς λάβε, τρόμον τε παύσαι) καὶ μέθεσθ' ἐμῶν πέπλων*. ELMSLEY.

V. 1616 sq. *τελεῖν δ' — αἰεί*] Cf. v. 1773 sq. (1754 sq.): *δράσω — πάνθ' ὅσ' ἄν μέλλω πράσσειν πρόσφορά θ' ὑμῖν* etc. We must therefore mentally join *φρονῶν εὖ* with *τελεῖν*, and again understand *τελεῖν* after *ὅσ' ἄν μέλλης*. REIS.

V. 1618. *οὐκ οἴκτου μέτα*] Heath has rightly observed that *οἴκτος* does not here signify pity, but lamentation, which is unworthy a noble and generous man. So also Aeschylus, adduced by Musgrave, speaking of the seven leaders binding themselves by an oath on their setting out against Thebes, v. 51: *οἴκτος οὐτὺς ἦν διὰ στόμα*.

V. 1620. *ὅπως*] As, i. e. after. See Oed. R. 1217.

V. 1621. *ἀμαυραῖς χερσίν*] Doederlein compares Lycophr. Cass. 1104: *τυφλαῖς ματεῖναι χερσὶ κροσσωτοῦς ῥαφῆς*. See v. 1015. The verb *ψαύειν* means to embrace, as Oed. R. 1467. For *ὧν* see Matth. §. 149. not. 1.

- ὦ παῖδε, τλάσα χρόν' τὸ γενναῖον φρενὶ 1640
χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἄ μὴ θέμις
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
- 1625 ἀλλ' ἔρπεθ' ὥς τάχιστα· πλὴν ὁ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὠμαρτοῦμεν. ὥς δ' ἀπήλθομεν,
- 1630 χρόνῳ βραχεὶ στραφέντες ἔξαπείδομεν
τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650
χεῖρ' ἀντέχοντα κρατὸς, ὥς δεινοῦ τινος
φόβου φανέντος, οὐδ' ἀνασχετοῦ βλέπειν.
- 1635 ἔπειτα μέντοι βαιόν, οὐδὲ σὺν χρόνῳ
ὀρᾶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ. 1655
μόρῳ δ' ὁποῖω κείνος ὤλετ', οὐδ' ἂν εἰς
θνητῶν φράσειε, πλὴν τὸ Θησέως κάρα.

V. 1622. I have written with Dindorf τλάσα for τλάσας, the common reading.

V. 1622. τλάσα χρόν' τὸ γενναῖον φρενὶ] Most commentators take τὸ γενναῖον for γενναίως. This mode of speaking is certainly Greek, but not used by the tragedians. Why not: id quod generosum est animo subeunt. So Eurip. Alc. 627: ἔργον τλάσα γενναῖον τόδε. HERM.

V. 1624. Schol.: δικαιοῦν· δίκαιον νομίζειν.

V. 1625. πλὴν ὁ κύριος] Ὁ κύριος is not put for a king, as Schaefer supposes, but signifies the person to whom these matters belong, in which his presence is necessary. HERM.

V. 1627. εἰσηκούσαμεν] Rightly Brunk: we have heard. Not so Musgrave: we have obeyed, which sense Reisig shows cannot be given to εἰσακούειν.

V. 1628. Schol.: ἀστακτὶ· πολυδακρύτως. See v. 1251 (1246).

V. 1630. Schol.: ἔξαπείδομεν· ἴδιον αὐτοῦ τὸ πολλαῖς κεχορησθῆναι προθέσει· παραφνολαντίον δέ, πῶς καὶ τὰ ἄρδῃτα ὑπ' ὅψιν ἤγαγεν ὁ ἄγγελος, ἐκ τῶν σχημάτων μνηνών. Elmsley observes that ἔξαπείδων does not occur elsewhere.

V. 1632 sqq. Schol.: ἄνακτα δ' αὐτόν· τὸν δὲ Θησέα εἶδομεν κατὰ τοῦ κρατὸς ἔχοντα χεῖρα ἐπίσκιον ὀμμάτων· ὃ ἐστὶ, τῇ χειρὶ σκέποντα τοὺς ὀφθαλμούς πρὸς τὸ μὴ θεωρεῖσθαι τὸ δεινὸν τοῦ πάθους, ἢ τὸ σχῆμα τῶν θαναμαζόντων ἐνδεικνύμενον. For the genitive ὀμμάτων depending upon ἐπίσκιον compares Matth. §. 344. Reisig correctly observes: this is a speaking image of that horrid object, the sight of which was unbearable even to that hero, who feared neither the dangers of land or sea, nor the monsters of hell.

V. 1635. Schol.: βαιόν· ἀντὶ τοῦ μετ' ὀλίγον, οὐ μετὰ πολὺ.

- 1640 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
 κεραινὸς ἐξέπραξεν, οὔτε ποντία
 θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ. 1660
 ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τό νερτέρων
 εὐνουν διαστὰν γῆς ἀλάμπετον βάθρον.
 1645 ἀνὴρ γὰρ οὐ στενακτός οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ', εἴ τις βροτῶν,
 θανμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665
 οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

ΧΟΡΟΣ.

ποῦ δ' αἶ τε παῖδες χοί προπέμψαντες φίλων;

ΑΓΓΕΛΟΣ.

- 1650 αἶδ' οὐχ ἐκάς. γόων γὰρ οὐκ ἀσήμονες
 φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένους.

(στροφὴ α'.)

ΑΝΤΙΓΟΝΗ.

αἰαῖ; ἔστιν, ἔστι νῶν δὴ 1670

V. 1644. I have restored ἀλάμπετον from the Scholia for the common reading ἀλύπητον. See my Comm. de scholiorum in Soph. tragg. auctoritate p. 7.

V. 1641. Schol.: ἐξέπραξεν· ἀνεῖλεν, confecit. With the following οὔτε ποντία θύελλα etc. Doederlein compares Hom. Il. VI, 345: ὡς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, οἷχεσθαι προφέρονσα κακὴ ἀνέμοιο θύελλα εἰς ὅρος ἢ εἰς κῆμα πολυφλοίσβοιο θαλάσσης.

V. 1643. τις ἐκ θεῶν πομπός] Some guide sent from the Gods. Cf. v. 1548 (1533).

V. 1643 sq. Schol.: ἢ τὸ νερτέρων· ἢ τὸ νερτέρων γῆς πέδον εὐνουν διαστὰν. ὁ ἔστι χάσμα αὐτῷ εὐνουν ἐγένετο. By the words τὸ νερτέρων γῆς βάθρον is meant that descent to the shades, of which the poet speaks vs. 1599 sqq. (1572 sqq.). For the addition of γῆς see v. 669 (668).

V. 1645. στενακτός] Used actively; ἀλγεινός in the following verse is rightly rendered by Reischig: suffering pain. σὺν νόσοις

ἐξεπέμπετο signifies he died affected with disease. Cf. Oed. R. 17. with note. Schol.: ἐξεπέμπετο· ἐξέπνευσε.

V. 1646. Schol.: ἀλλ' εἴ τις· ὡς οὐδεὶς ἄλλος. Cf. Matth. §. 617. e.

V. 1648. οὐκ ἂν παρείμην] I. e. I will not try to bring over to my side. He is so conscious of having spoken the truth. For this use of the verb παρτίεσθαι see Ruhnken on Tim. Lex. p. 207. and Reischig h. l. p. CCIV.

V. 1649. Schol.: χοί προπέμψαντες φίλων· ἀντὶ τοῦ ὁ Θησεύς.

V. 1650 sq. Schol.: αἱ θνηατέρες ἐν μέρει αὐτοῦ ἀπολοφύρονται, ἐφ' οἷς τε νῦν σὺν τῷ πατρὶ ἐπαθόν, καὶ ἄπερ ἐκδέχεται αὐτάς· καὶ ἔστι τὰ ἐφεξῆς τοῦ δράματος οὐκ ἐνκαταφρόνητα.

V. 1652 sqq. ἔστιν — στενά-

οὐ τὸ μὲν, ἄλλο δὲ μὴ πατρός ἔμφυτον
 ἄλαστον αἷμα δυσμόροιον στενάξειν,
 1655 ὥτινι τὸν πολὺν
 ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,
 ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
 ἰδόντε καὶ παθούσα.

ΧΟΡΟΣ.

τί δ' ἔστιν;

ΑΝΤΙΓΟΝΗ.

1660 ἔστιν μὲν εἰκάσαι, φίλοι.

V. 1655. ὥτινε Dind.

V. 1660. MSS. οὐκ ἔστιν. I have omitted the negative with Hermann.

ζειν] Antigone says: we may not, may not groan for the accursed blood of our father begotten in us in one matter but not in another (i.e. in all things). By ἔμφυτον ἄλαστον αἷμα she means the unhappy blood, from which they were sprung; to which origin they owe the perpetual troubles with which they have struggled throughout his life, and the incredible ones they now suffer [rather, are about to suffer], on his death. HERM. The editors compare Phocylides ap. Gaisford. T. I. p. 444: καὶ τόδε Φωκυλίδεω. Λέριοι κακοί· οὐχ ὁ μὲν, ὃς δ' οὐ· πάντες πλὴν Προκλέους· καὶ Προκλῆς Λέριος.

V. 1655 sqq. Schol.: ἄλλοτε μὲν πόνον· πρότερον μὲν τινα ἐπάσχομεν ἐπὶ τῷ πατρί· τὸ δὲ πύματον τοῦτο καὶ ἔσχατον, τὸ κατὰ τὴν ἀφάνισιν αὐτοῦ, οὕτω παράδοξόν ἐστιν, ὥς μὴδὲ λόγον εὐρεῖσθαι ἐπ' αὐτοῖς δυνατόν εἶναι. ἀλόγιστα παροίσομεν· ἀδιήγητα κακὰ βαστάζομεν. The sense of this passage appears to me to be this: for whom (i. e. for whose sake; on the dative see at vs. 504 sq.) we have undergone that great toil which it behoved us to suffer, but now shall we suffer countless

evils besides those which we have seen and felt. By which words Antigone means that she, after suffering innumerable woes during the life of her father, now receives additional and innumerable ills from his death. But this passage seems to have been in the mind of Synesius Ep. IV. p. 160. A. ed. Pet.: ὡν τὴν μὲν ἔχοντες ἀπελίπομεν, τὴν δὲ εὐρεῖν οὐ δύναμεθα, ἰδόντες τε καὶ παθόντες, ἃ μὴδὲ ὄναρ ἠλπίσαμεν.

V. 1658. Schol.: ἰδόντε καὶ παθούσα· πολλαχού τῷ σχήματι χρῆται, ἀντὶ τῶν θηλυκῶν τὰ ἀρσενικά τιθεῖς. Καὶ ἐν Ἠλέκτρῳ (979)· ὧ τοῖσιν ἐχθροῖς εὐ βεβηκόσιν ποτὲ ψυχῆς ἀφειδήσαντε προὔστητην φόνον. Καὶ πάλιν· ὄρα, κακῶς πάσχοντε μὴ μείζω κακὰ κτησώμεθα. Καὶ Ὀμηρος (Il. V, 778.)· τῷ δὲ βάτην τρηρῶσι πελειάσιν ἰθυμαδ' ὁμοῖαι. Καὶ Ἡσίοδος (Op. et D. 197.)· καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυνοδείης, λευκοῖσιν φαρέεσσι καλυψαμένω χροά καλόν, ἀθανάτων μετὰ φύλον ἴσαν προλιπόντ' ἀνθρώπους Αἰδῶς καὶ Νέμεσις. [εἰς τὸ αὐτό.] ἀντὶ τοῦ, ἰδοῦσαι καὶ παθούσαι. Cf. Matth. §. 436. 1.

ΧΟΡΟΣ.

βέβηκεν;

ΑΝΤΙΓΟΝΗ.

ὥς μάλιστα ἂν εἰ πόθῳ λάβοις.

τί γάρ, ὅτῳ μὴτ' Ἄρης

1680

μῆτε πόντος ἀντέκνυρσεν,

ἄσκοποι δὲ πλάκες ἔμαρψαν

1665 ἐν ἀφανεῖ τιμὴ μόρῳ φερόμεναι.

τάλαινα, νῶν δ' ὀλεθρία

νῦξ ἐπ' ὀμμασιν βέβηκε.

πῶς γὰρ ἢ τιν' ἀπίαν γᾶν

1685

ἢ πόντιον κλύδων' ἀλώμεναι βίου

1670 δύσοιστον ἔξομεν τροφάν;

V. 1665. φερόμεναι is the conj. of Martin. MSS. φαινόμεναι, against the metre. Dind. φερόμενον.

V. 1667. βέβακε Dind.

V. 1661. βέβηκεν;] Obiit?

Cf. Philoct. 494: δὺν δὴ παλαι' ἂν

ἔξ ὅτον δέδοικ' ἐγὼ μὴ μοι βεβήκη.

Ibid. ὥς μάλιστα ἂν — λά-

βοις]. The construction is: ὥς μά-

λιστ' ἂν (βαίης viz., or λάβοις), εἰ

πόθῳ λάβοις, he has perished

in the manner you would best

receive death, if you receive

it when wished for. HERM. Cf.

Trach. 135.

V. 1662. μὴτ' Ἄρης] Why

Mars is here mentioned will be plain

from the note v. 1391 (1386). —

For τί γάρ see Matth. §. 488, 9.

V. 1663. μῆτε πόντος ἀντέ-

κνυρσεν] This answers to the

words in vs. 1659 sq.: οὔτε ποντία

δυνέλλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ.

V. 1664 sq. ἄσκοποι — φε-

ρόμεναι] Hermann on Trach.

245. seems rightly to explain ἄσκο-

πος that which is not seen.

Doederlein renders: in which

nothing is beheld, ἀφεγγής.

ἐν ἀφανεῖ μόρῳ is used as the

Latin ablative of instrument. See

Philoct. 60. For the middle φερό-

μεναι, Antigone turns to Ismene on say-

ing these words, the rest was ad-

ressed to the Chorus. Cf. v. 1715

(1699). 1734 (1716).

V. 1666 sq. νῶν δ' ὀλεθρία

— βέβηκε] So Euripides in-

troduces Alcestis v. 270: μέθετε

με, μέθετε ἤδη, κλίνατ', οὐ σθέ-

νω ποσὶν, πλησίον Ἄιδας, σκοτία

δ' ἐπ' ὀσσοῖσι νῦξ ἐφέρπει.

See v. 52. βέβηκεν.

V. 1668 sq. Schol.: πῶς γὰρ

ἢ τί ν' ἀπίαν γᾶν ποῦ γῆς πλα-

νηθεῖσαι τροφῆς τύχομεν; ἀπίαν

δὲ γᾶν, τὴν μακρὰν καὶ ἀπωθεν

οὔσαν. — ἀπίαν γᾶν, a distant

land. Hom. Od. VII, 25: τηλόθεν

ἔξ ἀπείης γαίης, thus interpreted

by Hesychius: ἔξ ἀπείης γαίης.

ἀλλοτρίας, ἢ ξένης, ἢ μακρὰν οὔ-

σης. So also Strabo p. 371. D.

For the other meaning of the word

see v. 1303 (1298). MUSEA. For

ἀλᾶσθαι joined with the accusa-

tive compare Theocr. XIII, 66:

ἀλῶμενος — ὦρεα and see Philoct.

144 sq. Rost §. 104, 3. a.

V. 1670. Schol.: δύσοιστον

τὴν δυσπόριστον. But this adjective

is here added by a similar redun-

dancy to that above v. 259 (255):

μάτην θεούσης.

(στροφὴ β').

ΙΣΜΗΝΗ.

οὐ κάτοιδα. κατὰ με φόνιος

Ἀϊδας ἔλοι πατρὶ ξυνθανεῖν γεραιῶ

1690

1675 τάλαιναν ὥς ἐμοιγ' ὁ μέλλων βίος οὐ βιωτός.

ΧΟΡΟΣ.

ὦ διδύμα τέκνων ἀρίστα,

τὸ φέρον ἐκ θεοῦ καλῶς

μηδὲν ἄγαν φλέγεςθον· οὗτοι κατάμεμπτ' ἔβητον. 1695

(ἀντιστροφή α').

ANTIGONH.

1680 πόθος καὶ κακῶν ἄρ' ἦν τις.

V. 1674. The words ξυνθανεῖν γεραιῶ are so feeble, that they are probably an interpolation. Dindorf omits them accordingly.

V. 1677. I have, with Elmsley, omitted the word φέρειν χοή, added in the MSS. after καλῶς. Brunck changes the order and writes χοή φέρειν.

V. 1678. οὗτοι κατάμεμπτ' ἔβητην. Dind.

V. 1671 sq. κατὰ με — ἔλοι] I. e. καθεῖλοι με. So v. 1693. ἀνὰ — στένει for ἀναστένει. See Matth. §. 594. For the lengthening of the first syllable in Ἀϊδας see Porson Eur. Hec. 1010.

V. 1676. ὦ διδύμα τέκνων ἀρίστα] This is used after the manner of the Homeric φίλε τέκνον.

V. 1677 sq. τὸ φέρον ἐκ θεοῦ — φλέγεςθον] Τὸ φέρον is chance, fortune or fate, Brunck compares Palladae Epigr. Anall. II. p. 482: εἰ τὸ φέρον σε φέρει, φέρε καὶ φέρον, and Terence, quod fors feret fereamus aequo animo. Cf. Passow sub v. φέρω n. 10. The adverb καλῶς must be joined with τὸ φέρον, so as to be τὸ ἐκ θεοῦ καλῶς γεμφοθέν, or τὸν καλὸν θεοῦ πότητον. For the preposition ἐξ, which might have been omitted, see v. 256 (252). So above v. 1540 (1525): τὸν θεοῦ παρὸν. There is nothing objectionable in φλέγεςθον being joined with the accusative τὸ φέρον. It signifies to be inflamed, to be affected with

a great mental disturbance, here to be afflicted with great grief, so that it scarcely differs in meaning from the verb ἄχθесθαι, which, with other such verbs, is frequently joined with the accusative by the poets. See Matth. §. 414. 12. Rost §. 104. not. 3. We may compare the Latin use of the verb accendi, which is used in the same sense, though with a different construction. So the enraged Dido is styled accensa in Virgil. Aen. IV, 364. The sense is therefore: be unwilling to bear too bitterly the useful destiny of God.

V. 1678. οὗτοι κατάμεμπτ' ἔβητον] The Schol. correctly renders: οὐκ ἐν τοιούτοις ἔσται, ὥστε καταμέμψεσθαι. ἦτοι ὡς ἂν ἐπικουφίζοντος αὐταῖς τὴν συμφορὰν τοῦ βασιλέως, ἢ οἶον, οὐκ ἐν χειρὶν νῦν νῦν ἔσται τὰ πράγματα. Elmsley compares El. 979: εὐ βεβηκόσιν. See also Oed. R. 856.

V. 1680 sqq. Schol.: πόθος καὶ κακῶν· οἱ μὲν περὶ τὸν Χο-

καὶ γὰρ ὃ μηδαμὰ δὴ τὸ φίλον, φίλον,
ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.

ὦ πάτερ, ὦ φίλος,

1700

ὦ τὸν αἰὲ κατὰ γὰς σκότον εἰμένος·

1685 οὐδὲ γὰρ ὦν ἀφίλητος ἐμοὶ ποτε
καὶ τᾷδε μὴ κυρήσῃς.

ΧΟΡΟΣ.

ἔπραξεν;

ΑΝΤΙΓΟΝΗ.

ἔπραξεν οἷον ἤθελεν.

ΧΟΡΟΣ.

τὸ ποῖον;

1705

ΑΝΤΙΓΟΝΗ.

ᾧς ἔχρηξε γὰς ἐπὶ ξένας

1690 ἔθανε· κοίταν δ' ἔχει

νέφθεν εὐσχίαστον αἰέν,

οὐδὲ πένθος ἔλιπ' ἄκλαυτον.

V. 1685. γὰρ ὦν is from Herm. conj. MSS. γέρων. Elmsley thinks that we should write θανῶν or πεσῶν or a similar word.

ρὸν παραμυθεῖσθαι πειρῶνται αὐ-
τάς· αἱ δὲ οὐδὲν ἤτιον ἐπὶ τὰ
ἐαυτῶν χωροῦσι καὶ ὀλοφύρονται
καὶ φασὶν· ἦν ἄρα τις καὶ κακῶν
πόθος, ὡς ἡμεῖς, ἐν κακοῖς ὄντος
τοῦ πατρὸς καὶ μὴ ὀρώντος, ἐστέ-
ρομεν αὐτόν, καὶ νῦν μὴ παρόντα
ποθοῦμεν· ὥς ὅτε ἐν χεροῖν κατεῖ-
χον τὸν Οἰδίποδα, περιέστελλον καὶ
ἐθεράπευον. καὶ γὰρ ὃ μηδαμὰ
καὶ γὰρ δυστυχοῦντα τὸν πατέρα
ἐποθοῦμεν θεραπεύειν, καὶ νῦν μὴ
παρόντα ποθοῦμεν. Antigone seems
to say: there was even some
desire of evils; for what was
in itself far from being a
pleasant thing, was pleas-
ant, when indeed I held him
in my arms, i. e. the toils which
I endured in aiding my father,
though otherwise far from pleas-
ant, where pleasant to me. For the
sentiment cf. v. 508: τοῖς τεκούσι
γὰρ οὐδ' εἰ πονεῖ τις δεῖ πόνον
μνημὴν ἔχειν. — For τὸν put for
τοῦτον see Matth. §. 286.

V. 1684. ὦ τὸν αἰὲ — εἰμέ-
νος] We must join τὸν αἰὲ κατὰ
γὰς σκότον, so that τὸν αἰὲ σκό-
τον, as Doederlein observes, is
nearly the same as τὸν αἰαντὴ σκό-
τον, for which see Aj. 653. For
εἰμένος see Matth. §. 233. p. 575.
Doederlein: the phrase γαῖαν
ἐφένυσθαι has been restored to
Chaeremon by Ruhnken. Ep.
crit. p. 119.

V. 1685 sq. οὐδὲ γὰρ — μὴ
κυρήσῃς] For never shall
you not be loved by myself
and this one (Ismene). This is
only an explanation of the words
ὦ πάτερ, ὦ φίλος. For οὐ μὴ
κυρήσῃς see v. 408 (404).

V. 1687. ἔπραξεν οἷον ἤθε-
λεν] Brunck compares Aj. 967:
ὦν γὰρ ἡράσθη τυχεῖν, ἐκτῆσαδ'
αὐτῷ, θάνατον, ὅνπερ ἤθελεν.

V. 1688. Schol.: ᾧς ἔχρηξε·
ἔφ' ἧς ἤθελε ξένης γῆς ἀπέθανε.

V. 1692. πένθος — ἄκλαυ-
τον] That lamentation which lacks

ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
στένει δακρῦον, οὐδ' ἔχω,

1710

1695 πῶς με χρὴ τὸ σὸν τάλαιναν
ἀφανίσαι τοσόδ' ἄχος. ἰὼ
μὴ γὰρ ἐπὶ ξένας θανεῖν ἐχρηζες, ἀλλ'
ἐρημος ἔθανες ὥδέ μοι.

(ἀντιστροφή β').

ΙΣΜΗΝΗ.

ὦ τάλαινα, τίς ἄρα με πότμος

1715

1700
ἐπαμμένει σέ τ', ὦ φίλα, πατρὸς ὥδ' ἐρήμας;

V. 1693. ἀνὰ is Hermann's conj. for ἀεί.

V. 1696. For ἰὼ, the corruptness of which is evident from the metre alone, Hermann has written τῷ. After ἄχος Dindorf places asterisks, and gives ἰὼ μὴ ἀλλ' in the margin.

V. 1700. I have, with Reisig omitted the words αὐθις ὥδ' ἐρημος, ἄπορος, evidently taken from v. 1735 (1717), to supply the loss of the genuine verse. [omitted also by Dind.]

V. 1701. ἐπαμμένει is Hermann's conj. MSS. ἐπιμένει.

Ibid. τὰς πατρὸς Dind.

weeping, is none. But in the happiness of the death the grief and lamentations of their friends form a part, according to the opinion of Solon, touched upon by Cicero de Senectute XX, 73: μηδὲ μοι ἄκλυτος θάνατος μόλοι, ἀλλὰ φίλοισι καλλίεποιμι θανὼν ἄλγεα καὶ στοναχάς. REIS.

V. 1693 sq. ἀνὰ γὰρ — στένει δακρῦον] Heller refers, for other examples of such expressions, to Schwenck on Aesch. Sept. c. Th. 528. For the tmesis ἀνὰ — στένει see v. 1671.

V. 1695 sq. τὸ σὸν — τοσόδ' ἄχος] For the phrase τὸ σὸν ἄχος see v. 328.

V. 1696 sqq. Schol.: τὸ ἐξῆς μὴ ἐχρηζες, ἀντὶ τοῦ μὴ ὠφελες· ἀλλ' ἐρημος· ἐρημος δέ. [εἰς τὸ αὐτό.] Μεμονωμένος τῶν συγγενῶν. The passage is unsatisfactory. Schaefer has already observed the extreme rarity of the verb χρῆζειν in the sense assigned to

it by the Scholiast, and it seems equally so to Doederlein and myself. The following words, ἀλλ' ἐρημος ἔθανες ὥδέ μοι are not at all suitable to this interpretation. Dindorf observes: This whole passage, ἰὼ μὴ γὰρ ἐπὶ ξένας θανεῖν ἐχρηζες seems in what way soever it be written, to be so inapposite, that it can only be a mere supplement to fill up the lacuna, formed from the words of Antigone above v. 1705: ἄς ἐχρηζε γὰρ ἐπὶ ξένας ἔθανε. What Sophocles meant, may be seen from the opposed sentence, ἀλλ' ἐρημος ἔθανες ὥδέ μοι. The opinion of the Scholiast, that μὴ ἐχρηζες is put ἀντὶ τοῦ μὴ ὠφελες, is the more incorrect, because ἐχρηζε occurs a little before in the same connection in its proper and usual signification.

V. 1699. τίς ἄρα με πότμος] Cf. Antig. 1296: τίς ἄρα, τίς με πότμος ἐτι περιμένει;

ΧΟΡΟΣ.

ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν 1720
 τὸ τέλος, ὦ φίλοι, βίου,
 1705 λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδεὶς.

(σ τ ρ ο φ ῆ γ'.)

ΑΝΤΙΓΟΝΗ.

πάλιν, φίλα, συθῶμεν.

ΙΣΜΗΝΗ.

ὥς τί ῥέξομεν; 1725

ΑΝΤΙΓΟΝΗ.

ἕμερος ἔχει με

ΙΣΜΗΝΗ.

τίς;

ΑΝΤΙΓΟΝΗ.

τὰν χθόνιον ἐστὶαν ἰδεῖν

ΙΣΜΗΝΗ.

1710 τίνος;

ΑΝΤΙΓΟΝΗ.

πατρός, τάλαιν' ἐγώ.

ΙΣΜΗΝΗ.

θέμις δὲ πῶς τὰδ' ἐστί; μῶν

V. 1707—1731. I have treated of this strophe in my *Advers.* in *Soph. Phil.* p. 67 sqq., where I have proposed a distinction of the verses and persons which has been followed by all the subsequent editors.

V. 1707. Brunck from some MSS. ῥέξομεν.

V. 1703 sq. ἔλυσεν τὸ τέλος ὀπίσω ἀπιέναι ἐπὶ τὸν τοῦ πατρὸς — βίου] Cf. *Oed. R.* 1529: πρὶν τάφον, μὴ ἐπισταμένην τὰ κατ' αὐτὸν ὅπως ἀπέθανεν. ἀλλὰ τὸ 79: ὥς ἡ τελευτὴν τοῦ βίου μέλλει ἡθὺς ἐσσι τὸ παθητικόν, καὶ ὁ μάλιστα πράττουσιν αἱ γυναῖκες ἐν τοῖς τοιοῦτοις συμπτώμασιν, αἰεὶ ἐπιφοιτᾶν θέλουσαι τοῖς τῶν θανόντων τάφοις.

V. 1705. Schol.: δυσάλωτος· δύσληπτος, ἀλλ' εὐάλωτος. For the genitive see *Matth.* §. 345.

V. 1707. Schol.: ὥς τί ῥέξομεν· κατὰ κῶλον ἀλλήλαις διαλέγονται πάνν παθητικῶς· καὶ μὴ τινι ἀπ'θανον δόξῃ καὶ ἀνοικονόμητον τὸ ἐπιθυμεῖν τὴν Ἀντιγόνην

V. 1709. τὰν χθόνιον ἐστὶαν] Afterwards in v. 1763 (1744): θήκην ἱερὰν, and before plainly τύμβον v. 1756 (1737). The sepulchre is styled an altar built in the ground.

V. 1711—1714. θέμις δὲ —

οὐχ ὀρᾷς;

ΑΝΤΙΓΟΝΗ.

τί τόδ' ἐπέπληξας;

1730

ΙΣΜΗΝΗ.

καὶ τόδ', ὥς

ΑΝΤΙΓΟΝΗ.

τί τόδε μάλ' αὖθις;

ΙΣΜΗΝΗ.

ἄταφος ἔπιτνε, δίχα τε παντός.

ΑΝΤΙΓΟΝΗ.

1715 ἄγε με, καὶ τότ' ἐπενάριξον.

ΙΣΜΗΝΗ.

αἶαι, δυστάλαινα, ποῖ δῆτ'

αὖθις ὧδ' ἔρημος, ἄπορος

1735

αἰῶνα τλάμον' ἔξω;

(ἀντιστροφὴ γ')

ΧΟΡΟΣ.

φίλοι, τρέσσητε μηδέν.

παντός] Ismene says: but how is this lawful? Do you not see this? viz. that it is not right. To which Antigone replies: why do you make this objection? The very word ἐπέπληξας shews that she does not ask what her sister means, but exclaims with grief on being put in mind of that, which shews the impossibility of her desire. Ismene adds: and this fact, that he perished unburied, and without anybody present. Antigone interrupts, asking what else she is going to say in addition to her former admonition. The more moderate disposition of Ismene leads her to strive to restrain her sister from attempting to behold her father's sepulchre for two reasons, firstly, because it is unlawful to approach the place; secondly, because no

tomb marks his place of burial, and the very place is unknown to all. We may therefore explain the words of Ismene thus: μὴ οὐ τοῦτο, τὸ μὴ θέμις εἶναι, ὀρᾷς; καὶ τόδε, ὡς ἄταφος ἔπιτνε, δίχα τε παντός; HERM.

V. 1715. ἐπενάριξον] Viz. τῷ πατρὶ, or τῷ πατρὶ τὸν τύμβον. So Ismene in vs. 1689 (1672): κατὰ με φόνιος Ἄιδας ἔλοι πατρὶ ξυνθανεῖν γεραίῳ. The compound ἐπενάριζω does not, I think, occur elsewhere. But ἐπισφάζω occurs six times in Euripides in nearly the same sense. So also Or. 561. and Aeschyl. Ag. 1513. ἐπιθύω. ELMSL. For καὶ τότε, at which Hermann hesitates, see Philoct. 1255.

V. 1716 sqq. ποῖ δῆτ' — αἰῶνα τλ. ἔξω] For the particle ποῖ see v. 223.

ΑΝΤΙΓΟΝΗ.

ἀλλὰ ποῖ φύγω;

ΧΟΡΟΣ.

1720 καὶ πάρος ἀπέφυγε

ΑΝΤΙΓΟΝΗ.

τί;

ΧΟΡΟΣ.

τὰ σφῶν τὸ μὴ πίτνειν κακῶς.

1740

ΑΝΤΙΓΟΝΗ.

φρονῶ

ΧΟΡΟΣ.

τί δῆθ' ὑπερνοεῖς;

ΑΝΤΙΓΟΝΗ.

ὅπως μολούμεθ' ἐς δόμους,
οὐκ ἔχω.

ΧΟΡΟΣ.

μηδέ γε μάτευσ.

ΑΝΤΙΓΟΝΗ.

1725 μόγος ἔχει.

ΧΟΡΟΣ.

καὶ πάρος ἐπείχε.

V. 1725. ἐπείχε is my own conj. Cf. Advers. p. 72 sq.

V. 1720 sq. καὶ πάρος — κα-
κῶς] The words are spoken to this
effect: CH. even before has it
escaped — ANT. what? CH.
your own state (has escaped)
from an unhappy downfall.
The Chorus bids the daughters of
Oedipus remember that they were
just before saved from Creon. HERM.

V. 1722. φρονῶ] I consider,
sc. how I may be able to return to
my country. Antigone is inter-
rupted by the Chorus, who at the
same time asks what is the sub-
ject of her thoughts, and blames

her for being more anxious con-
cerning the future than is right.
This is the drift of the words τί
δῆθ' ὑπερνοεῖς; Neve compares
El. 178: ὑπεράχθεο. Ant. 128:
ὑπερεχθαίρει. Trach. 281: ὑπερ-
χλιδῶντες. and Zeune on Vig.
p. 668.

V. 1725. μόγος ἔχει] Viz.
ἡμᾶς. With ἐπείχε we must supply
ὑμᾶς. For ἐπέχειν in the sense of
urging see Musgrave on Eur.
Bacch. 1129. When used in this
sense it takes both a dative and
an accusative.

ΑΝΤΙΓΟΝΗ.

τοτὲ μὲν ἄπορα, τοτὲ δ' ὕπερθεν 1745

ΧΟΡΟΣ.

μέγ' ἄρα πέλαγος ἐλάχeton τι.

ΑΝΤΙΓΟΝΗ.

αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ;
1730 ἐλπίδων γὰρ ἐς τίν' ἔτι με
δαίμων τὰ νῦν γ' ἐλάνει; 1750

ΘΗΣΕΥΣ.

παύετε θοῆνον, παῖδες. ἐν οἷς γὰρ
χάρις ἢ χθονία ξύν' ἀπόκειται,
πενθεῖν οὐ χροῖ· νέμεσις γάρ.

ΑΝΤΙΓΟΝΗ.

1735 ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗΣΕΥΣ.

τίνος, ὦ παῖδες, χρείας ἀνύσαι; 1755

V. 1726. I have written ἄπορα from conjecture. MSS. *πέρα*, contrary to the sense and metre.

V. 1727. *ἐλαχέτην* Dind.

V. 1729. Another verse is added before this in the MSS.: *AN. ναί, ναί. XO. ἔμφορμι καὶ τός*. But this is rightly condemned by Dindorf as the work of an interpreter.

V. 1730. *ἐς τίν' ἔτι με* is Hermann's conj. MSS. *ἐς τί με*. Brunck *ἐς τίν' ἡμᾶς*.

V. 1731. *τανῦν* Dind.

V. 1732. *θοῆνων* Dind.

V. 1733. *ξύν' ἀπόκειται* is from Reisig's conjecture. MSS. *ξυναπόκειται*.

V. 1727. *μέγ' ἄρα πέλαγος*] For the meaning see v. 663 (662).

V. 1732 sqq. *ἐν οἷς γὰρ — νέμεσις γάρ*] Schol.: *τῇ μὲν ἐρμηνείᾳ ἐπιστῆσαι ἄξιον· τὸ δὲ μὲν σοι, τὸ δὲ μεν σοι, so that the full sense is: τίμος χρείας σαφές· φησὶ γὰρ ὁ Χορός· μὴ θοῆνεῖτε, ὦ παῖδες· νέμεσις γάρ ἐστι τοῦτον θοῆνεῖν, ὦ τὰ τῆς τελευτῆς κατὰ χάριν ἀπ- ἐβη· οὐ χροῖ οὖν τοὺτους πενθεῖν, οἷς κεχαρισμένον ἐστὶ τὸ ἀποθα- νεῖν*. For the adverb *ξυνά* Rei- sig compares Ant. 546: *μὴ μοι θάνης σὺ κοινά*. See also Aj. 578.

V. 1736. *τίμος — χρείας ἀνύσαι*] The genitive *τίμος χρείας* depends upon the idea contained in the preceding words *προσπίτνο- μεν σοι*, so that the full sense is: *τίμος χρείας τυχεῖν μὲν χροῖ- ζετε, ὥστε ἀνύσαι*; Reisig com- pares Oed. R. 1435: *καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν*; For the rest of the construction see Porson Eur. Med. 1396. with Schaefer's note. Cf. also vs. 1497 sq. (1482 sq.) of this play.

ANTIGONH.

τύμβον θέλομεν προσιδεῖν αὐταί
πατρὸς ἡμετέρου.

ΘΗΣΕΥΣ.

ἀλλ' οὐ θεμιτόν.

ANTIGONH.

1740 πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;

ΘΗΣΕΥΣ.

ὦ παῖδες, ἀπείπεν ἔμοι κείνος 1760
μήτε πελάζειν ἐς τοὺςδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θνητῶν
θήκην ἱερὰν, ἣν κείνος ἔχει.

1745 καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς
χώραν ἔξιν αἰὲν ἄλνπον. 1765
ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν,
χῶ πάντ' αἰῶν Διὸς Ὀρκος.

ANTIGONH.

ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
1750 ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς

V. 1737 sq. Brunck and most of the other recent editors have arranged these verses thus: τύμβον θέλομεν | προσιδεῖν αὐταί πατρὸς ἡμετέρου. | ΘΗ. ἀλλ' οὐ θεμιτόν κείσ' ἐστὶ μολεῖν. But the MSS. ἀλλ' οὐ θεμιτόν κείσε μολεῖν. I have omitted the words κείσε μολεῖν from a capital conjecture of Bothe. There is nothing objectionable in the hiatus. Cf. at v. 137 sq.

V. 1745. Herm. writes κακῶν from conj. referring it to ἄλνπον.

V. 1742 sq. μήτε πελάζειν "Εἰς τέκε πῆμ' ἐπιόρκοις, with — θήκην ἱερὰν | The construction is: μηδένα θνητῶν μήτε πελάζειν ἐς τοὺςδε τόπους μήτε ἐπιφωνεῖν θήκην ἱερὰν. That the Manes of the departed were generally invoked near the tombs appears from Aesch. Choeph. 4. 106. Pers. 649 sqq. Eur. Helen. 970. Virg. Aen. III, 68. MÜSGR. Hermann rightly explains ἐπιφωνεῖν, ἐπιφωνοῦντα προσεπιεῖν.

V. 1748. Διὸς Ὀρκος] The minister of Jupiter Ὀρκιος, and, according to Hesiod in Theogn. 804., the son of Eris: Ὀρκον—τὸν πᾶσι κατὰ νόον ποιεῖεν.

V. 1749 sq. Schol.: εἰ ἀρέσκει

τούτω ταῦτα τὸ μὴ λεχθῆναι ἡμῖν,

καὶ ἡμῖν ἀρεῖ τὸ μὴ ἀκούσαι,

Bruck correctly renders: if

these things please him, it

is meet that we acquiesce

therein. For the poetical phrase

τάδε κατὰ νοῦν ἔχει ἐκείνῳ cf. He-

rod. VI, 130: οὐ γὰρ οἶά τέ ἐστι

μῆς περὶ παρθένον βουλευόντα

πᾶσι κατὰ νόον ποιεῖεν.

τὰς ὠγυγίους πέμψον, ἔάν πως
διακωλύσωμεν ἴοντα φόνον
τοῖσιν ὁμαίοις. 1770

ΘΗΣΕΥΣ.

δράσω καὶ τάδε, καὶ πάνθ' ὅσ' ἄν
1755 μέλλω πράσσειν πρόσφορά θ' ὑμῖν
καὶ τῷ κατὰ γῆς, ὅς νέον ἔρῃει,
πρὸς χάριν, οὐ δεῖ μ' ἀποκάμνειν. 1775

ΧΟΡΟΣ.

ἀλλ' ἀποπαύετε, μηδ' ἐπιπλείω
θρῆνον ἐγείρετε.
1760 πάντως γὰρ ἔχει τάδε κῦρος.

V. 1754. I have restored ὅσ' ἄν from my own conjecture. Cf. Philoct. 509. MSS. ὅσ' ἄν. Dind. ὁπόσ' ἄν.

V. 1757. Vulg. πρὸς χάριν. οὐ γὰρ δεῖ etc. which Hermann first corrected.

V. 1758. μηδ' is Elmsley's emendation for μήτ'. ἐπιπλείω is restored from La. and T. instead of ἐπὶ πλείω, which Dind. retains.

V. 1751. τὰς ὠγυγίους] Ancient. See Stanley Aesch. Sept. c. Th. 327. and the commentators on Hesychius v. Ὠγύγια. MÜSGR. See Philoct. 141.

V. 1751 sq. ἔάν πως διακωλύσωμεν etc.] Eustath. p. 799, 3 (716, 30.): Σοφοκλῆς δὲ τὸ εἶπον εἰς τὸ ἔάν που [better ἔάν πως] μεταλαβὼν, κατ' ὁμοίαν ἔννοιαν φράζει τὸ [Trach. 584.] φίλτροις ἔάν που [ἔάν πως] τήνδ' ὑπερβαλώμεθα, μεμηχανῆται τοῦργον, ἥγουν ἐμηχανησάμεθα τὸδε, ὅπως τὸδε τι ἀνύσωμεν. Reisig compares Aristoph. Vesp. 399: ταῖσιν φυλλᾶσι παῖς, ἣν πως πρόνουν ἀνακρούσθαι πληγῆς ταῖς εἰρεσιώταις. Plato Alcibiad. I. §. 38: μηδὲ τοῦτο ἡμῖν ἀρόητον ἔστω, ἔάν πως αἰσθῇ, οὐ εἰ. For the signification of the participle ἴοντα see v. 618 (617).

V. 1753. Schol.: τοῖσιν ὁμαίοις· Ἐτεοκλεῖ καὶ Πολυνείκει.

V. 1754 sqq. καὶ πάνθ' ὅσ' ἄν — ἀποκάμνειν] The poet commenced the passage in such a manner, that καὶ πάντα ought to have been made to depend upon the verb δράσω, but, as has often been observed, he reiterates the apodosis, construing καὶ πάντα οὐ δεῖ μ' ἀποκάμνειν, viz. δρᾶν, which is contained in δράσω. HERM.

V. 1755. Schol.: πρόσφορα· ἀντὶ τοῦ χρήσιμα. We have ξυνφέροντα above in v. 1635 (1617), which is more frequent in prose writers, although they do not object to the other expression. REISIG.

V. 1760. πάντως — κῦρος] These things (as being promised by Theseus) are completely ratified and confirmed. MÜSGR. τάδε κῦριά ἐστιν would be in the same sense. Aesch. Suppl. 396: ὡς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφισοῦ. Κῦρος does not occur elsewhere in the tragedians. ELMSEL.

EXCURSUS ON V. 925.

I have left ξείνον unaltered, which has been changed by Brunck, Elmsley, and Hermann into ξένον on the very insufficient authority of the Vatican MSS. I may take this opportunity of alluding to the critics, who, like Elmsley, consider that the tragedians never make use of Ionic forms of dialect except when compelled by the metre. And, in the first place it seems very unlikely that the tragedians, who were so remarkable for their exquisite skill in producing metrical combinations, and equally careful in forming them, the authors moreover of so many rules for correct versification, and so careful in observing them, would have admitted the licence of Ionic forms merely for the sake of the metre. And this becomes the more incredible through the number of cases in which it might have been avoided. For instance, ξένος, which occurs in numberless places, might be easily adapted to the metre in all. Besides, we find that none of the tragic poets has sometimes made use of certain Ionic forms, which the rest have as studiously avoided. Thus Sophocles frequently uses μούνος, in trimeter Iambics, anapaestic systems, and choral odes, which is avoided by Euripides, and, I think, by Æschylus also. Meineke Quæst. Men. sp. pr. p. 32 is wrong in asserting that μούνον occurs in Æschyl. Pers. 810. We must therefore suppose either that Sophocles was not so well gifted with the facility of verse-making as to be unable to avoid that form which was disapproved by Æschylus and Euripides, or so negligent as to use without discrimination sometimes the common, sometimes the Ionic form, just as the metre required. This is most improbable, and the tragedians must have had some reason for preferring the Ionic forms, where the other was equally suitable to the metre. If any one will examine the passages where Sophocles has adapted the forms μούνος and ξείνος (to consider these alone), he will see that they were never used, except when pronounced with some feeling. So μούνος in the following places: Aj. 1276. Electr. 531. CEd. R. 304. 1418. An-

tig. 308. 508. 705. CEd. Col. 991. 1250. Trach. 277. 1209. Sophocles has studiously abstained from the Ionic form in all such mere formulæ as οὐ μόνον, ἀλλὰ καί. The same thing holds good with respect to ξείνος, which is never used in a trimeter by Sophocles, unless in the vocative, excepting in this place, and v. 1014 Br. The passages are: Electr. 675. 1119. CEd. Col. 33. 47. 856. 1094. 1119. Hence I think that we may fairly argue against the use of the Ionic form in this passage. But there is a sufficient reason in both instances. And in the present passage the very collocation of the words clearly shews that this word is to be distinguished from the rest by a more distinct pronunciation. And it is equally evident from the point of the sentence, in which Theseus says that he would not have perpetrated the deeds of Creon, in his country without the authority of the king, even if he had possessed ample reason, because he knew how a stranger ought to conduct himself among the citizens. So also in v. 1014:

ὁ ξείνος, ὧναξ, χρηστός, αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυνάθειν.

Where the whole force of the passage rests on the clear antithesis between ὁ ξείνος and αἱ συμφοραί. Sophocles would not have used the Ionic in such a passage as v. 903:

ὥς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένῳ γένωμαι τῷδε χειρωθεὶς βίᾳ.

A sufficient reason may also be alleged for the preference of the Ionic form to the common in such passages. For the voice of the speaker, in resting a little longer upon these words for the sake of giving emphasis, must fall into the Ionic forms even against his will. For it is well known that *ε* and *ι*, *ο* and *υ* are so cognate, that when *ε* and *ο* are lengthened, *ι* and *υ* are heard at the same time. These forms are placed in a part of the trimeter requiring a trochee, in order that the syllable, which was to be distinguished by a stronger accent, may also fall under the ictus.

USED IN THE OEDIPUS COLONEUS.

Vs. 117—136.

104. Herm. E. D. M. p. 253.)

id.

id.

dimet. anap.

Vs. 173-183.

- ˘ ˘ - -, ˘ ˘ ˘ - dim. anap. cat.

175 $\cup \cup \cup \cup$, $\cup \cup$ glyconic (as also vs. 508. 511. 512. 513. Ant.
777. 778. 836. ed. m.).

176 sq. $\cup \cup \cup \cup$, $\cup \cup$, $\cup \cup$, $\cup \cup \cup$, $\cup \cup$ glyconic and glycon.

178 sq. $\cup \cup \cup$, $\cup \cup \cup$, $\cup \cup$, $\cup \cup$, $\cup \cup \cup$, $\cup \cup$ two glycons.

180 $\cup \cup$, $\cup \cup \cup$, $\cup \cup$ glycon.

id.

id. (On this see Herm. El. p. 546.)

$\cup \cup \cup \cup \cup$ dactyl. and troch. (logæd.).

Vs. 184—187. an anapæstic system, consisting of dimeters, with
one monometer placed before.

Vs. 203—249.

$\cup \cup \cup$ cretic.

$\cup \cup \cup \cup$, $\cup \cup$ glycon.

205 $\cup \cup \cup \cup$, $\cup \cup$ dim. troch. cat.

$\cup \cup$, $\cup \cup \cup$, $\cup \cup \cup$ glycon. hyperc.

$\cup \cup \cup \cup \cup \cup \cup$ logædic with anacr.

$\cup \cup \cup$, $\cup \cup \cup$ dim. ionic. a minor.

id.

210 $\cup \cup \cup$, $\cup \cup \cup$ dim. ion. a min. cat.

id.

$\cup \cup \cup \cup \cup$, $\cup \cup \cup \cup$ trimet. dact. catal. and pæon.

$\cup \cup \cup \cup$, $\cup \cup \cup$ dim. anap. cat.

as v. 212.

215 as v. 213.

as v. 212.

as v. 213.

as v. 212.

as v. 213.

220 $\cup \cup \cup$, $\cup \cup \cup$ dim. anap.

$\cup \cup \cup \cup$, $\cup \cup \cup$ dim. ana. cat.

as v. 220.

as v. 221.

Vs. 224—231. a dactylic system, which I have so arranged as to
make it appear to be composed of six tetrameters, one dimeter, and
a dim. iamb. catalectic; trimeters however are not to be considered
as complete verses, but as all forming one verse as it were, or a
dactylic period.

The anapæstic system delivered by Antigone, vs. 236—249, is

somewhat different. It consists of ten dactylic tetrameters, one dim. iamb. hypercat. and two verses, viz. 237. and 244., of this metre:

$\underline{\text{—}} \text{—} \text{—} \text{—}, \frac{1}{2} \text{—} \text{—} \text{—}$.

Vs. 232—235.

$\underline{\text{—}} \text{—} \text{—} \text{—}$ cretic.

$\text{—} \underline{\text{—}} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$ glyconic.

doubtful.

doubtful.

235 $\underline{\text{—}} \underline{\text{—}}, \underline{\text{—}} \text{—} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$ glycon. hyperc.

Vss. 250—505. trim. iamb.

Vs. 506—519.

506 $\underline{\text{—}} \underline{\text{—}}, \underline{\text{—}} \text{—} \text{—} \text{—}, \underline{\text{—}} \text{—} \text{—} \text{—}$ } tetram. chori. hyperc. with a base.

$\underline{\text{—}} \text{—} \text{—} \text{—}, \underline{\text{—}} \text{—} \text{—} \text{—}$

$\text{—} \underline{\text{—}} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$ as v. 175. (Cf. Herm. El. p. 532. Epit. 192.)

$\text{—} \underline{\text{—}} \text{—}$ amphibrach.

510 $\text{—} \underline{\text{—}} \text{—}, \underline{\text{—}} \text{—} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$ like v. 175.

$\text{—} \underline{\text{—}} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$

$\text{—} \underline{\text{—}} \text{—} \underline{\text{—}}, \text{—} \underline{\text{—}} \text{—}$ } as v. 175.

$\underline{\text{—}} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$

$\text{—} \underline{\text{—}} \text{—} \text{—}, \underline{\text{—}} \text{—} \text{—} \text{—}$ dim. chori. hyp. with anacr.

515 $\text{—} \underline{\text{—}} \text{—}, \underline{\text{—}} \text{—} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$ as v. 510.

$\underline{\text{—}} \text{—}$ troch.

$\text{—} \text{—} \text{—} \text{—}$ monom. iamb. hyperc.

$\underline{\text{—}} \text{—}$ troch.

$\text{—} \underline{\text{—}}, \underline{\text{—}} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—} \text{—}$ like v. 510, except that this ends in antispast.

Vs. 534—540.

$\text{—} \underline{\text{—}} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$ dim. iamb.

535 id.

$\text{—} \underline{\text{—}}, \text{—} \underline{\text{—}} \underline{\text{—}} \underline{\text{—}}, \text{—} \underline{\text{—}} \text{—}, \text{—} \underline{\text{—}} \text{—}$ iamb., dochm., dim. iamb.

$\text{—} \text{—} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$ dim. iamb.

trim. iamb.

$\underline{\text{—}} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$ tetram. dact.

540 $\underline{\text{—}} \text{—} \text{—}, \text{—} \text{—} \text{—} \text{—}, \text{—} \underline{\text{—}} \text{—}$ trim. iamb. cat.

Vs. 548—666. trimeter iambb.

Vs. 667—679.

667 $\underline{\text{—}} \underline{\text{—}}, \underline{\text{—}} \text{—} \text{—}, \text{—} \underline{\text{—}}$ } glycon and phalæc. hendec., on which
 $\underline{\text{—}} \underline{\text{—}}, \underline{\text{—}} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—}$ } see Herm. El. p. 562.

Vs. 1041—1054.

- , ˘ ˘ ˘ —, ˘ ˘ glycon.
 —, ˘ ˘ ˘ —, ˘ ˘ id.
 —, ˘ ˘ ˘ —, ˘ ˘ id.
 — ˘ ˘ —, — ˘ ˘ — dim. iamb.
 1045 —, ˘ ˘ ˘ — glycon. catal.
 ˘ ˘ ˘ —, ˘ ˘ ˘ —, — ˘ ˘ — dip. iamb., chor., dip. iamb.
 — ˘ ˘ —, — ˘ ˘ — dim. iamb.
 ˘ ˘ ˘ —, ˘ ˘ ˘ —, ˘ ˘ ˘ —, ˘ ˘ ˘ tetram. epitr. catal.
 1050 doubtful metre.
 ˘ ˘ ˘ —, — ˘ ˘ — chori. and dipod. iamb.
 —, ˘ ˘ ˘ — as v. 1045.
 — ˘ ˘ ˘ ˘, — ˘ ˘ — dochm. and dip. iamb.
 ˘ ˘ ˘ — adonius.

Vs. 1069—1079.

- ˘ ˘ —, — ˘ ˘ — dim. iamb.
 1070 — ˘ ˘ —, ˘ ˘ antisp. and iamb.
 — ˘ ˘ ˘ ˘ dochm.
 — ˘, ˘ ˘ ˘ — iamb. and antispast.
 ˘ ˘ ˘ —, — ˘ ˘ —, ˘ ˘ ˘ —, — ˘ ˘ — tetram. iamb.
 ˘ ˘ ˘ —, ˘ ˘ ˘ — dipod. iamb. and adonius.
 1075 ˘ ˘ ˘ —, ˘ ˘ ˘ — } pentam. epitr.
 ˘ ˘ ˘ —, ˘ ˘ ˘ —, ˘ ˘ ˘ — }
 ˘ ˘ ˘ ˘ ˘ —, — ˘ ˘ —, ˘ ˘ — penthem. dact. and dim. iamb. cat.
 ˘ ˘ ˘ —, ˘ ˘ ˘ — ˘ antisp. and penth. iamb.
 Vs. 1091—1205. trim. iambb.

Vs. 1206—1219.

- ˘ ˘, ˘ ˘ ˘ —, ˘ ˘ } two glycons.
 ˘ ˘, ˘ ˘ ˘ —, — ˘ }
 ˘ ˘, ˘ ˘ ˘ —, ˘ ˘ } glycon and logacædic.
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ }
 1210 ˘ ˘, ˘ ˘ ˘ —, ˘ ˘ glycon.
 ˘ ˘, ˘ ˘ ˘ —, ˘ ˘ id.
 ˘ ˘, ˘ ˘ ˘ —, ˘ ˘ } two glycons.
 ˘ ˘, ˘ ˘ ˘ —, ˘ ˘ }
 ˘ ˘ ˘ —, ˘ ˘ ˘ — dim. iamb.
 1215 ˘ ˘ ˘ —, ˘ ˘ ˘ ˘ ˘ ˘ dim troch.

⏑ ⏑ ⏑ ⏑ mon. troch.

⏑ ⏑ ⏑ ⏑ —, ⏑ ⏑ ⏑ ⏑ dim. troch.

⏑ ⏑ ⏑ ⏑ ⏑, ⏑ ⏑ ⏑ ⏑ id.

⏑ ⏑ ⏑ ⏑ — ⊖ dim. troch. brachyc. (ithyphall.).

Vs. 1234—1243.

⏑ ⏑ ⏑ —, ⏑ ⏑ ⏑ ⏑ — antisp. and dim. iamb. brachyc.

1235 ⏑ ⏑ ⏑ —, ⏑ ⏑ — —, — — dim. troch. brachyc.

⏑ ⏑ — —, ⏑ ⏑ ⏑ ⏑ — — epitr. and logæd.

⏑ —, ⏑ ⏑ — — pherecrat.

⏑ —, ⏑ ⏑ — — id.

—, ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ — — logæd. with anacr.

1240 ⏑ ⏑ ⏑ ⏑ ⏑ — — — hephthem. dact.

⏑ ⏑ — —, ⏑ ⏑ chori. and troch.

⏑ ⏑ — —, — — — chori. and moloss.

— ⏑ ⏑ — —, ⏑ ⏑ — — dipod. iamb. and antisp.

Vs. 1244—1441. trim. iambb.

Vs. 1442—1448.

⏑ ⏑ ⏑ —, ⏑ ⏑ ⏑ ⏑ — — proceleusm. and dochm.

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ —, ⏑ ⏑ ⏑ — ⊕ dim. dochm.

⏑ — —, ⏑ ⏑ ⏑ — — cretic and dochm.

1445 ⊖ ⏑ — —, ⏑ ⏑ — —, ⏑ ⏑ — —, ⏑ ⏑ — ⊖ tetram. iamb. iamb., dochm.

⏑ — ⊕, ⏑ ⏑ ⏑ — —, ⏑ ⏑ — —, ⏑ ⏑ — — 4th pæon procel.

⏑ ⏑ ⏑ — —, ⏑ ⏑ — — ⊕ dim. dochm.

— ⏑ — —, — — — ⊖ iamb. and antisp.

Vs. 1449—1453. trimeter iambics.

Vs. 1466—1472.

⏑ — ⊕, ⏑ ⏑ ⏑ — —, ⏑ ⏑ — — iamb. and dim. dochm.

⊖ ⏑ ⏑ ⏑ ⏑ — — dochm.

⊖ ⏑ ⏑ — — — —, — — — — dim. dochm.

— ⏑ ⏑ — —, ⏑ ⏑ — — ⊕ id.

1470 ⏑ — — —, ⏑ ⏑ — —, ⏑ ⏑ — —, ⏑ — — — tetram. iamb.

⏑ ⏑ — — — —, ⏑ ⏑ — — — — dim. dochm.

— ⏑ — — — — ⊕ dochm.

Vs. 1473—1477. and 1485—1540. trim. iambb.

Vs. 1541—1550.

— ⏑ ⏑ — — — —, — ⏑ — — — — dim. dochm.

⏑ ⏑ — — — — ⊖ logædic.

- ∪ ∪ ∪ ∪ ∪ doehm.
 ∪ ∪ ∪, ∪ ∪ ∪, ∪ ∪ ∪ three molossi.
 1545 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ ∪ 4th pæon and doehm.
 ∪ ∪ ∪ ∪ ∪ doehm.
 ∪ ∪ ∪, ∪ ∪ ∪ ∪ brach. and doehm.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ id.
 - ∪ ∪ ∪, ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ ∪ dip. iamb., cret., and dim troch.
 catal.
 1550 ∪ ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ two penth. iamb.
 Vs. 1561—1651. trimeter iambics.
 Vs. 1652—1670.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ antisp. and dip. troch.
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ tetram. dact.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ trim. iamb. cat.
 1655 ∪ ∪ ∪ ∪ ∪ dim. dactyl.
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ tetram. dact.
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ id.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ dim. iamb. cat.
 ∪ ∪ ∪ amphibr.
 1660 - ∪ ∪ ∪, ∪ ∪ ∪ ∪ dim. iamb.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ trim. iamb.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ 4th pæon and cret.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ dim. troch.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ id.
 1665 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ trim. 4th pæon.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ dim. iamb.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ dim. troch.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ id.
 - ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ trim. iamb.
 1670 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ dim. iamb.
 Vs. 1671—1679.
 1671 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ ∪ dim. troch.
 1672 ∪ ∪ ∪ ∪, ∪ ∪ ∪ [∪ ∪ ∪ ∪ ∪] dim. troch. cat. [dim. troch. brachyc.].
 1675 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ ∪ dim. iamb. and logæd.
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ logæd.
 ∪ ∪ ∪ ∪ ∪, ∪ ∪ ∪ dim. troch. cat.
 ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪, ∪ ∪ ∪ priapeus. (Cf. Trach. 120 sq.
 Herm. El. p. 574.)

Vs. 1707—1718.

1707 ◡ ◡ ◡ —, ◡ ◡ ◡ —, ◡ ◡ ◡ — trim. iamb.

— ◡ ◡ ◡ — ◡ — dim. iamb. brachyc.

— ◡ ◡ ◡ —, ◡ ◡ ◡ — dim. iamb.

1710 ◡ ◡ ◡ —, ◡ ◡ ◡ — id.

◡ ◡ ◡ —, ◡ ◡ ◡ — id.

◡ ◡ — ◡, ◡ ◡ ◡ — ◡ dim. troch.

◡ ◡ — ◡, ◡ ◡ ◡ — ◡ id.

◡ ◡ ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ id.

1715 ◡ ◡ ◡ — ◡, ◡ ◡ ◡ — ◡ id.

— ◡ ◡ ◡, ◡ ◡ — ◡ antisp. and dip. troch.

◡ ◡ — ◡, ◡ ◡ ◡ ◡ ◡ dim. troch.

— ◡ ◡ —, ◡ ◡ — dim. iamb. cat.

Vs. 1732—1760. Four anapæstic systems, consisting of dimeters, with two monometers interposed.

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ΣΟΦΟΚΛΕΟΥΣ

Η Λ Ε Κ Τ Ρ Α.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΥΣΟΘΕΜΙΣ.

ΚΑΥΤΑΙΜΝΗΣΤΡΑ.

ΛΙΠΙΘΟΣ.

ΥΠΟΘΕΣΙΣ.

Ἐπὶ τίῳ οὖν τῷ δράματι ὁρῶμεν τὰ ἐν Ἀργεὶ. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλεκτρα, ἥνίκα ὁ πατὴρ ἐσφάζετο, ἔδωκε τῷ τροφῇ δίδασκα, μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον· νῦν δὲ μετὰ εἵκοσιν ἔτη ἑπανιών σὺν αὐτῷ πρὸς τὸ Ἀργος δεικνύουσιν αὐτῷ τὰ ἐν Ἀργεὶ.

Ἡ σκηνὴ τοῦ δράματος ὑπὸκειται ἐν Ἀργεὶ. ὁ δὲ Χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστον.

ADVERTISEMENT.

As Wunder has omitted prefixing an argument to his edition of the *Electra*, the present editor has endeavoured to supply one in order to preserve uniformity. At the same time he deprecates any comparison between the following imperfect attempt and the finished and erudite prefaces of the Continental Scholar.



THE FABLE OF ELEKTRA,

AS RELATED BY SOPHOCLES.

After Clytaemnestra had murdered Agamemnon¹), his daughter Electra, fearing lest her brother Orestes, the only male heir, and consequently the last hope of the race should be slain, sent him under the care of his Paedagogus (11—13) to Strophius, a Phocian²), who was a friend of the family (45. 120. 690).

When Orestes had arrived at manhood³), he set out for Argos, accompanied by the aged Paedagogus (1) and Pylades (15—16), his constant companion⁴), having previously consulted the Delphic oracle⁵)

¹) Hyginus fab. CXVII. „Electra, Agamemnonis filia, Orestem infantem sustulit, quem demandavit in Phocide Strophio, cui fuit Astyochea, Agamemnonis soror nupta“, where see Munker. Senec. Ag. 910. Serv. on Virg. Aen. 4, 471.

Aeschylus ascribes this act to Clytaemnestra, Ag. 854, but as Clytaemnestra is there feigning a plausible welcome to Agamemnon, we seem scarcely justified in supposing that there is a real difference in the two narratives, although Müller Hist. Gr. Litt. XXIV. §. 6. considers that „according to Aeschylus, Orestes had been driven from the house by Clytaemnestra, and sent to Strophius of Phocis.“

According to Xanthus in Aelian V. H. 4. 26. Electra was first named Laodice.

²) Müller l. c. considers Phanoteus as the name of a distinct person from Strophius, and this view is ably supported by Wunder in his note on v. 45. Otherwise *Φανотеύς* is a gentile name. See the Schol. on v. 45. and Steph. Byz. v. *Φανотеύς*.

³) Argum. Electr. *ὅν δὲ μετὰ εἰκοσὶν ἔτη ἐπαιωνίων κτλ.* Compare Hyginus fab. CXIX. Dictys Cretensis 6, 3.

⁴) On this proverbial friendship cf. Martial Ep. 6. 11. Auson. Ep. 24. 36.

⁵) Dictys ibid. Aeschyl. Choeph. 269. Eum. 85. Compare Aristides T. 3, p. 352. ed. Canter. Tis story no doubt furnished abundant materials for the Sophistical declaimers during and after the reign of Julian. I will not transcribe the complaints of Orestes after the deed, nor enumerate the numerous passages in which „scenis agitatus Orestes“ is alluded to, for it is of little use to quote ancient authors, when they merely speak of the same fiction.

as to how he should avenge his father's murder (32). Being instructed by the God to proceed covertly, he determines to send the Paedagogus, whose years and disguise prevented his recognition (41—42) to Clytaemnestra and her paramour Aegisthus with the pretended news of his death while contending in the Pythian games (48—50). This affords the poet an opportunity of introducing a spirited description of the games in a speech of great beauty. At length Orestes, accompanied by Pylades, purposes to make an offering at his father's tomb. This is the moment chosen by the poet for the opening scene of the drama. At an early hour of the morning (17—19) the two friends with their aged companion arrive at Mycenae (8—9). After a brief conversation Electra, attended by a Chorus of Argive virgins, comes forth, to bewail her father's death (94) and the unhappy life she leads in consequence of the harsh conduct of her mother (—309). The Chorus vainly attempts to console her, and at length Chrysothemis, her only surviving sister, comes from the palace (325), at the bidding of her mother, with offerings for her father's tomb⁶). She exhorts Electra to submit to the will of those in power, but receives no answer except reproaches (—463). Meanwhile Clytaemnestra, who had been terrified by a dream, enters the scene, and attempts to justify the slaying of Agamemnon, by alleging that it was done in revenge for the murder of her daughter Iphigenia (530—551). Electra replies that the sacrifice of Iphigenia was an involuntary deed, justified by necessity (563—576). At the conclusion of an angry altercation the Paedagogus enters in disguise, and relates the death of Orestes (680—763). Electra indulges in a paroxysm of grief, until the re-entrance of Chrysothemis⁷), who had found some locks of Orestes' hair at her father's tomb⁸), and thence concluded that he must have returned alive. Electra remains unpersuaded; and is confirmed in her grief by the entrance of Orestes and

⁶) In Aeschylus Electra does this: indeed Sophocles appears to have injured the developement of his plot by assigning the first recognition of Orestes to so uninteresting a character as Chrysothemis.

⁷) Propert. El. 2. 11. 5.

„Nec sic Electra, salvum quum adspexit Orestem,
„Cujus falsa tenens flevrat ossa soror.“

⁸) On the recognition in this play, and indeed the whole developement in comparison with that of the cognate drama (or farce) of Euripides, and the Choephoroe of Aeschylus, it will suffice to refer the reader to Müller l. c. and Schlegel's 5th lecture.

Pylades bearing the pretended ashes of her brother (1113—14) in a funereal urn. At length a recognition takes place (1219—1226), and they concert the method of revenge. The Paedagogus, coming from within (1326), informs them that the favourable moment has arrived, and must be immediately seized. Orestes enters the house, and the cries of the dying Clytaemnestra are heard shortly after (1404—1416). Aegisthus shares her fate, and the play ends with a short congratulation on the return of freedom to the house of Atreus.

A few words concerning the probable scenic arrangement of the present drama may not be unacceptable, and certainly will not be out of place⁹).

As already stated, the „Electra“ opens at Mycenae: from an elevated part of which Argos is visible at a distant of about 10 miles (4); and the Paedagogus points out the neighbouring localities to Orestes; whence it is reasonable to infer that these objects were represented by a picture on the stage. This seems to have exhibited a view of Argos (4), in which the Paedagogus particularizes the ἀγορὰ Ἀνκείος (7). He then confines his remarks to Mycenae (οἱ δ' ἰκάνομεν) the Heraeum to the left, the wealthy city itself (9—161. 423), and lastly the palace of the Pelopidae, which suggests the mention of the events of Orestes' infancy.

The events of the play are transacted before the gates of the palace, the vestibule of which was on the stage, for Chrysothemis comes from them (324. 328. 661). The doors were so close, that the cries *ὦ μοί μοι* were heard from within (78—79); and the Chorus even expresses a fear that their own words will be overheard (310. 1238—1321. 1331—3). A statue, or altar¹⁰) of Apollo was probably in front of the house, in his capacity of Φοῖβος Προστατής(637): to which, before she names him, Clytaemnestra points (635); and then prays, as also does Electra (1376), while Orestes and Pylades are prostrated before it (1376). That there was more than one statue may however be distinctly inferred from vs. 1374—5; and that one of them represented Artemis seems probable v. 1239: in which case the third (as in the Oed. Tyr. et Antig. 1184) may have been that

⁹) For the following remarks I am indebted to the kindness of a learned friend. ED.

¹⁰) Probably both, the altar standing in front of the stage, the Θυμέλη. Cf. Blomfield in Mus. Crit. Vol. 2. p. 213. ED.

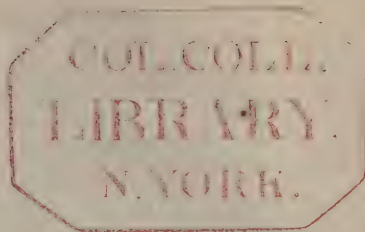
of Athené. They were placed in niches between the doors of the vestibule¹¹⁾.

As regards costume, we learn from 190 that Electra was but ill attired (cf. 452. 1177. 1181. 1183. 1189). Clytaemnestra and Chrysothemis (360) were probably richly arrayed. Müller suggests that the ἐκκύκλημα was put into requisition at v. 1458.

As respects the acting, a curious anecdote is related from Aulus Gellius by Wunder in his note on v. 1105.

In conclusion to these remarks it will be worth while to observe that the Electra of our author received a Latin dress from the hand of Attilius, the loss of which will however be less regretted, if we respect the judgement of Cicero Ep. ad Att. 14. 20. who styles him „poeta durissimus“. The reader may consult the commentators on Sueton. Caes. 84. And Bothe's Fragm. Scen. Lat. Pt. 1. p. 254—5.

¹¹⁾ Any visitant to Covent Garden, who witnessed the representation of „Antigone“ a few years since, will remember the stage decorations, which, setting aside the colouring, conveyed a tolerable idea of these arrangements. ED.



Η Λ Ε Κ Τ Ρ Α.

ΠΑΙΔΑΓΩΓΟΣ.

Ὡ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ
Ἀγαμέμνωνος παῖ, νῦν ἐκεῖν' ἐξεστὶ σοὶ
παρόντι λένσσειν, ὦν πρόθυμος ἦσθ' ἀεὶ.
τὸ γὰρ παλαιὸν Ἄργος, οὐπόθεις, τόδε,

V. 1. Schol.: *στρατηγήσαντος* γρ. *τυραννήσαντος*. Which seems to be the correct reading. Cf. Comment. de Scholiorum in Soph. tragg. auctoritate p. 37.

V. 1. ἐν Τροίᾳ] i. e. in Troade: as I have observed on Aj. 994.

V. 3. πρόθυμος] Suidas interprets this rightly: ἐπιθυμῶν, ὁρεγόμενος.

V. 4. παλαιὸν Ἄργος] One of the Scholiasts remarks: Οὐρηος χωρίζει τὸ Ἄργος καὶ τὴν Μυκλήνην (he refers to Il. δ, 52: Ἄργος τε Σπάρτη τε καὶ εὐρυνάγνια Μυκλήνη)· οἱ δὲ νεώτεροι τὴν αὐτὴν Μυκλήνην καὶ Ἄργος φασίν. Hence Brunck infers that by Argos is here meant the same city as Mycenae, comparing v. 1459. That this sometimes takes place is shewn by the examples adduced by Elmsley on Heracl. 188. Hermann, with Musgrave and others, understands the land of Argos, so that the poet may proceed from a general to a particular mention of places. I am led to understand the city Argos as meant, by v. 6. from

which, as it is evident that the temple which was situated in that city was represented in the scene, it seems most probable that the city itself was also represented. But we must suppose that the portion of the city called ἄγορά Ἀνκειος was particularly visible to persons approaching the city, in the same manner as it is well known that the royal palace was the most conspicuous object in Mycenae. We may see moreover from the words οἱ δ' ἐκείνομεν κτλ. in v. 8. that the distant places are pointed out by the paedagogue or usher, rather than the nearer ones. But Argos was 50 stadia distant from Mycenae, as appears from Strabo VIII, p. 368. For these remarks I am indebted to Fr. Jacobs. Boissonade also writes that the scene is laid at Mycenae, adding this observation: „Argos is not Argolis, but the city itself, which

5 τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης
 αὕτη δ', Ὀρέστα, τοῦ λυκοτόνον θεοῦ
 ἀγορὰ Λύκειος· οὐξ ἀριστερεῶς δ' ὅδε
 Ἴφρας ὁ κλεινὸς ναὸς· οἱ δ' ἰκάνομεν,
 φάσκειν Μυκήνας τὰς πολυχρύσους ὄραν,

those who enter Mycenae see from a slight eminence. The situation of the places themselves is pronounced to agree excellently with the explanation of Sophocles by an eye witness, Clarke, Travels. Part. II, Sect. II, p. 692.

V. 5. τῆς — κόρης] What should have been said of the country towards Argos, the poet with greater freedom attributes to the whole city. For it was not the city itself, so much as the country near it, that was considered sacred to Io, although the whole city had acquired great celebrity from her name. Compare Eur. El. 1: ὦ γῆς παλαιὸν Ἄργος, Ἰνάχου ῥοαί. That the word ἄλσος signifies any place consecrated to a deity, has been shewn by Musgrave. Cf. Boeckh, Not. Crit. T. I, p. 364. and Soph. Ant. 845. Io was called οἰστροπλήξ before Sophocles by Aeschylus Prom. 681: οἰστροπλήξ δ' ἐγὼ μάστιγι θεῖα γῆν πρὸ γῆς ἐλαύνομαι. Apollod. Bibl. II, 1, 3: Ἴφρα δὲ τῇ βοῇ οἰστρον ἐμβαλλει. —, Eustathius quotes this verse on Il. ζ. p. 629. comparing the similar words βουπλήξ, ἀκανθοπλήξ etc." FR. JACOBS.

V. 6. Schol.: αὕτη — λυκοτόνον· οὐκ ἀπ' ἄλλον τινὸς ποιεῖται τὴν δεῖξιν ἢ ἀπὸ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος, ὅπερ ἀρχαιοτάτων ἐστὶ κατὰ τὴν ἐν τῷ Ἄργει ἀγορὰν, ἐν ᾧ καὶ πῦρ ἀπόκειται, περὶ οὗ πρόσθεν εἰρήκαμεν (he had before said: λέγεσθαι, ὥς ἀπ' οὐρανοῦ πρῶτον ἐκείσε κατηνέχθη). ἔστι δὲ καταντικρὺ τοῦ Νεμεαίου Λιός. παραγενόμενοι οὖν εἰς Ἄργος, ὁ τροφεὺς δείκνυσιν αὐτῷ τὴν πόλιν, λέγων· ἔστιν οὐκ ἀπωθεν τῶν Μυκηνῶν, ἀλλ' ἐξ ἀπὸπτον φαίνεται, καὶ τὸν ναὸν τῆς Ἴφρας ἐξ ἀριστερῶς ὄντα Μυ-

κηνῶν τοῖς ἀπὸ Κορίνθου εἰσιούσι. Λυκοτόνον δὲ τὸν Ἀπόλλωνα οἱ μὲν διὰ τὸ νόμιον εἶναι τὸν θεὸν καὶ τοὺς ἐπιβούλους αὐτῶν φονεῦν· διὸ καὶ λύκους αὐτῷ φασὶ θύεσθαι ἐν Ἄργει· οἱ δὲ διὰ τὸ ἱερὸν εἶναι τὸ ῥῶον, ὡς καὶ τῆς Ἀρτέμιδος τὰς ἐλάφους· ὅθεν καὶ τῷ νομίσματι τῶν Ἀργείων ἐγγαράττεσθαι φασὶ λῦκον, ὡς καὶ τὰς γλαῦκας Ἀθήναζε. Either the word Λυκοτόνον is put for Λύκειον in these Scholia, by a fault of the copyist, or the Scholiast has himself gone astray, by bringing such illustrations of the name Λυκοτόνος, as could clearly belong only to Λύκειος. Nor is there any doubt but that Apollo is styled λυκοτόνος because he taught men some method of destroying the wolves, which seem to have attacked the flocks in great numbers during olden times (cf. Pausan. II, 9, 7. and on Soph. Oed. R. 198.). Why a temple was built to the same god by Danaus at Argos, is shewn by Pausan. II, 19, 3: Ἀργείοις δὲ τῶν ἐν τῇ πόλει τὸ ἐπιφανέστατον ἔστιν Ἀπόλλωνος ἱερὸν Ἀνλίου κτλ. — On the meaning of the pronoun αὕτη see Matthiae §. 471, 12. Rost §. 99, 6. c. ed. VI.

V. 7 sq. Schol.: οὐξ ἀριστερεῶς. ἔστι γὰρ ἐξ ἀριστερῶς τῶν Μυκηνῶν τοῖς ἀπὸ Κορίνθου εἰσιούσιν Ἴφρας ναὸς· ἐκ Φωκίδος δὲ παραγενόμενοι διὰ Κορίνθου πεποίηται τὴν ὁδόν. Pausan. II, 17, 1: Μυκηνῶν ἐν ἀριστερᾷ πέντε ἀπέχει καὶ δέκα στάδια τὸ Ἡραῖον. According to Strabo VIII, p. 368. it was only distant 10 stadia. On the situation of the Lyceum Dindorf refers to Leake's Travels in the Morea. Vol. II, p. 403., on the Heraeum ibid. p. 389.

V. 9. φάσκειν] Infinitive for

- 10 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε·
 ὅθεν σε πατρός ἐκ φόνων ἐγὼ ποτε
 πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν
 ἤνεγκά καῖεσώσα καῖεθρεψάμην
 τοσόνδ' ἐς ἥβης, πατρὶ τιμωρὸν φόνου.
- 15 νῦν οὖν, Ὀρέστα, καὶ σύ, φίλτατε ξένων,
 Πυλάδῃ, τί χρὴ δρᾶν, ἐν τάχει βουλευτέον·
 ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
 ἐῷα κινεῖ φθέρηματ' ὀρνίθων σαφῇ,
 μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη.
- 20 πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιπορεῖν στέρης,
 ξυνάπτετον λόγοισιν· ὥς ἐνταῦθ', ἴνα
 οὐκ ἔστ' ἔτ' ὀκνεῖν καιρός, ἀλλ' ἔργων ἀκμή.

imperative, as in O. R. 462. Phil. 1411. Schol.: τὰς πολυχρόνους· Ὀμηρος (Il. η. 180)· πολυχρόσιοιο Μυκλήνης. Cf. Horace Od. I, 7. 9. ditiesque Mycenae.

V. 10. Schol.: πολύφθορον· ἐν ᾧ πολλὰ φθορὰ καὶ φόνοι ἐγένοντο. For Tantalus slew his son Pelops and offered him as a feast to the Gods. Atreus and Thyestes, the sons of Pelops, killed their brother Chrysippus. Atreus slew the children of Thyestes, the son of Thyestes (Aegisthus) Atreus, and afterwards Agamemnon. ERF. Cf. v. 504 sqq.

V. 11. πατρός ἐκ φόνων] Cf. 296. 1132 sqq. 1348 sqq.

V. 12. ὀμαίμου καὶ κασιγνήτης] On these words thus joined see note on Ant. v. 1.

V. 13. Schol.: ἤνεγκά· τὸ ἤνεγκά τὸ βραχὺ τῆς ἡλικίας δηλοῖ, ὥς περὶ παιδαγῶνον οὐτι βαδίσαι θναμένον. Homer Od. γ, 306 sqq. relates that Orestes returned seven years after the murder of Agamemnon.

V. 18. κινεῖ — σαφῇ] Hermann rightly observes that σαφῇ must be joined with the verb κινεῖ, the sense being: κινεῖ ὥστε σαφῇ γίνεσθαι. For otherwise σαφῇ would be quite superfluous et unmeaning. So v. 1366. σαφῇ ταῦτα δείξουσιν.

V. 19. μέλαινά τ' — εὐφρόνη] No one yet has rightly explained these words. For Hermann, although he rightly observes in his note that we must join ἄστρων εὐφρόνη, thought this scarcely a fitting expression to mean εὐφρόνη ἄστερόεσσα. In fact it is certain to me, and acknowledged by this great critic, that these words, μέλαινα ἄστρων εὐφρόνη, are opposed to the preceding λαμπρὸν ἡλίου σέλας, meaning the dark starry night, because the stars shine through the darkness of night, not the sun. Hermann in a letter to myself compares Aeschyl. Prom. 24: ἡ ποιικιλίμων νύξ ἀποκρύψει φάος. Compare also my remarks on this passage in Cens. Ajac. Lobeck. p. 98.

V. 21. ξυνάπτετον λόγοισιν] The order of the sentences is this: the paedagogue first says that it is time for consulting on their plans, βουλευτέον; and then advises that this be done ξυν. λόγοισιν: which may rightly be said; for although Pyllades does not speak, yet he is present, so as to be willing to speak if necessary. Then Orestes speaks for both, so as to leave no necessity for Pyllades to add any thing further. HERM.

V. 22. ἔργων ἀκμή] See on Philoct. v. 12.

ΟΡΕΣΤΗΣ.

- ὃ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
 25 ὥσπερ γὰρ ἵππος εὐγενής, κἄν ἦ γέρων,
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ
 30 ὀξεῖαν ἀκοὴν τοῖς ἑμοῖς λόγοις διδούς,
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον.
 ἐγὼ γὰρ ἡνίχ' ἰκόμην τὸ Πυθικὸν
 μαντεῖον, ὥς μάθοιμ', ὅτῳ τρόπῳ πατρὶ
 δίκας ἀροίμην τῶν φονευσάντων πάρα,
 35 χρῆ μοι τοιαῦθ' ὁ Φοῖβος, ὦν πεύσει τάχα·
 ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγᾶς·

V. 24. Schol.: ἐσθλὸς εἰς ἡμᾶς γεγώς· τοῦ εἶναι πιστὸς εἰς ἡμᾶς.

V. 25. [ἵππος εὐγενής] Hence Philostr. Vit. Soph. II, 23, 4. p. 606: καὶ εἶδον ἄνδρα παραπλήσιον τῷ Σοφοκλείῳ ἵππῳ. FR. JACOBS.

V. 26 sq. ἀπώλεσεν — ἴστησιν] See my note on Aj. 31. although the aorist is here put in a different sense.

V. 27. ὡσαύτως δὲ] On δέ in the apodosis see Buttmann. Exc. XII. on Demosth. in Mid. and Rost §. 134. annot. 4. b.

V. 31. Schol.: εἰ μὴ τι καιροῦ τυγχάνω· εἰ τί σοιδοκῶ μὴ καλῶς βεβουλεῦσθαι, μεθάρμοσον, ὃ ἔστιν ἐπανόρθωσον· ἔστι δὲ ἀγασσάσθαι τὸν νεανίσκον, ὅτι μὴ πάνν ἀνθέκαστος φαίνεται.

V. 33 sq. πατρὶ — πάρα] The phrase δίκας ἀρεῖσθαι παρὰ τινος is poetical, and used instead of the common one δίκας or δίκην λαμβάνειν παρὰ τινος, to inflict punishment upon some one, to which phrase, as it means the same as τιμωρεῖν, the poet has added the dative πατρὶ, so that δίκας

ἀρεῖσθαι τινὶ παρὰ τινος does not differ in sense from the phrase τιμωρεῖν τινι, to take revenge for injury offered to any one. So Terent. Heautont. I, 1, 86: illi de me supplicium dabo. Ἀροίμην is the optative of the 2d. aor. not of the future, for which we should have found in direct construction the conjunctive: πῶς ἄρομαι δίκας;

V. 35. Schol.: χρῆ· μαντεύεται.

V. 36. ἄσκειον — ἀσπίδων] So 1002. ἄλνπος ἄτης. See the passages quoted by Matth. §. 339. and Rost §. 108. not. 19.

Ibid. αὐτόν means himself, i. e. not by means of others. It does not mean alone, for that is not signified even by: ἄσκειον ἀσπίδων τε καὶ στρατοῦ. The God has desired Orestes to take revenge not by the aid of others, nor by open force, but by stratagem. HERM.

V. 37. κλέψαι — σφαγᾶς] On the phrase κλέπτειν σφαγῇ, to commit slaughter privily, see on Aj. 188. Join the genitive χειρὸς with the noun σφαγᾶς, so that χειρὸς σφαγῇ may mean the

ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,
 40 δόμων ἔσω τῶνδ' ἴσθι πᾶν τὸ δρωμένον,
 ὅπως ἂν εἰδὼς ἡμῖν ἀγγείλῃς σαφῇ.
 οὐ γάρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ
 γνῶσ', οὐδ' ὑποπτεύουσιν ὧδ' ἡνδισμένον.
 λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἶ

slaughter which the hand commits, and that Orestes himself may be represented as ordered to perpetrate it by stratagem. So lower down in v. 206. *θανάτους αἰκεῖς διδύμην χειροῖν*. So also Aj. 618. *ἔργα χειροῖν*. Trach. 603. *δῶρημα τῆς ἐμῆς χειρός*. Others wrongly connect *δόλοισι χειρός*.

V. 40. Schol.: *ἴσθι πᾶν τὸ δρωμένον· περιέργασαι τὰ πρατόμενα πάντα*.

V. 42. Schol.: *οὐ γάρ σε μὴ χρόνῳ· τινὲς τὸ ἡνδισμένον ἐπὶ τῆς κεφαλῆς ἤκουσαν, ὅσον ταῖς πολιαῖς ἡνδισμένον· τοῦτο δὲ ἀπὸ θανον· ἐγνώσθη γὰρ ἂν, εἰ καὶ τοσοῦτον ἠλλάξε τὴν κεφαλὴν. δοκεῖ οὖν μοι τὸ ἡνδισμένον ἀντὶ τοῦ ἡσκημένον. οὐ μὴ οὖν σε ἐπιγνώσι τοιαῦτα πλαττόμενον· εἰ δὲ τὸ ἡνδισμένον ἐπὶ ἡλικίας δεξαίμεθα, ἔστιν οὖν ἐπὶ τῶν τριχῶν, ἀλλ' ἐπὶ παντὸς τοῦ σώματος*. The Scholiast is evidently wrong in interpreting *ἡνδισμένον* by *πλαττόμενος*. Nor will the sense of the passage allow us to assign a notion of old age to that verb, for the poet would thus needlessly repeat the same thing twice. I therefore think the interpretation of Bothe the true one, explaining *ἡνδισμένον* decorated with flowers, i.e. crowned after the manner of those who arrived bearing good tidings. Cf. Kuster on Aristoph. Plut. 765., my notes on Oed. R. 82. and Trach. 178sq. But if the guest arrived under such a garb, he could not evidently be suspected by Clytaemnestra. Against this opinion Fr. Jacobs sent me the following observation:

„The explanation of Bothe seems to me very doubtful. If the word be understood of the old man's complexion and appearance, there is no tautology. Perhaps there may be a slight irony. That the ancients had a similar view of these expressions is evident from a passage of Cyrill against Julian, VI, p. 187. A: *ὅτε λευκῇ πολιᾷ κατηνδισμένος* — *διεφαίνεται*. And Christodor. Ecphr. 90 speaking of an old man, *βαθὺς δὲ οἱ ἡνθεε πάγων*.“ But the poet clearly mentions two particulars, that Clytaemnestra and Aegisthus would neither recognise the paedagogue, nor suspect him. He says that they will not recognise him, owing to the long time elapsed since his departure, and the consequent change effected in his appearance by old age. Now it might have been added that the paedagogue would excite no suspicion, without asserting any reason why. But I think it could hardly be asserted again that the paedagogue would not be suspected on account of his age. For this addition must be considered either useless, or absurd; useless, because the same thing has been said already; and absurd, because it does not follow that a man is not open to suspicion, because advanced in age. I adhere therefore to the explanation of Bothe.

V. 43. *ὑποπτεύουσιν*] Of the second aorist and future joined in a similar manner Dindorf adduces an example from O. C. 450: *ἀλλ' οὔτι μὴ λάχῃσι τοῦδε συμμάχον, οὔτε σφιν ἀρχῆς τῆςδε Καδμείας ποτὲ ὄνησις ἦξει*.

45 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὁ γὰρ
μέγιστος αὐτοῖς τυγχάνει δορυξένων·
ἄγγελλε δ' ὄρκον προστιθεὶς, ὁδοῦνεκα

V. 45. παρ' ἀνδρὸς Φανοτέως] Hermann rightly observes that παρ' ἀνδρὸς Φανοτέως is: from a certain man named Phanoteus, comparing Hom. II. ε, 649: ἀνέρος ἀφραδίησιν, ἀγανοῦ Λαομέδοντος. and II. λ, 738. π, 617. Moreover, the reason why the paedagogue is said to have been sent by Phanoteus both here and in v. 670, while in vs. 1110 sq. Orestes represents himself as coming from Strophius, has escaped the commentators, but is well explained by Hermann in Censura Aesch. Eun. ab O. Müllero edit. Annal. Vienn. T. LXIV. p. 141 sqq. For the matter stands thus: Phanoteus king of Phanoteus or Panopeus, a city in Phocis, and Crisus, king of Crisa, a town of the same state, into which Orestes had been carried while a boy (cf. v. 180.), were brothers, pursuing each other with the greatest hatred. Now when the son of Crisus, Strophius, who had married Anaxibia, the sister of Agamemnon (cf. Pausan. II, 29, 4.), and his son Pylades were said to be joined in the firmest bonds of friendship with Agamemnon and his children, it was cleverly devised by Sophocles that the brother of that Crisus, Phanoteus, should be made the friend of Clytaemnestra and Aegisthus (see also verse 46 and 671 sq.). Hence in order that Clytaemnestra and Aegisthus might the more readily believe the stranger who was to announce the death of Orestes, the poet represents him as sent by Phanoteus, who dwelt in the same Phocis where Orestes had found refuge. On the contrary the urn, containing the bones of Orestes, could not be sent by any other person but Strophius, to whose protection Orestes had been committed. But they who bore the urn (Orestes and Pyla-

des), as they were said to be shortly coming with it by the paedagogue who pretended to be sent by Phanoteus, when informing them of the death of Orestes (v. 757.), could not excite the least suspicion in the mind of Clytaemnestra or Aegisthus, since they represented themselves as bearing the remains of Orestes by order of Strophius (vs. 1110 sqq.).

V. 46. Schol.: δορυξένων· ἀντὶ τοῦ φίλων· κυρίως δὲ οἱ ἐν πολέμῳ γινόμενοι φίλοι, ὡς Γλαυκὸς καὶ Διομήδης. See on Oed. C. 631. On τυγχάνει see at Aj. 9. Lastly μέγιστος does not imply power, but excellence. So φίλος μέγιστος, i. e. the best friend, Philoct. 586. Aj. 1331.

V. 47. Schol.: ἄγγελλε δ' ὄρκον· μὴ σμικρολόγως τις ἐπιλάβηται, ὡς κελύοντος ἐπιορκεῖν τοῦ ποιητοῦ· δεῖ γὰρ αὐτὸν πελθεσθαι τῷ θεῷ, τὸ πᾶν δόλῳ πράσσειν παρὰ κελύονμένῳ, ὥστε ἐν οἷς δοκεῖ ἐπιορκῶν δυσσεβεῖν, διὰ τούτων εὐσεβεῖ πειθόμενος τῷ θεῷ, ἔχει δὲ ἀξιοπιστίαν ὁ λόγος, ὡς ἐν Φωκίδι τρεφόμενον καταβῆναι ἐς τὰ Πύθια· σνῆται δὲ τοῖς χρόνοις· ἐπὶ Τριποτόλεμον γὰρ φασὶ γενέσθαι Πύθικόν ἀγῶνα, ἑξακοσίοις ἔτεσιν ὕστερον. Neve observes: the corrupt name Triptolemus may be corrected from the Scholiast on Pind. Praef. Pyth., who relates that Eurylochus the Thessalian, after having conquered the Cirrhaei, under the archonship of Simonides or Simon at Athens, i. e. Ol. 47, 3., restored the Pythian games which had been formerly introduced by Apollo, the destroyer of the Pythian serpent. On the phrase ὄρκον προστιθέντος ἐπιμελεστέρα ψυχὴ κατέστη.

- τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,
ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
50 δίφρων κυλισθεῖς· ὧδ' ὁ μῦθος ἐστάτω.
ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἔφη θεός,
λοιβαῖς τὸ πρῶτον καὶ καρατόμοις χλιδαῖς
στέψαντες, εἴτ' ἄψορόν ἤξομεν πάλιν
τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν,
55 ὃ καὶ σὺ θάμνοις οἶσθ' αἰ κεκρυμμένον,
ὅπως λόγῳ κλέπτοντες ἠδεῖαν φάτιν
φέρωμεν αὐτοῖς, τοῦ μὲν ὡς ἔρξει δέμας
φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
τί γὰρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν
60 ἔργοισι σωθῶ κάξενέγκωμαι κλέος;
δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.

V. 51. ἔφη θεός is my own conjecture. The common reading is *ἐφίετο*, but by the omission of the nominative *θεός* the verb is necessarily referred to Agamemnon.

V. 48. Schol.: ἐξ ἀναγκαίας τύχης· βιαίως, οἷον ἀναγκαστῶ μόρῳ, καὶ οὐκ ἐκ ταυτομάτου, ἐκ βίας, ἐκ συντηχίας, οὐκ ἰδίῳ θανάτῳ. See on Aj. 477.

V. 50. ἐστάτω] See my remarks on this use of the verb at Aj. 198.

V. 51. Schol.: ὡς ἐφίετο· ὁ Ἀπόλλων δηλονότι, ὡς ἐκέλευσεν.

V. 52. Schol.: καὶ καρατόμοις χλιδαῖς· καὶ τοῖς ἀπὸ κρατὸς τετυμημένοις βοστρύχοις. λέγοι δ' ἂν χλιδὰς ἦτοι καθόλου τοὺς πλοκάμους, οἳ εἴσι τρυφὴ τῆς κεφαλῆς· ἢ παρ' ὅσον τρυφὴ καὶ κόσμος ἀπετίθεντο τοῖς νεκροῖς οἱ πλόκαμοι ἐν τῷ τάφῳ. Cf. Passow Lex. under this word. Triclinius: ἔθος γὰρ ἦν αὐτοῖς τέμνειν τὰς κόμας καὶ ἐπιτιθέναι τῷ τάφῳ, ἵνα διὰ τοῦτον τοῦ πένθους ἴλεως αὐτοῖς ὁ νεκρὸς εἴη. See on Aj. 1147.

V. 53. στέψαντες, εἴτ'] On εἴτα placed after a participle see my note on Oed. C. 259 sq. Cf. Rost §. 130. note. On the signification of the verb *στέφειν* see my

disquisition on the authority of the Scholia on Sophocles, p. 8 sqq.

V. 54. Schol.: τύπωμα χαλκόπλευρον· τὴν ὑδρίαν, ἐν ᾗ δῆθεν τὰ δοκούντα εἶναι ὁστέα Ὀρέστον ἀπέκειτο. Cf. v. 1113. Aesch. Choeph. 686: λέβητος χαλκῆον πλερωμάτα. The more recent Scholiast observes: ἡρμένοι· ἀντὶ τοῦ ἡρμένον ἔχοντες· ὅμοιον τῷ πάγωνα καθεμιμένος ἀντὶ τοῦ κέχαλασμένου ἔχων.

V. 56. Schol.: κλέπτοντες· ἀπατώντες, παραλογιζόμενοι. Ὁμηρος· κλέπτε νόον. See on Philoct. 55.

V. 57. ἔρξει] The verb *ἔρξειν* is here put to signify perishing, as is often the case with *οἰχεσθαι*.

V. 59 sq. λόγῳ — ἔργοισι] Cf. Porson on Eur. Phoen. 512.

V. 61. δοκῶ — κακόν] The adjective *κακόν* means ill omened, for it was thought the worst of omens to be spoken of as dead. Cf. Eur. Helen. 1050 sqq.: βούλει λέγεσθαι μὴ θανῶν λόγῳ θανεῖν; MEN· κακὸς μὲν ὄρνις· εἰ δὲ κερδανῶ λέγων, ἔτοιμός εἰμι μὴ θα-

ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
λόγῳ μάτην θνήσκοντας, εἶθ', ὅταν δόμους
ἔλθωσιν αὖθις, ἐκτελέμηνται πλέον.

65 ὥς καὶ ἐπανχῶ τῆσδε τῆς φήμης ἅπο
δεδορκότ' ἐχθροῖς ἄστρον ὥς λάμψειν ἔτι.
ἀλλ', ὦ πατρώα γῇ θεοί τ' ἐγγώριοι,
δέξασθέ μ' εὐτυχοῦντα ταῖςδε ταῖς ὁδοῖς,
σύ τ', ὦ πατρῶων δῶμα· σοῦ γὰρ ἔρχομαι

70 δίκη καθαρότης πρὸς θεῶν ὠρμημένος·
καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς,
ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.

τῶν λόγῳ θανεῖν. On the preposition *σύν* depending on the substantive *ῥῆμα* see Philoct. 825.

V. 62. Schol.: ἤδη γὰρ εἶδον πολλάκις· Πυθαγόρας καθείρξας ἑαυτὸν ἐν ὑπογίῳ λογοποιεῖν ἐκέλευσε τὴν μητέρα, ὥς ἄρα τεθνηκὼς εἶη· καὶ μετὰ ταῦτα ἐπιφανεῖς περὶ παλιγγενεσίας καὶ τῶν καθ' Αἰδον τινα ἐτεραπεύετο, διηγούμενος πρὸς τοὺς ζῶντας περὶ τῶν οἰκείων, οἷς ἐν Αἰδον συντετυχηκέναι ἔλεγεν· ἐξ ὧν τοιαύτην ἑαυτῷ δόξαν περιέδθηκεν, ὥς πρὸ μὲν τῶν Τροϊκῶν Αἰθαλίδης ὧν ὁ Ἐρμιοῦ, εἶτα Εὐφορβος, εἶτα Ἐρμύτιμος ὁ Σάμιος, εἶτα Πύθιος ὁ Δῆλιος, εἶτα ἐπὶ πᾶσι Πυθαγόρας. εἰς τοῦτο οὖν ἔοικεν ἀποτείνεσθαι ὁ Σοφοκλῆς· ἐνιοὶ δὲ οἶονται ἀπιθάνως εἰς Ὀδυσσεῖα ἀποτείνεσθαι· οὐ γὰρ πέπρακται τι τοιοῦτον Ὀδυσσεὶ· ἐφνιάξατο δὲ ὀνομάσαι τὸν ἄνδρα. καὶ μὴ τῶν θαυμαστῶν εἶναι δόξῃ ἐν τραγωδίᾳ καὶ μύθῳ παλαιῷ τετολυμμέναι τι κακότηδες εἰπεῖν καὶ προσχρονιστικὸν εἰς τοὺς καθ' ἑαυτὸν, ὁ μᾶλλον ἤμορξε κωμωδία. Hermann thinks that not one in particular of the ancient wise men is meant, but generally men conspicuous for their wisdom, whom the Athenians had often seen driven into exile, and soon after recalled to enjoy even greater honour. But to be exiled is one thing, to be reported dead another, and I think

that the Scholiast rightly understands Pythagoras, for in anachronisms of this kind there is nothing objectionable.

V. 63. Schol. rec.: *μάτην*· *ψευδῶς*. Cf. v. 629.

V. 65 sq. ὥς καὶ — *ἔτι*] The meaning is: I trust that by this pretended story, I shall make the enemy, when they again behold me living, regard me with even greater astonishment. On this use of the preposition *ἀπό* see at Oed. C. 15. The Scholiast rightly explains *δεδορκότα* by *ζῶντα*.

V. 66. *ἄστρον*] As a meteor suddenly rising from the darkness, striking men with terror. So, of the Atridae, *πυρρὸν Ἰλιάδαις ἄστρα* Anton. in Anthol. Pal. IX, 102. *ἄστρες* signifying fiery meteors are illustrated by Schaefer on Apollon. Rhod. T. II, p. 206. I have no doubt but that *ἄστρον* has the same meaning. FR. JACOBS.

V. 68. *δέξασθέ μ' — ὁδοῖς*] The sense appears to be: receive me, so that I may be fortunate in this expedition or return, i. e. receive me, that this expedition or return may be prosperous.

V. 72. Schol.: *ἀρχέπλουτον*· *ἄρχοντα πλούτον καὶ τὴν ἀρχαίαν τυχὴν ἀποληψόμενον*. But some verb must be supplied in this verse,

εἶρηκα μὲν νυν ταῦτα· σοὶ δ' ἤδη, γέρον,
τὸ σὸν μελέσθω βάντι φρουρηῆσαι χρέος.
75 νῶ δ' ἔξιμεν· καιρὸς γάρ, ὅσπερ ἀνδράσι
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

ΗΛΕΚΤΡΑ.

ὦ μοί μοι.

ΠΑΙΔΑΓΩΓΟΣ.

καὶ μὴν θυρῶν ἔδοξα προςπόλων τινὸς
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡΕΣΤΗΣ.

80 ἄρ' ἔστιν ἡ δύστηνος Ἥλέκτρα; θέλεις
μείνωμεν αὐτοῦ ἀνακούσωμεν γόων;

ΠΑΙΔΑΓΩΓΟΣ.

ἦμιστα. μὴδὲν πρόσθεν ἢ τὰ Λοξίου
πειρώμεθ' ἔρδειν, κἀπὸ τῶνδ' ἀρχηγεῖν

the notion of which must be assumed from ἀποστείλῃτε, as κατασκευάσατε or δέξασθε. Cf. Matth. §. 634, 3. See also below, 435 sq. 650. Oed. R. 241. Oed. C. 405. Trach. 95.

V. 73. εἶρηκα — ταῦτα] See on Philoct. 239.

V. 74. τὸ σὸν — χρέος] Compare the words of Orestes above vs. 39 sqq. On μελέσθω cf. v. 1438.

V. 75. Schol.: νῶ δ' ἔξιμεν· ἔξιμέναι βούλονται διὰ τὴν εἰσοδὸν τοῦ χοροῦ.

V. 75 sq. καιρὸς — ἐπιστάτης] So Philoct. 837: καιρὸς τοὶ πάντων γνώμων ἰσχαν πολὺ παρὰ πόδα κρᾶτος ἄρρνται. and Pindar. Pyth. IX, 135: ὁ δὲ καιρὸς ὁμοίως παντός ἔχει κορυφαίον. The adjective μέγιστος means the highest, the most powerful.

V. 78 sq. Schol.: καὶ μὴν θυρῶν ἔδοξα· θαυμαστῶς ὁ γέρον οὐκ ἐπιβέβηκε τῷ ἀληθεῖ· τὸν δὲ ἀποστήσαι βουλόμενος τὸν Ὀρέστην προςπόλων τινὸς φησιν. (Εἰς τὸ αὐτό.) τὸ ἐξῆς· ἔνδον θυρῶν. Hermann explains θυρῶν a foribus, and thinks that it should be joined with the verb αἰσθέσθαι.

Although this interpretation may seem defensible from the examples adduced at Philoct. 605. ed. sec. I yet think that the Scholiast's interpretation is preferable.

V. 80. Schol.: ἄρ' ἔστιν ἡ δύστηνος· ὑπὸ νεότητος Ὀρέστης παράγεται φιλοπευστεῖν, ὁ δὲ πρεσβύτης τὸ χρήσιμον σκοπεῖν ἀναγκάζει.

V. 81. Schol.: ἀνακούσωμεν· ἐπακούσωμεν. Hermann says that the verb is ἐνακούειν.

V. 82. Schol.: μὴ δὲν πρόσθεν· ἅμα μὲν εἰς τὸ χρήσιμον συμβουλευεῖ πεῖθεσθαι τῷ θεῷ, ἅμα δὲ καὶ πρὸς τὴν ὑπόθεσιν διελύθη γὰρ ἂν τὸ πᾶν, ἕξαρχῆς μνηνθέντος Ὀρέστου.

V. 84. πατρός — λουτρὰ] Cf. v. 52. et 434. and Aesch. Choeph. 129: καὶ γὰρ χέουσα τάςδε χέρουβας βοτοῖς, λέγω, καλοῦσα πατέρα. and my note on v. 427. of this play.

V. 84 sq. ταῦτα γὰρ φέρει — ἔφ' ἡμῖν] Neither here, nor in any other passage, as far as I see, can φέρειν τι ἐπὶ τινι be used so as to mean nothing more than φέρειν τί τινι, to bear anything to any one, but I should

πατρός χέοντες λουτρά· ταῦτα γὰρ φέρει
85 νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν θρωμένων.

Η Δ Ε Κ Τ Ρ Α .

(σύστημα.)

ὦ φάος ἀγνόν
καὶ γῆς ἰσόμοιρος ἄήρ, ὥς μοι
πολλὰς μὲν θρήνων ὠδὰς,
πολλὰς δ' ἀντήρεις ἥσθου
90 στέρωνων πλαγὰς αἰμασσομένων,

interpret it thus: to bear anything, so that it may be in the power of some one, i. e. to deliver something into the power of another. For the words *νίκην* and *κράτος* compare my remarks on Trach. 185. and Demosth. F. L. p. 381, 11: ἄρ' οὐ κράτος πολέμου καὶ νίκην — διδόναι.

V. 85. τῶν θρωμένων] See notes on vs. 1313 sq.

V. 86 sqq. Schol.: ὦ φάος ἀγνόν· ὁλόφουρις ἐστὶ τῆς Ἡλέκτρας ἐν ταῖς μονοδίαῖς, ὅπερ σύνηθες τοῖς τραγικοῖς, κινητικὸν τοῦ πένθους. τοῦτο δὲ τὸ πρόσωπον εὐνὸν ἐστὶ τῷ ἀποθανόντι· ἐπεὶ δὲ ἀηθὲς ἐστὶ πρὸς τοὺς θεατὰς ἢ πρὸς ἑαυτὴν ταῦτα διαλέγεσθαι, ὥς ἀπομειφομένη τοῖς θεοῖς, ἢ μάρτυρας τῶν θρήνων καλοῦσα, πρὸς τὰ στοιχεῖα ποιεῖται τὸν λόγον· καὶ οὕτως ἡμῖν δηλωθήσεται, ὅπως διέκειτο ἐπὶ τῷ συβάντι κατὰ τὸν πατέρα.

V. 87. γῆς—ἀήρ] These words are somewhat obscure, and were ridiculed by Pherecrates, as the Scholiast has observed. This however is certain, that *ἀήρ* cannot, as Musgrave believed, mean darkness in this passage; as is evident from vs. 17 sq. and 91. The word seems rather to signify, the æther or sky, and *ἀήρ γῆς ἰσόμοιρος* shews that the sky is coextensive with the earth. Which interpretation is also proposed among others by the Scholiast: καὶ γῆς φησὶν ἰσόμοιρος ἀήρ, ἵσσην μοῖραν

ἔχων τῇ γῇ· πανταχοῦ γὰρ ἐστὶν ἀήρ. Hesiod, Theog. 126 sq.: Γαῖα δὲ τοι πρῶτον μὲν ἐγένετο ἴσον ἑαυτῇ Οὐρανὸν ἀστερόενδ', ἵνα μιν περὶ πάντα καλύπτοι. Cf. Valcken. Diatr. Eurip. p. 46 sqq. It must be confessed however that the genitive *γῆς* is not sufficiently suited to this interpretation, although approved by Camerarius, Hermann, and others, and that a dative is rather required, since *ἰσόμοιρός τις* would seem to denote possessing an equal share of any thing. L. Doederlein de brachyl. p. 15. observes: „As it is evident that by *φάος ἀγνόν* is meant *αἰθήρ*, it follows that *ἀήρ* is therefore called *γῆς ἰσόμοιρος*, because it possesses *ἵσσην μοῖραν γῆς καὶ αἰθέρος*, or, in other words, because it is both locally and in its nature midway between earth and heaven, being composed of earthly and airy parts and elements. A very similar brachylogy occurs in Aristoph. Av. 187: ἐν μέσῳ δῆπονθεν ἀήρ ἐστὶ γῆς, scil. καὶ οὐρανοῦ.“

V. 87 sqq. Schol.: ὥς μοι—θρήνων· ὦ φάος ἀγνόν, ὅσα μοι συνοιδας θρηνοῦση καὶ κοπιόμην· τὸ δὲ κατάλληλον οὕτως· ὥς πολλὰς μὲν ὠδὰς ἥσθον, πολλὰς δὲ πληγὰς αἰμασσομένων τῶν στέρωνων. πληγὰς ἀντήρεις· τραγικώτερον δὲ πως ἀπῆγγελλται, ὥστε τὴν διάλυσιν αὐτῶν μὴ πᾶν πολιτικὴν εἶναι· μετῴκειται δὲ ἀπὸ τῶν ἐρεσσόντων· οἶον πληγὰς κατὰ τὸ ἐναντίον τῶν στέρωνων ἐλαυνο-

ὅποταν δνοφερά νύξ ὑπολειφθῇ·
τὰ δὲ παννυχίδων ἤδη στυγεραὶ
ξυνίσασ' εὐναὶ μογερῶν οἴκων,
ὅσα τὸν δύστηνον ἐμὸν θορηνῶ

95 πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν
φοίνιος Ἄρης οὐκ ἐξένισεν,
μήτηρ δ' ἡμὴ χῶ κοινολεχῆς
Αἰγισθος, ὅπως δρῶν ὕλοτόμοι,
σχίζουσι κάρα φονίῳ πελέκει.

100 κούδεις τούτων οἶκτος ἀπ' ἄλλης
ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὔτως
αἰκῶς οἰκτρῶς τε θανόντος.

(ἀντισύστημα.)

ἀλλ' οὐ μὲν δὴ
λήξω θορήνων στυγερῶν τε γόων,

μένως. On the orthography of the word ἀντήρης Brunck refers to Valck. on Phoen. 90. ἀνταῖος is used in the same sense in v. 195.

V. 91. ὅποταν — ὑπολειφθῇ] These words must not be joined with the aorist ἦσθον, but with the participle αἰμασσομένων, which is equivalent to ἀαἰμάσσεται.

V. 92. τὰ δὲ πανν. ἤδη] The accusative τὰ παννυχίδων, i. e. nightly grief, is dependent on the verb ξυνίσασι, and more fully explained by the following words: ὅσα τὸν κτλ. Cf. Matth. §. 425, 2. Rost §. 104, 9. Join the participle ἤδη with τὰ πανν. Electra saying, that she weeps not only in the morning, but at night also.

V. 94. Schol.: ὅσα τὸν δύστηνον· κατὰ βραχὺ ἐνδείκνυνσι τὰ τῆς ὑποθέσεως· ἰδὸν γὰρ ἔγνωμεν, ὅτι ἀδελφὴ τοῦ Ὀρέστου, καὶ διὰ τὴν θορηνεῖ.

V. 95 sq. Schol.: ὃν κατὰ μὲν βάρβαρον· παρὰ τὸ ὑπὸ Ἀγαμέμνονος ἐν τῇ Νεκυρίᾳ (Od. λ. 408.). οὔτε μ' ἀνάρσιοι ἄνδρες καὶ τὰ ἐξῆς. πάνν δὲ περιπαθῆς ὁ λόγος, εἰ καὶ πολεμίων πικροτέρα ἐφάνη Κλυταιμνήστρα τῷ ἰδίῳ ἀν-

δρί· πάνν γὰρ περιπαθῆς τὸ ἐπὶ τηλικούτου καὶ τοσαύτα διαπραξαμένον εἰπεῖν, ὅπως δρῶν ὕλοτόμοι. οὐκ ἐξένισεν δὲ ἀντὶ τοῦ οὐκ ἀπέκτεινεν· ξένια γὰρ Ἄρεως τραύματα καὶ φόνοι. Καὶ Ἀρχιλόγος· ξείνια δνσμενέσιν λνγρὰ χαριζόμενοι. Erfurdt observes that there is here an allusion to the murder of Agamemnon perpetrated during a banquet. Cf. Homer Od. λ. 405 sqq. compared with δ, 534 sqq.

V. 98. ὅπως δρῶν ὕλοτόμοι] From Homer. See II. ν, 389. π, 482.

V. 101. Schol.: ἢ 'μοῦ φέρεται· εἰ δὲ καὶ τὰ τῆς Χρυσοθέμιδος παράκειται, αὕτη γε διὰ τὸ πάνν ἀλγεῖν οὐδένα κατ' ἀξίαν φροντίζειν τῶν γεγονότων οἰεται ἢ μόνην αὐτήν. See v. 1130. and my note on Ant. 928.

V. 102. Schol.: ἀδίκως οἰκτρῶς τε· ἐν τισιν ὑπόκειται ἀντὶ τοῦ ἀδίκως αἰκῶς. καὶ οἰκτρῶς μὲν διὰ τὸ βία καὶ ἐπιβουλενθέντα· αἰκῶς δέ, ὅτι πελέκει αὐτὸν μεθ' ὕβρεως ἐτίεατο. On the word αἰκῶς cf. 206. 216. and the common expressions αἰκία and αἰκίζεσθαι.

105 ἔστ' ἂν παμφεγγεῖς ἄστρον
 ῥιπᾶς, λεύσσω δὲ τόδ' ἥμαρ,
 μὴ οὐ, τεκνολέτειρ' ὥς τις ἀηδὼν,
 ἐπὶ κωκυτῷ τῶνδε πατρῶν
 πρὸ θυρῶν ἡχῶ πᾶσι προφωνεῖν.

110 ὦ δῶμ' Αἰδοῦ καὶ Περσεφόνης,
 ὦ χθόνι' Ἑρμῇ, καὶ πότνι' Ἀρά,
 σεμναί τε θεῶν παῖδες Ἑρινύες,
 αἵ τοὺς ἀδίκως θνήσκοντας ὀραῖ',

115 ἔλθετ', ἀρήξατε,
 τίσασθε πατρὸς φόνον ἡμετέρου,
 καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.
 μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ
 λύπης ἀντιρόδοπον ἄχθος.

120

(στροφὴ α΄.)

ΧΟΡΟΣ.

120 ὦ παῖ, παῖ δυστανοτάτας

V. 105 sq. ἄστρον ριπᾶς] The twinkling stars, in German das Blinkern der Sterne. On adjectives like παμφεγγεῖς mention has been made at Trach. 50 sq. For λεύσσω δὲ see note on Phil. 810.

V. 107. τεκνολέτειρ' — ἀηδὼν] A frequent comparison among the poets. See the authors quoted by Erfurdt, Hom. Od. τ, 518. Aesch. Ag. 1152. Callim. h. in lavacr. Pallad. 94. with Spanheim's note. Mosch. IV, 21. Virg. Georg. IV, 511 sqq. and Hygin. fab. XLV. and his commentators. On the phrase οὐκ ἡχῶ προφωνεῖν cf. v. 132: οὐκ ἐδέλω προλιπεῖν τόδε, μὴ οὐκ κτλ. See Rost §. 135, 7. b. β. and my Excursus II. on Oed. R. p. 158 sq.

V. 108. ἐπὶ κωκυτῷ] Hermann remarks: „Erfurdt incorrectly says that ἡχῶ ἐπὶ κωκυτῷ is the same as ἡχῶ θρηνητικῇν. It means a cry provoking others to grief.“ ἐπὶ κωκυτῷ is nothing more than κωκυόσα. Many examples of this kind are quoted by Matth. §. 586.

V. 111 sq. Ἀρά — Ἑρινύες] There is no difficulty in the fact of these goddesses, the Dirae and Furies, being united; cf. O. Müller on Aesch. Eum. p. 165 sq. On the epithet σεμναί applied to them, see at Aj. 818. The same personages are styled θεῶν παῖδες to shew their divine origin, as in Ant. 986. On Mercury χθόνιος, i. e. infernal. see on Aj. 813.

V. 118 sq. ἄγειν — ἄχθος] Porson saw correctly, as we are informed by Monk, that Electra says that she is no longer able alone to raise up the weight of grief in the other scale. ἄγειν is a word used properly of weighing. The metaphor is derived from these who raise up a heavy weight in one scale by pressing down the other. HERM. Cf. Aesch. Pers. 346: τάλαντα βροῖας οὐκ ἰσοῤῥόπῳ τύχη and Blomf. in gloss. v. 352.

V. 118. Schol.: σωκῶ ἀντὶ τοῦ ἰσχνῶ· οἱ δὲ νεώτεροι ἀντὶ τοῦ σῶζω.

V. 120. Schol.: Πάροδος ἔστι χοροῦ γυναικῶν τῇ Ἑλέκτρᾳ συναχθεμένων· δυστανοτά-

Ηλέκτρα ματρός, τίν' αἰὲν τάκεις ὧδ' ἀκόρεστον
οἰμωγάν

τὸν πάλαι ἐκ δολεραῆς ἀθεώτατα

ματρός ἀλόντ' ἀπάταις Ἀγαμέμνονα, 125

125 κακῶ τε χειρὶ πρόδοτον; ὥς ὁ τάδε πόρῶν
ᾔλοιτ', εἰ μοι θέμις τάδ' αὐδᾶν.

ΗΛΕΚΤΡΑ.

ὦ γενέθλα γενναίων,

ἦκετ' ἐμῶν καμάτων παραμύθιον. 130

V. 121. Ἡλέκτρα ματρός, τίν' αἰὲν — Τάκεις ὧδ' ἀκόρεστον οἰμωγάν. Dind.

τας δέ, τῆς ἐξωλεστέτης· οὐ γὰρ ἐπὶ οἶκτον ἐστὶν ὁ λόγος. See on Oed. R. 1144.

V. 121 sqq. τίν' αἰὲν — Ἀγαμέμνονα] The words τάκεις οἰμωγάν here mean: you pour forth complaints. For the verb τήκειν properly means to make liquid, so that any thing may flow. Hence δάκρυα τήκειν must mean, to shed tears, especially as the word τέγγειν, which possesses nearly the same signification, is so used with the accus. δάκρυα, and τέγγεται οὐβρος occurs in Oed. R. 1279. Since therefore there can be no doubt as to the expression τήκειν δάκρυα, it seems clear that τάκειν οἰμωγάν is rightly put in the sense I have mentioned. But the phrase itself is joined with the accusative Ἀγαμέμνονα, because there is no difference of sense between οἰμῶζειν οἰμωγάν and the simple οἰμῶζειν.

V. 123. ἀθεώτατα] So v. 1181: ὦ σῶμ' ἀτίμως ἀθέως ἐφθάρμενον.

V. 125. κακῶ — πρόδοτον] Brunck and Musgrave, who are followed by the later editors, interpret these words thus, contrary to the usage of the language: and betrayed into a cowardly hand, namely, the hand of Aegisthus. Κακῶ χειρὶ is rather the dative of instrument, and means

the wicked hand of Clytaemnestra, by which Agamemnon is here said to be both taken (αἰλούς) and betrayed (πρόδοτος). I need scarcely remark the words ἐκ δολεραῆς ματρός depend not on ἀπάταις, but on the participle ἀλόντα. On the particle ὥς, signifying would that, I wish that, see on Aj. 898. Ὁ τάδε πόρῶν means: he who brought about this, i. e. who was the author of the deed, viz. Aegisthus. Schol.: ὥς ὁ τάδε πόρῶν· λίαν αἰδήμων ὁ Χορός, ὃς ἐπὶ τὸν Αἰγισθὸν τρέπει τὴν αἰτίαν. καὶ γυναικῶν ἐστὶν ἰδίον τὸ μηδὲ ἐπὶ τοῖς προφανέσιν ἀμαρτήμασι καταλέγειν ἄλλης γυναικός. καὶ τὸ εἰ μοι θέμις τάδ' αὐδᾶν λίαν ἥθικόν καὶ ἀρμόζον γυναιξίν.

V. 126. εἰ μοι — αὖδᾶν] Schol.: ἐπεὶ κατ' ἀρχόντων ἦν ὁ λόγος, ἦ ἐπεὶ δόκει δυσφημεῖν, φησὶν· εἰ δίκαιόν ἐστιν, οὕτως ἐνχομαι.

V. 127. Schol.: ὦ γενέθλα· ὦ παῖδες τῶν εὐγενῶν Μυκηναίων.

V. 128 sqq. Schol.: ἦκετ' ἐμῶν καμάτων· οἶδα, φησὶν, τὸ πρῶτον, καὶ οὐ λανθάνει με, ὅτι ὑπὲρ τὸ δέον ποιῶ· ἦ οἶδα, ὅτι μοι εὐνοεῖτε, ἵνα συνάπτῃ τῷ προκειμένῳ ἦκετ' ἐμῶν καμάτων παραμύθιον. Ἀμεινον δὲ τὸ πρῶτον. The latter interpretation is the only correct one, and the con-

οἶδά τε καὶ ξυνίημι τάδ', οὐ τί με
 130 φρυγγάνει· οὐδ' ἐθέλω προλιπεῖν τόδε,
 μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον.
 ἀλλ', ὃ παντοίας φιλότητος ἀμειβόμεναι χάριν,
 ἔατέ μ' ὦδ' ἀλύειν,
 αἰαῖ, ἱκνούμαι.

135

(ἀντιστρ. α'.)

ΧΟΡΟΣ.

135 ἀλλ' οὗτοι τόν γ' ἐξ Ἀἰδᾶ
 παγκοίνου λίμνας πατέρ' ἀνστάσεις οὔτε γόοισιν
 οὔτ' ἄνταις,
 ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον
 140 ἄλγος ἀεὶ στενάρχουσα διόλλυσαι.

V. 131. Dind. στεναχεῖν.

V. 139. Hermann [and Dindorf] put a comma after διόλλυσαι, and a full stop after κακῶν in v. 140.

nexion of the whole passage is as follows: O offspring of noble parents, ye have come indeed to comfort me in my misery (I know this, nor does it escape me), yet will I not cease to bewail my sire, but I intreat you to allow me to indulge in excessive grief.

V. 128. ἐμὸν — παραμύθιον] The thing is put for the person, cf. Matth. §. 429. Rost §. 97, 2. a. α.

V. 129 sq. οἶδα — φρυγγάνει] This is not a tautology, but a repetition exhibiting great pathos. See note on Eur. Or. 137. MUSGR. So Demosth. Aristocr. p. 680, 13: ὁρᾶτε καὶ συνίετε.

V. 130. οὐδ' ἐθέλω] i. e. ἀλλ' οὐκ ἐθέλω. For which reason Hermann, after some other editors, wrote it separately οὐ δ' ἐθέλω.

V. 133. Schol.: ἀλύειν· ἐν ἄλλῳ δυσφορεῖν σημαίνει· ἐνίοτε δὲ τὸ γεγηθῆναι, ἀπὸ τῆς ἀλέας καὶ διαχύσεως. Ὅμηρος (Od. σ, 332.) ἡ ἀλύεις, ὅτι ἴθρον ἐνίκησας τὸν ἀλῆτην.

V. 135—139. ἀλλ' οὗτοι — διόλλυσαι] The connexion is

this: but yet thou wilt not call back thy father from the dead by mourning or by prayers, but art destroying thyself with an incurable grief.

V. 135. Schol.: ἀλλ' οὗτοι τόν γ' ἐξ Ἀἰδᾶ· Ὅμηρος (Il. ω, 524.) οὐ γὰρ τις πρὸ ἧξίς πέλειται κρυεροῖο γόοιο. Brunck quotes Eur. Alc. 999: τόλμα δ', οὐ γὰρ ἀνάξεις ποτ' ἐνεσθεν κλαίων τοὺς φθιμένους ἄνω. and Il. ω, 550. Instead of the words τόν γ' ἐξ — λίμνας one would rather expect τόν γε ἐν Αἰδον παγκοίνῳ λίμνῃ ἐξ αὐτῆς, But see Matth. §. 596. α.

V. 136. Schol.: παγκοίνου· εἰς ἣν ἅπαντας ἐφινέσθαι δεῖ. See on Oed. C. 1547.

V. 137. οὔτ' ἄνταις] Hesychius: ἀντησι· λιτανείαις, ἀντήσσειν. Schol.: οὔτε ὀδυρομένη οὔτε παρακαλοῦσα τοὺς θεοὺς. καὶ Ἀίσχυλος· μόνος θεῶν γὰρ θάνατος οὐ δώρων ἐρᾷ, μόνος οὐδέ χεῖται γλυκερᾶς μέρος ἐλπίδος.

V. 138 sq. ἀλλ' ἀπὸ — διόλλυσαι] The poet appears to mean: but advancing from a mode-

140 ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν,
τί μοι τῶν δυσφόρων ἐφίει;

H A E K T P A.

νήπιος, ὃς τῶν οἰκτρῶς
οἰχομένων γονέων ἐπιλάθεται.
ἀλλ' ἐμέ γ' ἄστονόεσσ' ἄραρεν φρένας,
145 ἄ'Ιτυν, αἰὲν'Ιτυν ὀλοφύρεται

V. 149. Dind. αἰαῖ δακρυεῖς.

rate to an insane indulgence of grief, you wish to destroy yourself with your complaints, i. e. but you are destroying yourself with your continued complaints, not grieving moderately, but giving yourself up to the most passionate grief. *Διόλλυμαι ἐπ' ἄλγος* properly signifies I rush into grief to my own destruction. Neve compares Eurip. *Androm.* 699: *εἰ μὴ φθαρῇ τῆςδ' ὡς τάχιστ' ἀπὸ στενῆς*. In *Aristoph.* *δεῦρ' ἀνεφθάρης, ἐκφθαρεῖς οὐκ οἶδ' ὅποι*, on which see Brunk on *Eccles.* 249.

V. 140. ἐν οἷς] This must be referred to the noun following, τῶν δυσφόρων, i. e. to grief.

V. 141. Schol.: ἐφίει· ἐπιθυμεῖς, τί μοι, φησί, τούτων γλίχῃ, ἄπερ ἐστὶν οὐκ ἐυκόλως φέρειν, θρήνον καὶ πένθους.

V. 144. ἐμέ γ' — φρένας] Although ἄραρεν is the second aorist of the verb ἄρω or rather ἀραρίσκω, yet the Scholiast, although not accurate in his interpretation, has shewn that it rather possesses the sense of the verb ἀρέσκω or its aorist ἤρεσα. So Apollonius Rhodius has used ἤρεσα in the same sense in which Homer has ἤραρον. For in expressing the sense of *Od.* ε, 95. ξ, 111: ἤραρε θυμὸν ἐδωδῇ, Apollonius Rhodius III, 301. has ἀσπασίως δόρω τε ποτῇ τε θυμὸν ἄρεσαν. But the verb ἀρέσκειν is not only joined with the dative, but

likewise with the accusative, having the signification of to conciliate, as is shewn by *Matth.* §. 411, 5. not. 2. coll. §. 225. Compare also *Aj.* 584. There is nothing objectionable in the double accusative ἐμέ and φρένας. Cf. *Philoct.* 1273. The Scholiast, the inaccuracy of whose interpretation I have mentioned, has this note: *Ἀττικῶς τὸ ἄραρ μέν ἐστι τοῦ ἤρεσέ μου ταῖς φρεσίν· ἀντὶ τοῦ συμφῶνα πράσσομεν ἐγὼ καὶ ἀηδῶν ἐνεκα τοῦ θρηνεῖν. Ἄλλως. οἷον σνήρομσταί μου ταῖς φρεσί, τούτῃστιν· ἐκείνην ζηλῶ τὴν αἰεὶ τὸν Ἴτυν στενάζονσαν. Εἰς τὸ αὐτό. καὶ Ἀριστοφάνης (*Ran.* 103.)· σὲ δὲ ταῦτ' ἀρέσκει.*

V. 145. ἄ'Ιτυν κτλ.] *Aesch.* *Ag.* 1142: οἶά τις ξουθὰ ἀκόρετος βοάς, φεῦ, ταλαίραις φρεσὶν Ἴτυν Ἴτυν στένονσ' ἀμφιθαλῇ κακοῖς ἀηδῶν βίον. Ἴτυς neither here nor in the anapaestic verse in *Aristophan.* *Av.* 212: τὸν ἐμὸν καὶ σὸν πολύδακρον Ἴτυν ἐλελιζομένην, has the last syllable made long by the force of the ictus, but follows the same law by which Euripides makes *στάχυν* and *γένυν* long in *Herc.* f. γ. 5: *Σπαρτῶν στάχυν ἔβλασεν, ὦν γένους Ἀρης.* and in *Electr.* v. 1214: *βοᾶν δ' ἔλασκε τάνδε πρὸς γένυν ἐμὴν τιθεῖσα χεῖρας.* and in a fragment of Meleager preserved by *Macrobi.* V, 18: *γένυν ἑπ' ἀλλ' Ἀγκαῖος, οἱ δὲ Θεστίου.* W. DINDORF. On the fable to which the poet alludes, cf. *Eustath.* on *Hom. Od.* τ, 518.

ὄρνις ἀνυζομένη, Διὸς ἄγγελος.

ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεόν, 150

ἄτ' ἐν τάφῳ πετραίῳ

ἄλ' ἀκροῦεις.

(στροφὴ β.)

ΧΟΡΟΣ.

150 οὔτοι σοὶ μούνα, τέκνον,

ἄχος ἐφάνη βροτῶν,

πρὸς ὃ τι σὺ τῶν ἔνδον εἴ περισά,

155

οἷς ὁμόθεν εἴ καὶ γονᾶ ξύναιμος,

οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,

V. 154. Dindorf merely places a comma at the end of the line.

V. 146. Schol.: ἀνυζομένη· ἐκπληττομένη τοῖς συμβεβηκόσι καὶ ὀδυρομένη. τὸ δὲ Διὸς ἄγγελος, ὅτι τὸ ἔαρ σημαίνει Ὀμήρου (Od. τ, 518). ὥς δ' ὅτε Πανδαρέου κούρη, χλωρῆς ἀηδῶν, καλὸν αἰεθρῶν ἔκρος νέον ἵσταμένοιο. καὶ Σαπφῶ· ἦρος ἄγγελ', ἡμερόφων' ἀηδῶν. But it is not clear why the nightingale, the harbinger of spring, should be called the messenger of Jove. Fr. Jacobs observes: „On the words Διὸς ἄγγελος see Barker in Classical Journal. XXVII. p. 92. The nightingale is sent by Jove to announce the opening of spring.“ This explanation is approved by Boissonade.

V. 147. σὲ δ' — θεόν] But thee do I deem a goddess; i. e. I call thee very happy. On the position of the particle δέ see note on Aj. 1381. On Niobe see Ant. 815 sqq.

V. 148. Schol.: ἐν τάφῳ πετραίῳ· τούτῃστιν, ἀπολιθοθεῖσα. καὶ Ὀμήρος (Il. ω, 615). ἐν Σινύλῳ, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς. See on Ant. 815 sqq. ἄτε ἀκροῦεις means because thou art weeping, while ἄ ἀκροῦεις would mean merely who weepest. Observe that the adverb ἄτε is usually joined with participles.

V. 152. Schol.: περισά· ἀντὶ τοῦ ἄμετρος ἐν τῷ θορνεῖν· περισσῶς, φησὶν, ὀδυρῇ παρὰ τούτους, οἷς ἐκ τοῦ αὐτοῦ γένους τυγχάνεις. ὥστε καὶ ἑτερόν τι διδάσκει ἡμᾶς, ὅτι καὶ ἀδελφαὶ αὐτῇ εἰσι δύο μετρώτερον τὴν συμφορὰν φέρονσαι.

V. 154. Χρυσόθεμις — Ἰφιάνασσα] Homer, who was unacquainted with the fable concerning the sacrifice of Iphigenia, mentions three daughters of Agamemnon Iliad. τ, 144. viz. Chrysothemis, Laodice, and Iphianassa. In the minor scholia on the passage, Laodice is said to be the same as she whom the tragedians call Electra, and Iphianassa the same as Iphigenia. This is confirmed by Euripides Orest. v. 22: Ἀγαμέμνων ἄναξ, ὃ παρθένου μὲν τρεῖς ἔφηνεν ἐκ μῆσος, Χρυσόθεμις Ἰφιγένεια τ' Ἠλέκτρα τ' ἐγώ. And Lucretius I, 86. relates that Iphianassa was sacrificed at Aulis.

In Sophocles, who accuses Agamemnon of his daughter's death, v. 530., it is evident that we must understand four daughters, the mention of whom the poet received from the author of the Cyprian poems, as we learn from the Schol.: ἢ Ὀμήρῳ ἀκνλονθεῖ εἰρήνοτι τὰς τρεῖς θυγατέρας τοῦ Ἀγαμέμνονος (whoever inserted this, was forgetful of vs. 530 sqq.), ἢ ὡς

155 κρυπτᾷ τ' ἀχέων ἐν ἡβᾳ,
ὄλβιος, ὃν ἄ κλεινὰ
γὰ ποτὲ Μυκηναίων
δέξεται εὐπατρίδαν Διὸς εὐφροني
βήματι μολόντα τάνδε γὰν Ὀρέσταν.

ΗΛΕΚΤΡΑ.

160 ὅν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,
τάλαιν', ἀνύμφευτος αἰὲν οἰχνῶ,
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
ὦν τ' ἔπαθ', ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ

τὰ Κύπρια δ' φησιν Ἰφιγένειαν καὶ Ἰφιάνασσαν, where we must either omit the latter words Ἰφιγ. καὶ Ἰφιαν. or change δ into διαφόρους with Elmsley. How much the tragedians differed in their accounts, may be seen from Euripides, who differs even from himself, introducing three daughters of Agamemnon in the Orestes, but only two (Iphigenia and Electra) in the Iphigenia Taur. W. DINDORF.

V. 155. Schol.: κρυπτᾷ τ' ἀχέων· ἀχέων μετοχή ἐστίν, ἀντὶ τοῦ δυσφορῶν ἐπὶ τῷ κευρύφθαι ἢ ὁ ἐν ἡβῃ κρυπτῇ λυπούμενος. Hermann wrongly considers ἀχέων a noun, and interprets the words κρυπτᾷ — ὄλβιος: happy in a youth removed from griefs. For the Chorus asserts the very contrary, in order to teach Electra to abstain from excessive grief, and shews that, though her sisters and brother are exposed to the same evils, they nevertheless bear theirs with equanimity; and it is said of Orestes v. 601: ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μολὶς φρυγῶν, τλημὼν Ὀρέστης δυστηνῇ τρίβει βίον. Moreover κρυπτός, destitute of something, is an unheard of expression. On the name Orestes being placed not here, as it ought, but in the relative member of the sentence, see notes

on Phil. 1299. Ant. 402. and Loebbeck. on Aj. ed. 2, p. 354.

V. 156 sqq. ὄλβιος. ὃν κτλ.] The meaning is: who will sometime be happy, when glorious Mycenae shall receive him on his return. Neve compares Od. λ. 449: παῖς δὲ οἱ ἦν ἐπὶ μαζῶν, νῆπιος, ὃς πον νῦν γε μετ' ἀνδρῶν ἔξει ἀριθμῶ, ὄλβιος· ἡ γὰρ τὸν γε πατήρ φίλος ὄφεται ἐλθὼν καὶ κείνος πατέρα προσπύξεται, ἢ θέμις ἐστίν.

V. 159. Schol.: βήματι· ἀντὶ τοῦ ὁδῶ, πομπῇ.

V. 160 sq. ἄτεκνος — ἀνύμφευτος] Neve compares 961 sqq. 1183. Oed. R. 1502. Ant. 876. 917. On the meaning of the verb οἰχνῶ see at Aj. 557.

V. 162 sq. τὸν ἄν. — κακῶν] The article gives this sense: bearing this perpetual lot of evil. So Aj. 1187: τὰν ἄπανστον αἰὲν ἐμοὶ — μόχθων ἄταν ἐπάγων.

V. 164. Schol.: ὦν τ' ἔπαθεν, ὦν τ' ἐδάη· ὦν ἔπαθεν παρ' ἐμοῦ ἐνεργεσιῶν· διέσωσε γὰρ αὐτόν· ὦν δὲ ἐδάη, ὅτι συνεχεῖς ἐπεμπευ ἀγγέλους, δηλοῦσα τὰ κατ' Αἰγισθόν.

V. 164 sqq. τί γὰρ — φανῆναι] After the words ὁ δὲ — ἐδάη we should have expected something of this kind: for he has not come. And this is the meaning contained in the words τί γὰρ — φανῆναι. For the sense is: for

- 165 ἔρχεται ἀγγελίας ἀπατώμενον; 170
 αἰὲ μὲν γὰρ ποθεῖ,
 ποθεῶν δ' οὐκ ἀξιοῖ φανῆναι.

(ἀντιστρ. β'.)

X O P O Σ.

θάρσει μοι, θάρσει, τέκνον.

ἔτι μέγας οὐρανῶ

- 170 Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει· 175
 ᾧ τὸν ὑπεραλγῇ χόλον νέμουςα,
 μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.
 χρόνος γὰρ εὐμαρῆς θεός.
 οὔτε γὰρ ὁ τὰν Κρίσαν
 175 βουνόμον ἔχων ἀκτάν

[V. 174. Κρίσα. Dind.]

all the messages brought to me are false; for although he says that he desires to return, he does not come. The purport of which is the same as: for he has not come, although he often promises to do so, but the messages are invented in order to deceive me. The expression ἀπατᾶν ἀγγελίαν deserves notice, as meaning, apparently, to invent a message to send to any one, or to send a pretended message. Compare κλέπτειν μύθους Aj. 188. and δολοῦν μορφήν Phil. 129. On the dative ἐμοὶ see Matth. §. 401. and on the matter itself vs. 305. 319. 1155 of this play.

V. 169. οὐρανῶ] On this use of dative see the notes on Oed. C. 309 sq.

V. 173. εὐμαρῆς θεός] A God, who gradually, and by no effort effects whatever he desires. Cf. Virg. Aen. IX, 6: quod optanti divum promittere nemo auderet, volvens dies en attulit ultro. MUSGR.

V. 174. Schol.: Κρίσαν· Φωκίην. Κρίσα γὰρ πόλις Φωκίδος. This city derived its name from its

founder Crisus, the father of Strophius and grandfather of Pylades, and brother of Panopeus. Cf. Pausan. II, 29, 4. See on v. 45. Dindorf remarks: Orestes is meant by these words, as he was dwelling with Strophius at Crisa. Homer, following, as it seems, a more ancient tradition, relates that Orestes came to Athens, Odys. γ, 305: ἐπτάετες δ' ἤνασσε (Δῖος υἱός) πολυχρόσιοιο Μυκλήν; τῷ δὲ οἱ ὀδυρόμενο κακὸν ἦλυνθε δῖος Ὀρέστης ἄψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονίᾳ. Grammarians have laboured to remove this difference of statement, some by correction, other by interpretation, but with little probability. Cf. Eustathius: τὸ δὲ ἄψ' ἀπ' Ἀθηναίων τινὲς (Zenodotus), γράφουσιν ἄψ' ἀπὸ Φωκίων, ὡς ἐκεῖ ὄντος παρὰ τῷ θεῷ Στροφίῳ τοῦ Ὀρέστητος. θεραπεύονσι μέντοι καὶ τὸ ἀπ' Ἀθηναίων οἱ παλαιοί, λέγοντες, ὡς ἀπὸ Φωκίδος εἰς Ἀθήνας κατὰ ζήτησιν σταλὲις Ὀρέστης μαθησέως τε καὶ παιδεύσεως, ἐκεῖθεν κατελθὼν οἴκῳ ἐποίησεν ἄπειρο ἐποίησεν.

V. 175. Schol.: βουνόμον· βοῶν θρεπτικὴν. βουνόμον· ἀκτάν is evidently added by apposition.

παῖς Ἀγαμεμνονίδας ἀπερίτροπος,
οὐδ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη 185
βίотος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ.
180 ἄτις ἄνευ τοκέων κατατάκομαι,
ἄς φίλος οὐτις ἀνὴρ ὑπερίσταται,
ἀλλ', ἀπερεί τις ἔποικος ἀναξία,
οἰκονομῷ θαλάμους πατρὸς ὧδε μὲν 190
ἀεικεῖ σὺν στολᾷ,
185 κεναῖς δ' ἀμφίσταμαι τραπέζαις.

(στροφὴ γ'.)

ΧΟΡΟΣ.

οἰκτρά μὲν νόστοις αὐδᾶ,

V. 176. Schol.: ἀπερίτροπος· ἀνεπίστροφος, ἀναπέλευστος· ἐν-
θεν καὶ τὸ περιτροπέων ἐνι-
α ν τ ὅς (II. β, 295.). ἀπὸ κοινοῦ
δὲ ληπτέον τὸ ἀπερίτροπος· οὔτε
Ὁρέστης ἀπερίτροπος, ὅς ἐν τῇ
Φωκίδι τρέφεται, οὔτε ὁ κᾶτω
θεός· ἀλλὰ καὶ ὑπὸ Ὁρέστον τιμω-
ρηθήσονται, καὶ ἀπὸ τῶν χθονίων
θεῶν ἔσεσθαι τὴν τιμωρίαν τοῦ
ἀδίκως ἀνηρημένου προσδόκα. τι-
νὲς δὲ τὸ ἀπερίτροπος ἐπὶ μὲν Ὁρέ-
στον ἀναπέλευστος, ἐπὶ δὲ τοῦ
Πλούτωνος ἀνεπίστροφος τοῦ τοὺς
ἐχθροὺς μετελθεῖν· πολλὰ γὰρ
τὸ κατὰ κοινὸν λαμβανόμενον δια-
φόρως νοεῖται· καὶ Ὀμηρος (II. λ,
328.)· ἐν θ' ἑλέτην δίφρον τε
καὶ ἀνέρε δῆμον ἀρίστω. τὸ
ἑλέτην κατὰ κοινὸν ἔστιν, ἀλλ'
ἐπὶ μὲν τοῦ δίφρον ἀντὶ τοῦ ἔλα-
βον, ἐπὶ δὲ τῶν ἀνδρῶν ἀντὶ τοῦ
ἐφόνευσαν. Hermann approves
this last interpretation: in the verb
περιτρέπεσθαι and its derivatives
we have almost the common signi-
fication of the verb ἐντρέπεσθαι,
as v. 519. Aj. 90. Oed. C. 299. or
the Homeric μετατρέπεσθαι. ὑπό-
τροπος means returning. Cf. vs.
168 sqq. 481. NEVE.

V. 179. οὐδ' ἔτ' ἀρκῶ] Sui-
das: ἀρκῶ· ἰσχύω, ὑπομῖναι δύ-
ναμαι. Cf. Philoct. 1076.

V. 182. Schol.: ἔποικος· ἀντὶ
τοῦ μέτοικος. ἀναξία δὲ ἀξίαν
οὐκ ἔχουσα, ἀλλ' ἄτιμος. Neve
compares the Homeric (II. ι, 648.
π, 59.): ὥς τίς τιν' ἀτίμητον μετα-
νάσθην. cf. also v. 437, below.

V. 183. Schol.: οἰκονομῷ· ἀντὶ
τοῦ διατιῶμαι τοὺς πατροφῶν οἴ-
κους. The Homeric οἰνοχοεῖν νέ-
κτω and other similar expressions
are well known. Neve remarks
that the duty of the οἰκόνομος is a
servile office. See Sturz, Lex.
Xenophontum. Cf. v. 262 sqq.

V. 183 sqq. Schol.: ὧδε — στο-
λᾷ· δεικνύων τὸ ὧδε. ἐλεεινὸν
δὲ τὸ τοιοῦτον, καὶ λεληθότως ἐμ-
φαῖνον τὸ σχῆμα τῶν ὑποκριτῶν.
But the anacoluthon must be ob-
served; for after ὧδε μὲν — στολᾷ
had been written, ὧδε δ' ἀμφίστα-
μένη κεναῖς τραπέζαις, should have
followed. But because the adverb
ὧδε was not suitable in the second
part, the poet preferred abandon-
ing the construction with which he
had commenced. See v. 761 of this
play, and my notes on Oed. R. 430.
447. Ant. 805. and 1277 sq.

V. 186 sq. οἰκτρά μὲν — πλα-
γᾷ] Hermann rightly, I think, ob-
serves that the preposition ἐν put
before κοίταις, must be referred

- οἰκτρὰ δ' ἐν κοίταις πατρώαις
 ὅτε οἱ παργάλλων ἀνταῖα 195
 γενύων ὠρμάθη πλαγά.
 190 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
 δεινὰν δεινῶς προφρυτεύσαντες
 μορφάν, εἴτ' οὖν θεὸς εἴτε βροτῶν
 ἦν ὁ ταῦτα πράσσων. 200

Η Δ Ε Κ Τ Ρ Α.

- ὦ πασῶν κτεῖνα πλέον ἄμέρα
 195 ἔλθοῦς' ἐχθίστα δὴ μοι
 ὦ νύξ, ὦ δείπνων ἀρρήτων
 ἔκπαγλ' ἄχθη.

also to the dative *νόστοις*. Cf. Matth. §. 595, 4. The sense is therefore this: lamentations were uttered on his return, lamentations were uttered in thy father's chamber when the stroke of the iron axe was inflicted (on him), i. e. lamentations were uttered, both when thy father returned and when he was murdered. The Scholiast wrongly interprets: οἰκτρὰ πέπον-
 θας, καὶ ὅτε ἦκοντας παρεῖναι Ἀγαμέμνονα, προσδοκῶσα, ὅτι ἐπιβουλευθήσεται, οἰκτρὰ, ὅτε καὶ ἡ πρόξις γέγονε καὶ ἀνηρέθη. Hermann more correctly remarks that αὐδᾶν means the lament of the people, who, from the known adultery of Aegisthus and Clytaemnestra, foresaw the death of Agamemnon even during his journey homeward, but uttered still greater lamentations when the deed was accomplished.

V. 187. *κοίταις*] Understand: the convivial couch. Cf. v. 196. δείπνων ἀρρήτων κτλ. Neve quotes Eur. Hippol. 743: κοῖναι τ' ἀμβροσίου χέονται Ζηνὸς μελάθρων παρὰ κοίταις.

V. 188. ὅτε οἱ] I. e. αὐτῷ, scil. τῷ πατρὶ, which substantive is contained in the adjective *πατρώαις*. See on Ant. 1118. Hermann remarks that the hiatus in ὅτε οἱ is

derived from the epic poets, and compares Trach. 650: ἃ δέ οἱ φίλα δάμαρ, to which passage W. Dindorf adds Aesch. Ag. 1147: περὶ-
 βάλλοντό οἱ πτεροφόρον δέμας.

V. 189. Schol.: *γενύων*· τουτέστι πελέκεων· γένυς γὰρ εἶδος πελέκεος. Cf. v. 485. and Phil. 1205. Observe also the phrase *γενύων πλῆγῃν ὀρμᾶν*, the meaning of which I have explained in Censura Aj. ab Lobeck. Ed. 2, p. 39 sqq. 86 sqq.

V. 190 sqq. δόλος ἦν — πρόσ-
 σειν] Hermann well interprets this: cunning was the persuader; love the slayer, dreadfully begetting a dreadful form of wickedness, whether it was a god or mortal who did this. On the phrase ὁ πράσ-
 σων see at Ant. 239.

V. 192. Schol.: εἴτ' οὖν θεός· πᾶν ἀδημόνως ὁ Χορὸς τὸ μὲν πρᾶγμα λέγει· τοὺς δὲ πράξαντας οὐκ ἐλέγχει. See on v. 125 sq.

V. 196. Schol.: ὦ δείπνων ἀρρήτων· τῶν ὑπὸ Αἰγίσθου, φησί, τῷ Ἀγαμέμνονι παρασκευασθέντων ἐπ' ὀλέθρου, ἃ οὐδὲ ὀνομάσαι καλόν. Sophocles has followed Homer Od. δ, 529. λ, 409, from whom Aeschyl. Ag. 1382., Eurip. Or. 25. and Lycophr. 1099. differ.

τοὺς ἐμὸς ἰδε πατὴρ
θανάτους αἰκέις διδύμαιν χειροῖν,
200 αἶ τὸν ἐμὸν εἶλον βίον
πρόδοτον, αἶ μ' ἀπώλεσαν·
οἷς θεὸς ὁ μέγας Ὀλύμπιος
ποίνιμα πάθεια παθεῖν πόροι·
μηδὲ ποτ' ἀγλαΐας ἀποναιάτο
205 τοιάδ' ἀνύσαντες ἔργα.

(ἀντιστρ. γ'.)

ΧΟΡΟΣ.

φράζου μὴ πόρσω φωνεῖν.
οὐ γινώμαν ἰσχεις, ἐξ οἷων
τὰ παρόντ' οἰκείας εἰς ἄτας
ἐμπίπτεις οὕτως αἰκῶς;
210 πολὺ γάρ τι κακῶν ὑπερεκτῆσω,
σᾶ δυσθύνῳ τίκτους' ἀεὶ
ψυχᾶ πολέμους· τὰ δὲ τοῖς δυνατοῖς
οὐκ ἐριστὰ πλάθειν.

V. 198. τοὺς] I.e. ἀ δεῖπνα. See Matth. §. 440.

V. 199. Schol.: διδύμαιν χειροῖν τῆς Κλυταιμνήστρας καὶ τοῦ Ἀλγίσθου. See note on v. 37.

V. 200. Schol.: αἶ τὸν ἐμὸν εἶλον βίον· πάνν περιπαθῶς· αἵτινες χεῖρες, αἶ ἀνελούσαι τὸν Ἀγαμέμνονα, τὸν ἐμὸν βίον ἀνείλον καὶ προέδωκαν τοῖς ἐχθροῖς.

V. 204. Schol.: ἀγλαΐας· ἡδονῆς, δόξης.

V. 206 sqq. Schol.: φράζου μὴ πόρσω φωνεῖν· ὁ Χορὸς ἐπιτιμᾷ τῇ Ἠλέκτρᾳ μὴ ἀντικρὺ ταῖς βλασφημίαις κατὰ Κλυταιμνήστρας καὶ Ἀλγίσθου χωρεῖν, οἰκείας δέ, ἥτοι τὰς συγγενεῖας ἢ ἀπὸ σοῦ ἐσομένας, καὶ οὐκ ἀλλοχόθεν. The latter explanation is correct.

V. 207. Schol.: οὐ γινώσκεις, φησὶν, ἐξ οἷων ἀγαθῶν εἰς τί ἀνιερὸν ἐλήλυθας; See v. 392. and on the accusative τὰ παρόντα, Matth. §. 425. οἰκείαι ἄται are the calamities which Electra has brought on herself by her own imprudence, as distinguished from those which

she shared in common with her brother and sisters.

V. 211 sq. σᾶ δυσθύνῳ — πολέμους] The poet calls the quarrels of Electra with Clytaemnestra and Aegisthus πολέμους on account of her perpetual sorrow. Δυσθύνω answers literally to the German missmuthig. IHERM.

V. 212 sq. Schol.: τὰ δὲ τοῖς δυνατοῖς οὐκ ἐριστὰ· τοῖς κρατοῦσιν οὐ δι' ἐριδος δεῖ εἰς ταῦτα προσπελάζειν, ἀντὶ τοῦ οὐχ οἷόν τε σε ἐρίξειν τοῖς δυνατοῖς. Καὶ ἄλλως. ταῦτα δέ, ἃ πράττεις, οὐκ ἐριστὰ τοῖς κρατοῦσιν ἐστὶ· τούτῃ ἐστι, τὴν περὶ τούτων φιλονεικίαν πρὸς τοὺς κρατοῦντας ποιεῖσθαι ἀσύμφορον. The article or pronoun τὰ must be referred to the notion of the noun πολέμους, which, as it signifies the same as ἐριδας, the poet may be understood to speak thus: αὐταὶ δὲ αἱ ἐριδες τοῖς δυνατοῖς οὐκ ἐριστὰ εἰσιν, ὥστε πελάζειν αὐτοῖς, i. e. one must not quarrel with those, who are more powerful, so as to at-

Η Δ Ε Κ Τ Ρ Α.

- δεινοῖς ἤναγκάσθην, δεινοῖς
 215 ἔξοιδ', οὐ λάθει μ' ὄργα.
 ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
 ταύτας ἄτας,
 ὄφρα με βίος ἔχῃ.
 τίνι γάρ ποτ' ἄν, ὧ φίλῃ γενέθλα,
 220 πρόσφορον ἀκούσαιμ' ἔπος,
 τίνι φρονοῦντι καίρια;
 ἄνετέ μ', ἄνετε, παράγοροι.
 τάδε γὰρ ἅλντα κεκλήσεται,
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι

225

230

V. 220—221. form one line in Dind.

tack or provoke them. On the infinitive added cf. Matth. §. 532. d. Sophocles seems to have intended to express the same meaning in these words as Pindar Nem. X, 135. χαλεπὰ δ' ἔρις ἀνθρώποις ὀμιλεῖν κρεσσόνων, which the Scholiast interprets thus: ἡ πρὸς τοὺς κρείττονας ἔρις χαλεπή ἐστίν, ὥστε ὀμιλεῖν αὐτοῖς καὶ προσφέρεισθαι.

V. 214. δεινοῖς ἦν. — δεινοῖς] She says that she is driven by excess of suffering to sorrow and lamentation, and thereby causes herself greater evils.

V. 215. ὄργα] This does not mean anger, but impulse, in this passage, a sorrowful affection of the mind, resulting from the weight of misfortunes.

V. 216 sq. ἀλλ' ἐν γὰρ — ἄτας] The words ἐν δεινοῖς might have been used as a complete member of the sentence, so as to mean I who am kept under such evils (cf. v. 335. ἐν κακοῖς), and thence it is evident that the particles ἀλλὰ γάρ, the sense of which is excellently explained by Matth. on Eur. Phoen. 371. are rightly used. The sense is: but since I pass my life in such evils, I will not restrain these perni-

cious griefs so long as I live. On the phrase ἴσχειν ἄτας see v. 242. ἴσχειν πτέρνας γόων.

V. 219 sq. Schol.: τίνι γάρ ποτ' ἄν, ὧ φίλῃ· παρὰ τίνος γάρ ἀκούσομαι τὰ συμφέροντα ἢ παρ' ὑμῶν τῶν συνοίκων, ὥστε μοι συγχαρῆσαι ἐν δεινοῖς οὕτῃ παρηγορίαν τινὰ ἴσχειν ἐκ τῶν ὀδυρμῶν καὶ θρήνων. She means: for who is there, who indeed thinks aright, from whom I might hear a suitable word? She declares that none of those with whom she lives can afford her any consolation in her misery. The construction of ἀκούειν with the dative is rather unusual, and it might be rendered by the German einem etwas abhören. See on Ant. 1149.

V. 223. τάδε — κεκλήσεται] ἄνετέ με having been used in the foregoing verse in this sense: permit me to pour forth complaints, she rightly goes on to say τάδε γάρ κτλ. so as to mean: for these complaints of mine will be unrelaxed.

V. 224 sq. οὐδέ ποτ' — θρήνων] On the addition of the preposition ἐκ see vs. 291. 987. Matth. §. 352, 2. not. On ἀναρίθμητος see note on Oed. R. 176.

225 ἀνάριθμος ὧδε θρήνων.

(ἐπ' ὁδός.)

ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοία γ' αὐδῶ,

μάτηρ ὥς εἰ τις πιστά,

μὴ τίλκειν σ' ἄταν ἄταις.

235

ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφν; φέρε,

230 πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;

ἐν τίνι τοῦτ' ἐβλαστ' ἀνθρώπων;

μήτ' εἴην ἐντιμος τούτοις,

μήτ', εἴ τω πρόσκειμαι χρηστῷ,

240

ξυνναίοιμ' εὐκηλος, γονέων

235 ἐκτίμους ἰσχουσα πτέρυγας

ὀξύτόνων γόων.

εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν

245

κείσεται τάλας,

V. 228. μὴ τίλκειν σ' ἄταν ἄταις] See Matth. §. 403. note.

V. 229. Schol.: καὶ τί μέτρον ἔχει τόδε τὸ κακόν, ὥστε μετρίως θρηνηῖν; πρὸς γὰρ ἀμέτρον κακόν καὶ ἀμέτρον δεῖται θρήνων.

V. 230. ἐπὶ — ἀμελεῖν] So v. 846 sq.: ἐφάνη γὰρ μελέτωρ ἀμφὶ τὸν ἐν πένθει. and Trachin. 727.: ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ' ἔξ ἐκονσίας ὀργὴν πέπειρα. For the sentiment cf. v. 145 sq. Many examples of verbs like ἀμελεῖν joined with prepositions are given by Matth. §. 348. not. 2.

V. 232. Schol.: μήτ' — τούτοις· τοντέστι, μὴ θίλοιμι ἔχειν τιμὴν ὑπὸ τούτων. — τούτοις· τοῖς ἀμελοῦσι τῶν γονέων.

V. 233 sqq. μήτ', εἴ τω κτλ.] Hermann rightly observes that the sense is this: nor shall I enjoy in security any good I may possess, if I do not give the honour of mourning to my sire. On the use of the verb πρόσκειμαι cf. v. 1040. For as we find both ξυνεστί μοι κακόν and ξύνεμι κακῷ, so we find not only

πρόσκειται τί μοι κακόν (Ant. 1243.), but also πρόσκειμαι κακῷ in use among the poets. When it is put in the former signification, it scarcely differs from the verb εἶναι or προσεῖναι, used by the tragedians for the simple εἶναι (cf. Ant. 1252. Oed. C. 1198.). So Ant. 94. Eurip. Troad. 185: τῷ πρόσκειμαι δούλα; and elsewhere. ξυνναίειν, like ξυννοικεῖν and others, often means to be a partaker in a thing.

V. 234 sqq. γονέων — γόων] The sense is: if I restrain the wings or the course of my lamentations so that they do not honour my parents, i. e. so that my parents lack the honours due. See v. 18.

V. 237 sqq. εἰ γὰρ ὁ κτλ.] She says: for if the memory of a dead parent be forgotten, and the perpetrators of the murder suffered to remain unpunished, I think that both shame and piety will perish.

V. 238 sq. γὰρ τε καὶ οὐδὲν ὦν κτλ.] If he, who is dead, shall

240 οἱ δὲ μὴ πάλιν
 δώσουσ' ἀντιφόνους δίκας,
 ἔρροι τ' ἂν αἰδῶς
 ἀπάντων τ' εὐσέβεια θνατῶν.

250

ΧΟΡΟΣ.

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα
 245 καὶ τοῦμόν ἀντὶς ἤλθον. εἰ δὲ μὴ καλῶς
 λέγω, σὺ νίκα· σοὶ γὰρ ἐφόμεσθ' ἅμα.

ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ
 πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄραν.
 ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δοῦν,
 250 σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνή,
 πατρῷ ὀρῶσα πῆματ', οὐ δορῶ τάδ' ἂν,
 ἄρῳ κατ' ἥμαρ καὶ κατ' εὐφρόνην αἰεὶ
 θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρῶ;
 260 ἢ πρῶτα μὲν τὰ μητρὸς, ἢ μ' ἐγείνατο,
 255 ἐχθίστα συμβέβηκεν· εἴτα δώμασιν
 ἐν τοῖς ἐμᾶντῃς τοῖς φρονεῦσι τοῦ πατρὸς
 ξύνειμι, καὶ τῶνδ' ἄρχομαι, καὶ τῶνδ' ἐμοὶ

255

260

lie despised and neglected, as though mere earth, and leaving no memory of himself. Οὐδὲν ὦν = considered as nought. FR. JACOBS.

V. 244 sqq. τὸ σὸν — ἀντὶς] Triclinius: τὸ σὸν· ἵνα μὴ κατὰ σοῦ τοὺς ἐχθροὺς κινήσῃς τῷ συνεχεῖ θρήνῳ καὶ ταῖς πρὸς αὐτοὺς λειδοῖαις. καὶ τοῦμόν· ἵνα μὴ ἀφιλος δόξῃ ἐν τοιοῦτῳ καιρῷ μὴ πρὸς παραμυθίαν σοῦ χωρήσασα.

V. 246. Schol.: σὺ νίκα· τὸ σὺ νίκα πάνν ἀναγκάτως, ἵν' ἀφορμὴ γένηται μακρὰν ἐκτείνειν τὴν Ἠλεκτραν, ἐν ἣ πάντα τὰ καθ' ἐαυτὴν παραλήψεται. On the phrase ἐπεσθαι ἅμα τινὶ see Passow Lex. v. ἔπω B. 2.

V. 247 sq. εἰ δοκῶ — ἅραν] δυσφορεῖν is here intransitive, ἅραν δυσφορεῖν πολλοῖς θρήνοις

meaning: to lie under too great affliction on account of continual weeping, or as Brunck interprets, to be in an overweak state of mind through continued mourning.

V. 249. ἀλλ' ἡ — γὰρ κτλ.] On the particles ἀλλὰ γὰρ see v. 216.

V. 253. Θάλλοντα] So Phil. 259: ἡ δ' ἐμὴ νόσος αἰεὶ τέθνηκε καὶ μὴ μείζον ἐρχεται.

V. 254 sqq. τὰ μητρὸς — συμβέβηκεν] I. e. ἡ μήτηρ ἐχθίστη ἐστίν. Cf. Matth. §. 285. For the added ἡ μ' ἐγείνατο see v. 334 sq.

V. 256. Schol.: ἐν τοῖς ἐμᾶντῃς· ἀνιαρὸν λίαν τὸ ἐν τοῖς ἐμᾶντῃς, ὅτι ἀδικοῦμαι οὕσα ἐν τοῖς ἐμᾶντῃς.

V. 257. Schol.: καὶ τῶνδ' ἄρχομαι· καὶ βασιλεύομαι ὑπ' αὐτῶν· ἐτι δὲ τοῦτο χαλεπώτερον, τὸ καὶ τούτοις ὑποτετάχθαι.

- λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,
 260 ὅταν θρόνοις Ἀγισθὸν ἐνθακοῦντ' ἰδῶ
 τοῖσιν πατράσι; εἰς ἰδῶ δ' ἐσθήματα
 φοροῦντ' ἐκείνῳ ταῦτά καὶ παρεστίους
 σπένδοντα λοιβάς, ἐνθ' ἐκείνον ὤλεσεν; 270
 ἰδῶ δὲ τούτων τὴν τελευταίαν ὕβριν,
 265 τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρός
 ξὺν τῇ ταλαίνῃ μητρί, μητέρ' εἰ χρεῶν
 ταύτην προσανδᾶν τῷδε συγκοιμωμένην;
 ἢ δ' ὥδε τλήμων, ὥστε τῷ μιᾶστορι 275
 ξύνεστ' Ἐρινὺν οὔτιν' ἐκφοβουμένη.
 270 ἄλλ', ὥσπερ ἐγγελωσα τοῖς ποιουμένοις,
 εὐροῦς' ἐκείνην ἡμέραν, ἐν ᾗ τότε
 πατέρα τὸν ἅμῃν ἐκ δόλου κατέκτανεν,
 ταύτῃ χοροὺς ἴστησι καὶ μηλοσφαγεῖ 280
 θεοῖσιν ἔμμην' ἰρὰ τοῖς σωτηρίοις.

V. 267. Dindorf puts a colon instead of a note of interrogation.

V. 258- λαβεῖν θ' — τὸ τητᾶσθαι] So Trach. 136. χαίρειν τε καὶ στέρεσθαι. On the signification of the verb τητᾶσθαι see v. 1307.

V. 260. Schol.: ὅταν θρόνοις Ἀγισθὸν καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Ἀγισθὸς ἐβασίλευσεν. Ὀμηρος (Od. γ, 303.) Ἀγισθὸς ἦν αὖτε πολυχρῆσοιο Μυκηνῆς κτείννας Ἀτρεΐδην· δέδμητο δὲ λαὸς ὑπ' αὐτῷ.

V. 262. Schol.: φοροῦντ' ἐκείνῳ ταῦτά· οὐχ ὅμοια καὶ βασιλικά, ἀλλὰ τὰ ἐκείνου· πάντες γὰρ τοῦτο περιπαθῶς καὶ εἰς ὑπόμνησιν ἔχον τὴν μίτρα καὶ τοῦ πατρὸς. Musgrave correctly renders: robes of state worn by kings.

V. 263. Schol.: σπένδοντα λοιβάς· τὸ τῆς ἀσεβείας Ἀγισθὸν κατηγόρημα, εἰ σπένδει θεοῖς, ὅπου ἄδικος φόρος εἰργασται.

V. 264. τούτων] Aegisthus and Clytaemnestra. Τὴν τελευταίαν ὕβριν is equivalent to τὴν μεγί-

στην ὕβριν. So ἔσχατος is often used.

V. 265. ἡμῖν — πατρός] On the dative ἡμῖν see Matth. §. 389. Rost §. 105. not. 2.

V. 268. Schol.: τλήμων· τολμηρὰ, ἀναιδής. In the same sense we find ταλαίνῃ v. 266. See v. 120.

V. 271. εὐροῦς] By calculating. For the use of τότε see Aj. 631. It appears from v. 274. ἔμμην' ἰρὰ, that a certain day in each month is to be understood.

V. 274. ἔμμην] M. Tullius de Fin. B. et M. II, 31, 101: Epicurus sancit, ut Amynomachus et Timocrates, heredes sui, de Hermarchi sententia dent quod satis sit ad diem agendum natalem suum quotannis Gamelione; itemque omnibus mensibus vicesimo die lunae dent adeorum epulas, qui una secum philosophati sint, ut et sui et Metrodori memoria colatur. Lucian. de Parasito 15: αἱ πόλεις τὰς μὲν δι' ἔτους, τὰς δὲ ἐμμήνους

- 275 ἐγὼ δ' ὀρώσ' ἡ δύςμορος κατὰ στέγας
κλαίω, τέτῃκα κἀπικωκύνω πατρός
τὴν δυστάλαιναν δαίτ' ἐπωνομασμένην
αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα 285
τοσόνδ', ὅσον μοι θυμὸς ἡδονὴν φέρει.
- 280 αὐτὴ γὰρ ἡ λόγοισι γενναία γυνὴ
φωνοῦσα τοιάδ' ἐξονειδίζει κακά·
ὦ δύςθεον μίσσημα, σοὶ μόνῃ πατὴρ
τέθνηκεν, ἄλλος δ' οὔτις ἐν πένθει βροτῶν; 290
κακῶς ὄλοιο, μηδέ σ' ἐκ γόων ποτὲ
- 285 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
τάδ' ἐξυβρίζει· πλήν ὅταν κλύῃ τινὸς
ἤξοντ' Ὀρέστην. τηνικαῦτα δ' ἐμμανὴς
βοᾷ παραστᾶς· οὐ σύ μοι τῶνδ' αἰτία; 295
οὐ σὸν τόδ' ἐστὶ τοῦργον, ἥτις ἐκ χειρῶν
- 290 κλέψας Ὀρέστην τῶν ἐμῶν ὑπεξέδου;
ἀλλ' ἴσθι τοι τίσουςά γ' ἄξιαν δίκην.
τοιαῦθ' ὕλακτεῖ· σὺν δ' ἐποτρύνει πέλας
ὁ κλεινὸς αὐτῇ ταῦτά νυμφίος παρών, 300

V. 283. τέθνηκεν; Dind.

ἐορτὰς διατελοῦσι. Schol.: ἔμμη-
να· κατὰ μῆνα. But a gloss in
Brunck's edition: ἐτήσια θύμα-
τα, and Eustathius on Odys. δ.
p. 1507. extr.: Σοφοκλῆς Ἀγαμέ-
μνόνειον δαίτα λέγει τὴν κατ' ἔτος
γινουμένην, ὅτε τὸν Ἀγαμέμνονα
ἐξόψαν οἱ ἀνελόντες αὐτόν. Schol.:
οἱ Ἀργολικοὶ συγγραφεῖς ἡ εἰναί-
φαςι μὴνὸς Γαμηλιῶνος, ὡς Δει-
νίας ἐν ζ' Ἀργολικῶν. NEVE.

V. 277. Schol. rec.: δαίτ' ἐπων.
ἐπωνυμίαν τοῦ πατρὸς ἔχουσαν
δαίτα, τὴν δηλαδὴ Ἀγαγεμνόνειον
λεγομένην, Neve quotes Eur.
Or. 999: τὰ τ' ἐπώνυμα δεῖπνα
Θυέστον.

V. 278. πρὸς αὐτήν] I. e. πρὸς
ἐμμαντήν. See Buttman ad Pla-
ton. Menon. Ind. sub. voc. ἐαντοῦ.

V. 279. Schol.: ὅσον — ἡ δ ο-
νὴν· ἐπικωκυρίζεται γὰρ τοῖς δα-
κρύοις ἡ συμφορὰ. Δισχύλος· οἷ τε

στεναγμοὶ τῶν πόνων ἐρεί-
σματα.

V. 281. φωνοῦσα — κακά] The term κακά is often used to signify abuse. The sense is: τοι-
άδε κακά ὄνειδῃ ἐκφωνεῖ. Cf. Phi-
loct. 382: ἐξονειδισθεὶς κακά.

V. 282. Schol.: καὶ ταῦτα Ἀρι-
στοφάνης παρῳόδηκεν ἐν Γηρητιάδῃ.

V. 282 sq. σοὶ — τέθνηκεν·
οὐκ ἀνῆρέθῃ, φησὶν, ἀλλὰ τέθνη-
κεν, τῷ προσχηματι τῆς λέξεως
παρалоγιζομένη τὴν παρανομίαν.

V. 292. Schol.: ὕλακτεῖ. ἐμμα-
νὼς καὶ ἀναιδὼς βοᾷ, ὡς κύνων.
Fr. Jacobs compares Anthol. Pal.
V, 106: γράα, φίλῃ θρόπτειρα, τί
μον προσιόντος ὕλακτεῖς; ibid. VII,
479: θεῖος ὕλακτῆτῆς δῆμον, as
Heraclitus is called. On σὺν δέ see
v. 746. of this play. Aj. 959. 1288.

V. 293. Schol.: ὁ κλεινός· κατὰ
εἰρωνεῖαν. αὐτῇ depends on ταῦτά.

- ὁ πάντ' ἀναλκίς οὗτος, ἡ πᾶσα βλάβη,
 295 ὁ σὺν γυναιξὶ τὰς μάχας ποιοῦμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένονσ' αἰ
 παυστήρ' ἐφήξεν ἡ τάλαιν' ἀπόλλνμαι.
 μέλλων γὰρ αἰ δοῶν τι τὰς οὔσας τέ μου 305
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.
 300 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,
 οὔτ' εὐσεβεῖν πάρεστιν, ἀλλ' ἐν τοι κακοῖς
 πολλή' σι' ἀνάγκη κάπιτηδεύειν κακά.

ΧΟΡΟΣ.

- φέρ' εἰπέ, πότερον ὄντος Αἰγίσθου πέλας 310
 λέγεις τάδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων;

V. 296. Since we are informed by the Scholiast that αἰ ποτε occurs in some MSS. instead of αἰ, I am still of the opinion formerly expressed in my Comment. de Schol. in Soph. tragg. auctoritate p. 36 sq., that Sophocles must have written ἐγὼ δ' Ὀρέστην προσμένονσ' αἰ ποτε παυστήρα τούτων ἡ τάλαιν' ἀπόλλνμαι.

V. 301. Dindorf puts a colon after πάρεστιν.

V. 294. ὁ πάντ' ἀναλκίς] See on A]. 1387. For the phrase ἡ πᾶσα βλάβη cf. not. on Philoct. 614 sq.

V. 295. Schol.: ὁ σὺν — μάχας· συνεργοῦσας γὰρ Κλυταιμνήστρας ἀνείλε τὸν Αἰγισθόν. Αἰγίσθον ὑπὸ χειρὶ καὶ οὐλομένης ἀλόχοιο (Hom. Od. ω, 97.). By τὰς μάχας the poet means the battles which he makes.

V. 298 sq. μέλλων — διέφθορεν] The words τὰ ὄντα καὶ τὰ ἀπόντα mean present and absent. So Ant. 1090: οἱ τ' ὄντες οἱ τ' ἀπόντες, servants present and absent i.e. as Lobeck on Phryn. p. 754. observes, all that are. Things absent or not present may also signify those which one has had or has lost. Again in Eurip. El. 564. when Electra is directed by the old man to pray to the gods (εὐχὼν Θεοῖς), she answers, τί; τῶν ἀπόντων ἡ τι τῶν ὄντων πέρι; i. e. do you bid me entreat the gods to restore to me what I had, or to

thank them for what I have? In the same way in this passage τὰς οὔσας τε — ἐλπίδας makes the whole sense: for ever wishing to do something, and yet not doing so he has destroyed my hopes both past and present.

V. 300 sqq. ἐν οὖν — κακά] The end agrees with the beginning. For although she is confident that the greatness of her distress is proved, yet she feels that this does not excuse her fault of over sorrow, but is a plea for forgiveness. And it is a powerful expression of excessive grief, by which men are sometimes so bereft of sense, as to violate not only human connexions, but even the piety due to the gods. So Electra now wishes, not approbation for her conduct, but forgiveness for her weakness, which she pleads as a natural consequence of extreme trouble. And in the first place κακοῖς means calamities, in the latter sins or errors. The grammarians call this figure πλοκή. CAMER.

ΗΛΕΚΤΡΑ.

305 ἡ *κάρτα*. μὴ δόκει μ' ἄν, εἶπερ ἦν πέλας,
θυραῖον οἶχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

ἡ καὶ ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
τοὺς σοὺς ἰκοίμην, εἶπερ ὧδε ταῦτ' ἔχει.

315

ΗΛΕΚΤΡΑ.

ὡς νῦν ἀπόντος, ἰστόρει, τί σοι φίλον.

ΧΟΡΟΣ.

310 καὶ δὴ σ' ἐρωτῶ. τοῦ κασιγνήτου τί φῆς,
ἥξοντος, ἡ μέλλοντος, εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησὶν γε· φάσκων δ' οὐδὲν ὧν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν προῖγμ' ἀνὴρ πράσσων μέγα.

320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνον οὐκ ὄκνω.

ΧΟΡΟΣ.

315 θάρσει· πέφυκεν ἐσθλὸς, ὥστ' ἄρκεῖν φίλοις.

V. 308. Dindorf has a note of interrogation at ἔχει.

V. 311. μέλλοντος; Dind.

V. 305. ἡ *κάρτα*] Sc. βεβῶτος
ἐκ δόμων Ἀλγίσθον τάδε λέγω.

V. 306. *Θυραῖον οἶχνεῖν*] Cf.
Phil. 157 sq. with note. — On the
dative ἀγροῖσι see v. 169., for
τυγχάνει v. 46.

V. 309. ὡς νῦν ἀπόντος] i. e.
being persuaded that he is
now absent. Cf. Trach. 391:
δίδαξον, ὡς ἔρποντος, ὡς ὄρεξ,
ἐμοῦ, with note.

Ibidem. ἰστόρει, τί σοι φί-
λον] So Oed. R. 634: Φράζε δὴ, τί
φῆς, Aj. 775: ὥστε μ' ὠδίνειν, τί
φῆς. τί σοι φίλον is equivalent to
τὸ σοι φίλον.

V. 310. καὶ δὴ σ' ἐρωτῶ] When the particles καὶ δὴ are joined,
the particle καὶ is not used
exactly as a copula, but unites

in one notion with the particle δὴ,
so that καὶ δὴ means now, at
this time. Cf. Oed. C. 173, where
to the command of Oedipus: πρὸς-
θιγέ νῦν μόν, Antigone replies,
ψαύω καὶ δὴ. So vs. 558. 1436.
and 1464 of this play. Aj. 49. Ant.
245. Xen. Cyr. VI, 3, 14: ἀπαντᾷ
δ' αὐτοῖς καὶ δὴ ἐντὸς τῶν σκο-
πῶν Ἀράσπας. Cf. Schaefer on
Demosth. Aristocr. p. 646. 4. For
the genitive τοῦ κασιγνήτου see
Phil. 434. Cf. Rost §. 108. annot. 11.
— V. 311. Schol.: μέλλοντος·
βραδύνοντος.

V. 312. φησὶν γε· φάσκων] See Elmsley's note on Eur. He-
racl. 903.

V. 313. Schol.: πράσσων· ἐπι-
χειρῶν πράττειν.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔξων ἐγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἴπῃς μηδέν· ὥς δόμων ὄρω
τὴν σὴν ὄμαιμον ἐκ πατρὸς ταύτοϋ φύσιν 325
Χρυσόθεμιν ἐκ τε μητρὸς ἐντάφια χερσὶν
320 φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

Τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν;
κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330
ψυχῇ ματαίᾳ μὴ χαρίζεσθαι κενά;
325 καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι
ἀλγῶ πλὶ τοῖς παροῦσιν, ὥστ' ἄν, εἰ σθένος
λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.
νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, 335
καὶ μὴ δοκεῖν μὲν δοῶν τι, πημαίνειν δὲ μῇ.

V. 322. φάτιν, Dind.

V. 324. I have adopted *ψυχῇ ματαίᾳ*, a various reading of the Schol. *θυμῷ ματαίῳ* MSS. and Dind. The words *ψυχῇ ματαίᾳ* are together equivalent to *θυμῷ*. See comm. de Schol. in Soph. tragg. pag. 37.

V. 316. Schol.: ἐπεὶ τᾶν· ἐπεὶ τοι ἂν. εἰ μὴ ἐθαῖον. See Aj. 1302. ἔξων signifies I should live, not I should have lived.

V. 317 sq. Schol.: ὥς δόμων — ὄμαιμον· οὐχ ὥς τῆς Χρυσόθεμιδος τάναντία φρονούσης τῇ Ἠλέκτρᾳ, ἀλλ' ἐπειδὴ ὄρωσιν ἐναγίσματα βαστάζονσαν, τοῦτο πρόωτον πυνθέσθαι βουλόμεναι, κολύουσιν αὐτήν τῶν ἐξῆς λόγων. On the genitive δόμων see Philoct. 605.

V. 318. φύσιν] For the accusative see Aj. 1231.

V. 319. ἐντάφια] These are called in v. 405. ἔμπυρα, v. 634. κτερίσματα.

V. 321. Schol.: τίν' αὖ σὺ τήνδε· ἐπὶ τήνδε τοῖς ἀγρίοις ἤθεσιν ἀντιπαράτατόντοι πρᾶ, καθάπερ νῦν τῇ Ἠλέκτρᾳ Χρυσόθεμιν συνέθενε, καὶ τῇ Ἀντιγόῃ τήν Ἰσμήνην, ἕνεκα τοῦ διαποικίλλειν ταῖς ἀντιδόσεσι τὰ δράματα.

V. 324. *ψυχῇ ματαίᾳ*] The poet in two words signifies what a prose writer would have expressed by the single one *θυμῷ*. *κενὰ χαρίζεσθαι* is equivalent to *κενὴν χάριν χαρίζεσθαι*, i. e. to do a favour or to comply with anyone's wishes unprofitably.

V. 327. αὐτοῖς] Aegisthus and Clytaemnestra.

V. 328. Schol.: ὑφειμένη δοκεῖ· μὴ ὅλον τὸ ἰστίον ἀναπετάσασθ· ἀπὸ τῶν πλεόντων, οἱ πρὸς τὴν βίαν τῶν ἀνέμων οὐκ ἀντίσχοντες ὑπῆϊσι τῶν ἰστίων. (Εἰς τὸ αὐτό.) ὑφήσειν τὸ ἰστίον, οἷον συστέλλειν τὸ φρόνημα, καὶ μὴ ἀντικρὺς μάχεσθαι, οἷον εἰ τῇ προαιρέσει χρῶμαι. On the particles νῦν δέ see Oed. C. 269., on ἐν κακοῖς v. 216. of this play.

V. 329. καὶ μὴ — μῇ] I. e. and (sc. δοκεῖ μοι) to take care not to seem to do anything, but

330 τοιαῦτα δ' ἀλλὰ καὶ σὲ βούλομαι ποιεῖν.
καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὰρ λέγω,
ἀλλ' ἧ' σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
ξῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

340

ΗΛΕΚΤΡΑ.

δεινὸν γέ σ' οὔσαν πατρός, οὐ σὺ παῖς ἔφης,
335 κείνον λελησθαι, τῆς δὲ τικτούσης μέλειν.
ἅπαντα γὰρ σοι τὰμὰ νουθετήματα
κείνης διδασκὰ, κοῦδὲν ἐκ σαντῆς λέγεις.
ἔπειθ' ἐλοῦ γε θᾶτερ', ἢ φρονεῖν κακῶς,
ἢ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν.

345

V. 330. The particle ἀλλὰ appears to me to be awkwardly placed here. But the pronoun ἅλλα, substituted by Dind., is scarcely suited to the sense of the passage.

not to cause any mischief. For Chrysothemis thought that Electra seemed indeed to do something, but yet to bear no harm to Aegisthus and Clytaemnestra. This she herself does not wish to do. On the phrase δρᾶν τι see Philoct. 674.

V. 332. εἰ — με δεῖ] If you wish so. Elsewhere εἰ μέλλω. Saph. fr. 33. Plato Conv. p. 173. C: εἰ δεῖ καὶ ὁμῖν διηγῆσασθαι, ταῦτα χρὴ ποιεῖν. Lucian. Hermot. 8: εἴγε με δεῖ λέγειν τάληθές. NEVE. δεῖ με bears the same sense in v. 1037.

V. 332 sq. εἰ δ' ἐλευθέραν — ἀκουστέα] This annotation of the Scholiast belongs to these words, not to v. 331. ὁ νοῦς: τί ὄφελος τῆς δικαιοσύνης, εἴ τις διὰ ταύτην τοῖς δεινοῖς περιπέσῃ;

V. 333. πάντ' ἀκουστέα] See on Ant. 64: καὶ ταῦτ' ἀκούειν καὶ τῶνδ' ἀλγίονα.

V. 334 sq. δεινὸν γε — λελησθαι] It is indeed an unseemly thing that you who are born from such a man, of whom you are the daughter, should forget him. One might expect ἀνδρός, instead of πατρός, see Phil. 3 sq. last note, and compare v. 261 of this play: μητρός, ἧ μ' ἐγένεατο. 1412: ὁ γεννήσας

πατήρ. Aj. 1174: πατρός, ὃς σ' ἐγένεατο. 1298: ὁ φιλύσας πατήρ. Other examples are given by Lobeck on Ajax. ed. sec. 1296. p. 468. See also Demosth. Mid. p. 563, 3. with Schaefer's note.

V. 335. Schol.: μέλειν φρονεῖν. Hermann also takes μέλειν as personal, comparing Aesch. Ag. 378: οὐκ ἔφα τις θεοὺς βορῶν ἀξιοῦσθαι μέλειν. and Eur. Herc. f. 772: θεοί, θεοὶ τῶν ἀδίκων μέλουσι καὶ τῶν ὁσίων ἐπείν. Others supply σοί. ἡ τίκτουσα does not mean she who has brought forth, but who bears, i. e. a parent, so that the present is not absolute, but relative. So again v. 533. See Ant. 239. The illustrations quoted by Neve do not apply.

V. 336. Schol.: ἅπαντα — νουθετήματα. ταῦτα ὅποια ἐστὶ τὰ ἐπὶ τῇ Αντιγόνη, ὅπου τῇ Ἰσμήνῃ λοιδορεῖ, καὶ φησιν αὐτὴν τὰ Κρέοντος φρονεῖν (Ant. 549). — τὰμὰ νουθετ., οἷον ἃ εἶπες ἐμὲ νουθετοῦσα. Cf. Matth. §. 466, 2. Rost §. 99. annot. 5.

V. 337. κείνης διδασκὰ] For the genitive cf. Trachin. 934: ὅψ' ἐκδιδασχθεὶς τῶν κατ' οἶκον, and see Phil. 3 sq.

V. 338 sq. Schol.: ἔπειθ' ἐλοῦ γε ὁμολόγησον σαντὴν ἢ φρονεῖν

- 340 ἥτις λέγεις μὲν ἀρτίως, ὥς, εἰ λάβοις
σθένος, τὸ τούτων μῖσος ἐκδείξειαις ἄν,
ἐμοῦ δὲ πατρὶ πάντα τιμωρομένης,
οὔτε ξυνεργεῖς τήν τε δρῶσαν ἐκτρέπεις. 350
οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;
345 ἐπεὶ δίδαξον, ἢ μᾶθ' ἐξ ἐμοῦ, τί μοι
κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόνων;
οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκούντως δ' ἐμοί·
λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355
τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
350 σὺ δ' ἡμῖν ἢ μισοῦσα μισεῖς μὲν λόγῳ,
ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.

κακῶς προστιθεμένην τοῖς ἐχθροῖς, ἢ φρονούσαν τῶν φιλάτων ἀμνημονεῖν· οἷον θάτερά σε δεῖ ὁμολογῆσαι, ἢ ὅτι κακῶς φρονεῖς, ἢ ὅτι ἐκούσα ἀμαρτάνεις καὶ παροργίζεις.— τὸ θάτερον ἀντὶ τοῦ θάτερον Ἀττικῶς. See Phil. 488. κακῶς φρονεῖν does not mean to think evil, but to be foolish; τῶν φίλων is said of Agamemnon only. On ἐπειτα signifying therefore see Matth. §. 603.

V. 340—343. ἥτις — ἐκτρέπεις] The connexion is: who, when thou hadst lately said, that if thou hadst sufficient strength, thou wouldst shew with what hatred thou regardedst them, yet not only refusest thy assistance to me in avenging the murder of our sire, but dost even deter me from taking revenge. Cf. Matth. §. 622, 4.

V. 342. ἐμοῦ δὲ κτλ.] I. e. ἐμοῦ δὲ πᾶσαν τιμωρίαν τιμωρομένης, See Oed. R. 259 sq. How she intends to avenge her father is shewn in v. 348 sq.: λυπῶ δὲ τούτους κτλ.

V. 343. Schol.: τήν τε δρῶσαν ἐκτρέπεις· ἀντὶ τοῦ ἐμὲ. ἢ δὲ ἐν ἀντὶ τῆς ἀπὸ ἀποτρέπεις. The words τήν δρῶσαν do not of themselves mean ἐμὲ or ἐμὲ τήν δρῶσαν, but her who attempts anything, i. e. who strives to

take revenge on the murderer of Agamemnon, and this must be Electra alone. It is evident therefore that she is the person meant; but τήν δρῶσαν, die Handelnde, as Solger renders, is a more general and a bolder expression than ἐμὲ or ἐμὲ τήν δρῶσαν. BOTH.

V. 344. οὐ ταῦτα — ἔχει] Do not these things convict thee of cowardice in addition to misdeeds? I. e. Do not you in addition to the offence you commit (against your father), also betray listlessness? On the phrase δειλίαν ἔχει cf. v. 466. of this play: οὐκ ἔχει λόγον. Antig. 68: τὸ γὰρ περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα. Demosth. pro Coron. p. 319, 7: τὸ δὲ δὴ καὶ τοὺς πρὸς ἐμὲ τὸν ἀγῶνα ἐόσαντα νῦν ἐπὶ τόνδ' ἡγεῖν καὶ πᾶσαν ἔχει κακίαν; contra Onet. p. 868, 9: ἀποδοῦναι δ' οὐκ ἔχει πίστιν; pro Phorm. p. 961, 2: πῶς ἔχει λόγον σὲ — δίκην ἀξιοῦν λαμβάνειν;

V. 347. Schol.: ἐπαρκούντως δ' ἐμοί· οὐ γὰρ ἐρίεμαι τρυφερώτερον ξήν.

V. 348 sq. λυπῶ — χάρις] Hermann rightly interprets: I am troublesome to them, so that I give honour to my sire, if indeed anything can be done which is pleasing to the dead.

V. 350. ἡμῖν] See v. 17.

- ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἰ μοι τὰ σά
 μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδᾶς, 360
 τούτοις ὑπεικάθοιμι, σοὶ δὲ πλουσία
 355 τράπεζα κείσθω καὶ περιόρεϊτώ βίος.
 ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ λήγειν γόων
 βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.
 οὐδ' ἂν σύ, σῶφρον γ' οὔσα. νῦν δ' ἐξὸν πατρός 365
 πάντων ἀρίστον παῖδα κεκληῖσθαι, καλοῦ
 360 τῆς μητρός· οὕτω γὰρ φανεῖ πλείστοις κακῇ,
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

ΧΟΡΟΣ.

- μηδὲν πρὸς ὀργήν, πρὸς θεῶν ὥς τοῖς λόγοις
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σύ μὲν μάθοις 370
 τοῖς τῆςδε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.

ΧΡΥΣΟΘΕΜΙΣ.

- 365 ἐγὼ μὲν, ὦ γυναῖκες, ἡθὰς εἰμὶ πως
 τῶν τῆςδε μύθων· οὐδ' ἂν ἐμνήσθην ποτέ,
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὸν
 ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

ΗΛΕΚΤΡΑ.

- φέρ' εἰπὲ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' εἰ μοι
 370 μείζον τι λέξεις, οὐκ ἂν ἀντεῖποιμι' ἔτι.

V. 356. I have adopted the conjecture of Henneberger and Schneidewin. MSS. *λυπεῖν μόνον* [so also Dind.].

V. 353. δῶρα] I. e. commonda. See Phil. 117. Electra means nearly the same as in v. 357: τῆς σῆς τιμῆς. She explains the δῶρα by the following words σοὶ δὲ πλουσία βίος, which are thus connected with the preceding: and I will most willingly allow all those things to be thy lot, a well furnished table and a life abounding in all things. V. 356 sq. ἐμοὶ-βόσκημα] Cf. v. 353. 379. 285.

V. 358 sqq. νῦν δ' ἐξὸν — τῆς μητρός] For the use of πατρός for ἀνδρός, see vs. 334 sq. For the sentiment Neve compares Eur. El. 937 sq.: *κακείνους στυγῶ τοὺς παῖδας, ὅς τις τοῦ μὲν ἀρεστος πα-*

τρός οὐκ ὠνόμασται, τῆς δὲ μητρός ἐν πόλει. The phrase τῆς μητρός καλεῖσθαι παῖδα (cf. Trach. 736. 1158.), means, to favour a mother, or agree with a mother. Electra displays considerable bitterness throughout the whole speech (as the Chorus admits in v. 362.), especially in the words: *καλοῦ τῆς μητρός· οὕτω γὰρ — σούς*, which hold Chrysothemis guilty of impiety in the eyes of good men.

V. 362 sq. ὥς τοῖς λόγοις — κέρδος] The Chorus gives the same advice in Ant. 724 sq.

V. 368. Schol.: *σχήσει· ἐφέξει, κωλύσει.*

V. 369. τῶνδ'] I. e. from these

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' ἐξερχῶ τοι πᾶν, ὅσον κάτοιδ' ἐγώ.
 μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,
 ἐνταῦθα πέμψειν, ἐνθα μήποθ' ἡλίον 380
 φέγγος προσόψει, ξῶσα δ' ἐν κατηρεφεῖ
 375 στέγῃ χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.
 πρὸς ταῦτα φράζου, καὶ με μὴ ποθ' ὕστερον
 παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.

ΗΛΕΚΤΡΑ.

ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν; 385

ΧΡΤΣΟΘΕΜΙΣ.

μάλισθ', ὅταν περ οἴκαδ' Αἰγισθοῦς μόλῃ.

ΗΛΕΚΤΡΑ.

380 ἀλλ' ἐξίκοιτο τοῦδέ γ' οὔνεκ' ἐν τάχει.

ΧΡΤΣΟΘΕΜΙΣ.

τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον;

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΤΣΟΘΕΜΙΣ.

ὅπως πάθῃς τί χοῆμα; ποῦ ποτ' εἰ φρενῶν; 390

ΗΛΕΚΤΡΑ.

ὅπως ἀφ' ὑμῶν ὥς προσώτατ' ἐκφύγω.

ΧΡΤΣΟΘΕΜΙΣ.

385 βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὐμὸς βίωτος, ὥστε θαυμάσαι.

evils by which I am oppressed.

V. 374. Schol.: κατηρεφεῖ· κατεσκεπασμένη, σκοτεινῇ. Cf. Ant. 774. 885. 1100.

V. 376. πρὸς ταῦτα] Cf. Matth. §. 591. β.

V. 377. Schol.: νῦν γὰρ ἐν καλῷ φρονεῖν· νῦν, φησὶν, εὖ-καιρὸν ἐστὶ καλῶς φρονῆσαι. See Philoct. 1132.

V. 378. καὶ βεβούλευνται] On the particle καί see Ant. 720. The Scholiast rightly observes re-

specting the disposition shewn by Electra in the whole dispute: ἀρμόζει λίαν τὸ πρὸς ὧπον Ἡλέκτρας τῇ Αντιγόνῃ.

V. 380. τοῦδέ γ' οὔνεκ' See Passow v. ἔνεκα, and compare the passages quoted by Neve vs. 605. 787. Oed. C. 22. 443. Phil. 774. For the compound ἐξικνεῖσθαι see Oed. C. 349.

V. 384. Schol.: πᾶν θνητῶς καὶ τὴν ἀδελφὴν αὐτοῖς συγκαταλέγει, ὥς τὰ αὐτῶν αἰρουμένης.

V. 386. ὥστε θαυμάσαι] On

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἄν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛΕΚΤΡΑ.

μή μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακῇν.

395

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκάθειν.

ΗΛΕΚΤΡΑ.

390 σὺ ταῦτα θώπεν', οὐκ ἐμὸν τρόπον λέγεις.

ΧΡΥΣΟΘΕΜΙΣ.

καλὸν γε μέντοι μὴ ᾽ξ ἀβουλίας πεσεῖν.

ΗΛΕΚΤΡΑ.

ποσοῦμεθ', εἰ χροί, πατρὶ τιμωρούμενοι.

ΧΡΥΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

400

ΗΛΕΚΤΡΑ.

ταῦτ' ἐστὶ τ᾽ ἄπη πρὸς κακῶν ἐπαινέσαι.

ΧΡΥΣΟΘΕΜΙΣ.

395 σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;

ΗΛΕΚΤΡΑ.

οὐ δῆτα· μήπω νοῦ τοσόνδ' εἴην κενή.

ΧΡΥΣΟΘΕΜΙΣ.

χωρήσομαι τᾶρ', οἷπερ ἐστάλην ὁδοῦ.

ΗΛΕΚΤΡΑ.

ποῖ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἔμπυρα;

405

[V. 389. Dind. εἰκαθεῖν.]

the infinitive active see Matth. §. 535. not.

V. 389. ἀλλ' οὐ διδάσκω] Neve observes that there is no necessity for the pronoun τοῦτο in the former part of the sentence, because the idea contained in the following addition merely arises while speaking.

V. 390. σὺ ταῦτα θώπεν'] See Oed. R. 259 sq.

V. 392. τιμωρούμενοι] On the masculine see Rost §. 100. annot. 12. Matth. §. 436, 4.

V. 393. πατὴρ δὲ — ἔχει]

Ismene uses the same reasoning in Antig. v. 65 sq.: ἐγὼ μὲν οὖν αἰτιοῦσα τοὺς ὑπὸ χθονὸς ξύγγνοιαν ἴσχειν, ὥς βιάζομαι τάδε, τοῖς ἐν τέλει βεβῶσι πείσομαι.

V. 394. Schol.: κακῶν ἐστὶν ἐπαινέσαι ταῦτα τὰ ἔπη. For the phrase πρὸς κακῶν see Aj. 311.

V. 396. Schol.: νοῦ κενή· ἀντὶ τοῦ συνέσεως κούφη. On μήπω see Porson Eur. Hec. 1268. and Doederlein Oed. Col. p. XXXI.

V. 397. οἷπερ — ὁ δ' οὖ] See Matth. §. 324. Rost §. 108, 2. h.

V. 398. τὰδ' ἔμπυρα] Brunck

ΧΡΤΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς.

ΗΛΕΚΤΡΑ.

400 πῶς εἶπας; ἡ τῷ δυσμενεστάτῳ βροτῶν;

ΧΡΤΣΟΘΕΜΙΣ.

ὄν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρρεσεν;

ΧΡΤΣΟΘΕΜΙΣ.

ἐκ δειμάτων του νυκτέρου, δοκεῖν ἐμοί.

410

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρῶοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ΧΡΤΣΟΘΕΜΙΣ.

405 ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

ΗΛΕΚΤΡΑ.

εἰ μοι λέγοις τὴν ὄψιν, εἵποίμ' ἂν τότε.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα, πλὴν ἐπὶ σμικρῷ φράσαι.

V. 407. Dind. ἐπὶ σμικρόν.

follows Suidas, explaining *ἐμπυρὰ* by τὰ καιόμενα *ἱερεῖα*, and referring it to the victims which were usually sacrificed to the manes of the dead, and burnt at their tombs, making a number of slaves follow Chrysothemis to bear the things requisite for sacrifice. Erfurdt, however, rightly explains: The dead were sometimes bereft of their offerings. Cf. Ant. 430 sqq. The offering also of Orestes in v. 394, appears to have been a bloodless one; for whence could he have brought the victims? So also in Eur. Or. 115. we find only honey, milk, and wine described as composing the offering. Again v. 326. *ἐντάφια χερσὶν φέρονσα* is said, without any mention of servants, and even more strikingly v. 435 sqq. In fact the very purport of the passage does not allow us to suppose any person present besides the Chorus. A bloodless offering is

therefore understood. Cf. Spanhem. on Callim. h. in lavaer. Pal-ladis v. 107.

V. 399. *τυμβεύσαι χοάς*] The verb *τυμβεύειν*, to bury, is also used in such a manner as to mean nothing more than *κρύπτειν* or *καλύπτειν*. Instead of the common phrase *τάφῳ τινὰ κρύπτειν* sive *καλύπτειν* (cf. Ant. 28. 196. 1039.), we find in Aj. 1063. *σῶμα τυμβεύσαι τάφῳ*. Here then we may interpret *πατρὶ τυμβ. χοάς* by *πατρὶ χοάς κρύψαι ἐν τύμβῳ*. Sophocles has expressed the same idea in Ant. 901 sq.: *κάπνι τυμβίους χοάς ἔδωκα*.

V. 403. *δοκεῖν ἐμοί*] Cf. Matth. §. 545. Rost §. 122. animadv. 3.

V. 404. Schol.: *συγγένεσθέ· συμμαχήσατε, συνεργήσατε, συμπράξατε ἡμῖν*. On the particle *ἀλλά* see Phil. 1023. So also v. 1013 of this play.

ΗΛΕΚΤΡΑ.

λέγ' ἄλλα τοῦτο. πολλά τοι σμικροὶ λόγοι 415
ἔσφηλαν ἥδη καὶ κατώρθωσαν βροτούς.

ΧΡΥΣΟΘΕΜΙΣ.

- 410 λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρὸς
τοῦ σοῦ τε καὶ μοῦ δευτέραν ὁμιλίαν
ἐλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον
πῆξαι λαβόντα σκήπτρον, οὐφόρει ποτὲ 420
αὐτός, τανῦν δ' Αἰγισθος· ἔκ τε τοῦδ' ἄνω
415 βλαστεῖν βρύνοντα θαλλόν, ᾧ κατάσκιον
πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
τοιαῦτά του παρόντος, ἥνιχ' ἥλιω
δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένον. 425
πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
420 πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.
πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν

V. 411. Schol.: δευτέραν ὁμιλίαν· ὡς αὐθις αὐτοῦ ἀναζήτησαντος καὶ προσομιλήσαντος.

V. 412. Schol.: ἐφέστιον· ἐπὶ τὴν οἰκίαν γενόμενον, τουτέστιν ἐπ' οἶκον. It should rather be explained: λαβεῖν σκήπτρον καὶ ἐπὶ τῇ ἐστία πῆξαι.

V. 414 sq. ἔκ τε τοῦδ' κτλ.] Neve quotes Herodot. I. 108: ἐδόκει Ἀστυάγει ἐκ τῶν αἰδοίων τῆς θυγατρὸς ταύτης φῦναι ἄμπελον, τὴν δὲ ἄμπελον ἐπισχεῖν τὴν Ἀσίην πᾶσαν. — ἐκ τῆς ὅψις οἱ τῶν μάγων ὀνειροπόλοι ἐσήμαινον, ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεῦσθαι ἀντὶ ἐκείνου.

V. 415 sq. ᾧ κατάσκιον — γενέσθαι] On the infinitive joined with the accusative in the relative member of the sentence see Matth. §. 538. and Rost. §. 123, 2. not. 4.

V. 417 sq. Schol.: ἥνιχ' ἥλιω· τοῖς γὰρ παλαιοῖς ἔθος ἦν ἀποτροπιαζομένους τῷ ἥλιω διηγείσθαι τὰ ὀνείρατα. Brunck, besides other examples, compares Eurip. Iph. Taur. 42: ἃ καὶ δ' ἡμεῖς νῦν φέροντα φάσματα, λέξω πρὸς αὐτὸν, εἴ τι δὴ τόδ' ἔστ' ἄκος.

V. 421 sqq. πρὸς νυν κτλ.] It may be asked why Chrysothemis does not ask the opinion of Electra respecting the dream, but, though long since enraged against her, still continues to offer her advice. Struck, however, by the exclamation of Electra, ὦ θεοὶ π., συγγένεσθέ γ' ἄλλα νῦν, Chrysothemis suspected that she had heard something new, but immediately perceiving her error, and finding that she knows nothing more than herself, she relates the dream, but knowing that it conveys only a shadow of hope, and may again excite Electra, she immediately returns to a repetition of her advice, with which she couples the mention of the fear which the dream had inspired in Clytaemnestra. For the more she (Clytaemnestra) feared it would prove true, the more clearly she could perceive that her threats to Electra would not be vain. Chrysothemis therefore, now about to depart, again entreats Electra to beware of the impending ill. HERM.

V. 421. θεῶν — τῶν ἐγγενῶν] See Ant. 199.

έμοι πιθέσθαι, μηδ' άβουλίᾳ πεσεῖν.
εἰ γάρ μ' άπώσσει, σὺν κακῷ μέτει πάλιν.

430

ΗΛΕΚΤΡΑ.

- 425 ἄλλ', ὦ φίλη, τούτων μὲν, ὣν ἔχεις χεροῖν,
οὐδ' ὅσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι
κτερίσματ', οὐδὲ λουτρὰ προσφέρειν πατρί·
ἄλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει
κρύψου νιν, ἔνθα μήποτ' εἰς εὐνὴν πατρὸς
430 τούτων πρόσσεισι μηδέν· ἄλλ', ὅταν θάνῃ,
κειμήλι' αὐτῇ ταῦτα σωξέσθω κάτω.
ἀρχὴν δ' ἄν, εἰ μὴ τλημονεστίατῃ γυνῇ
πασῶν ἔβλαστε, τάςδε δυσμενεῖς χοᾶς
οὐκ ἄν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.
435 σκέψαι γάρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυσ,
ὕφ' ἧς θανῶν, ἄτιμος ὥστε δυσμενῆς,
έμασχαλίσθῃ, καὶ λουτροῖσιν κάρᾳ

435

440

445

[V. 437. Dindorf adopts the usual reading of the comma after ἄτιμος instead of before.]

V. 422. ἄβουλίᾳ πεσεῖν] The same as in v. 398. ἐξ ἄβουλίᾳς πεσεῖν.

V. 423. Schol.: εἰ γάρ μ' άπώσσει· εἰ γάρ νῦν, φησί, δεομένην σου άπώσῃ με, κακοῦ σοί τινος γενομένου, μετὰ ταῦτα αὐτῇ μετελεύσῃ με καὶ ἀξιόσους μετὰ σοῦ γενέσθαι.

V. 424 sqq. τούτων μὲν κτλ.] See Aj. 1365 sqq.

V. 427. λουτρὰ] Libations, as above v. 84., where the same signification is intended as by λοιβαί in v. 52. Hesychius: χθόρια λουτρὰ· τὰ τοῖς νεκροῖς ἐπιφερόμενα. ἐκόμεζον γάρ ἐπὶ τοὺς τάφους λουτρὰ. Libations of water are properly meant by this appellation. Dioscorides epigr. 36: ἀλλὰ περιστεῖλας με δίδον χθονὶ μηδ' ἐπὶ νεκρῷ λουτρὰ χέψῃ· σέβομαι, δέσποτα, καὶ ποταμούς. Cf. the treatise of Meursius de funere c. 14. BRUNCK.

V. 428 sq. πνοαῖσιν — κρύψου] The verb depends chiefly on the latter substantive; see v. 72. Cf. Lobeck on Aj. p. 431. ed. sec.

V. 429. Schol.: εὐνὴν· νῦν τὸν τάφον. On the pronoun νιν see Buttm. §. 72. not. 15. Matth. §. 146.

V. 432. τλημονεστίατῃ] I. e. τολμηροτάτῃ. See Phil. 361. and Oed. R. 1144.

V. 433. ἐβλάστει] On the first syllable shortened see Buttm. §. 7. 10. c. not. and Elmsley on Med. 288.

V. 434. ἐπέστεφε] The use of this verb is explained in my Commentary on the authority of the Scholia on Sophocles p. 8 sqq.

V. 435 sq. αὐτῇ — δέξασθαι] For the phrase δέχεσθαι τί τινα see vs. 219 sq. On the infinitive aorist, for the future, see Lobeck's Phrynichus, p. 133.

V. 438 sq. έμασχαλίσθῃ κτλ.] The Schol. Hesychius in v. έμάσχαλίσθῃ, Photius and Suid. in

κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς

- 440) λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;
οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας

μασχαλίσματα, the latter also in *ἐμασχαλίσθη* and *μασχαλισθήναι*. Etym. M. in *ν. ἀπάργματα* p. 118, 29., where this passage of Sophocles is quoted, assert that it was a custom for those who had slain anyone either by stratagem or in war, to cut off the extremities of the hands and feet, and tie them under the armpits of the dead, and then wipe the sword upon the head of the corpse. By this they supposed that the avenging of the slain, and the crime of the murderer, were rendered less violent. It is likely that Sophocles by this word understood the cruel custom of cutting off the extremities of the body, as in Aeschylus Choeph. 437. where see Stanley. HERM.

V. 438 sq. *κάπῃ λουτροῖσιν*] A gloss in Brunck's note: *ἐπὶ καθάρσει*. *κάρα* is the dative of place, see v. 169. Eustathius p. 1857. 5. (Od. 684, 39.): *καὶ ἔστιν εὐρεῖν τοιαύτην ἔννοιαν καὶ παρὰ τῷ Σοφοκλεῖ, ἐνθα φαίνεται ταῖς πεφονευμένων κεφαλαῖς ἐναπομαρτεσθαι τὸ ἐν τοῖς ξίφεσιν αἷμα*. Note the change of subject in the word *ἐξέμαξεν*.

V. 439 sq. *ἄρα μὴ — φέρειν*] Dost thou believe that these libations which thou bearest, can free her from the guilt of his murder? i. e. do you think that this murderous deed of Clytaemnestra can be expiated by offerings? On *λυτήριος* joined with a genitive see vs. 635 sq. 1490. and other examples collected by Matth. §. 344. For the phrase *λυτήριος τοῦ φόνου*, meaning freeing from the crime of slaughter, cf. Eur. Hipp. 1449: *ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνον*. et v. 1450: *ἀφίης αἷματος μ' ἐλευθερον*; For *ἄρα μὴ* cf. Ant. 626.

V. 441 sqq. *ἀλλὰ ταῦτα μὲν*

κτλ.] Since there is one and the same subject to both members of the sentence, *ἀλλὰ — μέθες*, and *σὺ δὲ — δὸς αὐτῷ*, one may find some difficulty in the pronoun *σὺ* placed in the beginning of the last member. The sense, however, is plain from the meaning of the preceding words, it is not fitting to offer things given by thy mother, i. e. it is wicked for thy mother to send offerings to thy sire, though this is not the explanation of Neve, who compares Hom. Il. α, 184. 191. and Eur. Or. 34: *ἐντεῦθεν ἀγρία ἐνντακεῖς νόσῳ νοσεῖ τλήμων Ὀρέστης· ὁ δὲ πεσὼν ἐν δεινύοις κείται*. In the passage of Euripides no opposition can be imagined, and it appears to be either negligently written or corrupt. See Matth. In Il. α, 191. *ὁ δὲ* is necessarily put on account of the preceding words *τοὺς μὲν ἀναστήσειεν*, in which the active is put with the accusative *τοὺς μὲν* instead of a passive or neuter verb with which *οἱ μὲν* would have been used, and *ὁ δὲ* would then be most correctly added. The meaning of Il. α, 184: *ὥς ἔμ' ἀφαιρείται Χρυσήδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἑμοῖς ἐτάροισιν πέμψω, ἐγὼ δὲ κ' ἄγω Βρισητῖδα καλλιπάρηρον, αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας*, is this: as Apollo deprives me of Chryseis, whom I shall send to him, so will I deprive thee of Briseis. The Scholiast: *προοικονομικῶς ἀποστέλλει αὐτὴν εἰς τὸν τάφον ἐπὶ τῷ εὐρεῖν τὸν βοστρυχὸν Ὀρέστον*.

V. 442. *τεμοῦσα — φόβας*] Brunck on Eur. Or. 128. observes that it was customary to shave the head closely (Eur. Hel. 1207.) on hearing of any new calamity, but

- κάμου ταλαίνης, σμικρὰ μὲν τὰδ', ἀλλ' ὅμως 450
 ἄχω, δὸς αὐτῷ, τήνδε λιπαρὴν τρίχα
 445 καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσκημένον.
 αἰτοῦ δέ προσπιτνοῦσα γῆθεν εὐμενῇ
 ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν
 καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χειρὸς 455
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί,
 450 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέrais
 χειρὶ στέφωμεν, ἣ τανῦν δωρούμεθα.
 οἶμαι μὲν οὖν, οἶμαί τι κἀκείνῳ μέλον
 πέμψαι τὰδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα 460
 ὅμως δ', ἀδελφή, σοί θ' ὑπούργησον τάδε
 455 ἐμοί τ' ἄρωγὰ τῷ τε φιλτάτῳ βροτῶν
 πάντων, ἐν Αἰδον κειμένῳ κοινῷ πατρί.

ΧΟΡΟΣ.

- πρὸς εὐσέβειαν ἣ κόρη λέγει· σὺ δέ,
 εἰ σωφρονήσεις, ὦ φίλλη, δράσεις τάδε. 465

ΧΡΤΣΟΘΕΜΙΣ.

- δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
 460 δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.

V. 444. Following Brunek I have retained *λιπαρῇ*, which the Scholiast gives as a various reading. MSS. *ἀλιπαρῇ* [and so Dind.], which I have by the clearest arguments shewn to be both barbarous and foreign to the sense of the passage in Comment. de Schol. in tragg. auctoritate p. 33 sqq.

for an old one only to cut off a few locks. ERF. See however Aj. 1179.

V. 444. *λιπαρῇ τρίχα*] The Schol. correctly renders: *ἐξ ἧς αὐτὸν λιπαρήσομεν, ὡς εἰ ἔλεγεν ἱκέτιν τρίχα*. Cf. v. 1378: *λιπαρεῖ προὔστην χερί*.

V. 445. Schol.: *καὶ ζῶμα τοῦμόν· σύμφωνον τοῦτο τῷ ὧδε μὲν ἀεικεῖ σὺν στολᾷ* (v. 190.). *ζῶμα* δὲ νῦν τὴν ζώνην δηλοῖ, οὐ τὸ ἔνδυμα, ἵνα τούτῳ στέφῃ τὸν τάφον ἀντὶ μίτρας· δίδωσι γὰρ τὸ ζῶμα ἀπὸ ταινίας. On the use of the verb *ἀσκεῖν* see Blomf. gloss. on Aesch. Pers. 187.

V. 448. *ἐξ ὑπερτέρας χειρός*] Hermann: with victorious

hand. On the preposition *ἐκ* see Phil. 91.

V. 457. Schol. rec.: *πρὸς εὐσέβειαν· εὐσεβῶς*. Cf. v. 369.

V. 459 sq. Schol.: *τὸ γὰρ δίκαιον οὐκ ἔχει λόγον· οὐκ ἔχει λόγον τὸ φιλονεικεῖν περὶ τοῦ δικαίου, ὥστε περὶ αὐτοῦ δύο ὄντας ἐρίζειν· δεῖ γὰρ τὸν ἕτερον τῷ ἑτέρῳ πείθεσθαι*. Neve, who follows this interpreter, notices that δύο might have been written instead of δυοῖν, taking an infinitive after, but that δυοῖν is the dative depending by attraction on the words *οὐκ ἔχει λόγον*, on which he refers to Matth. §. 387. τὸ δίκαιον is not the nominative, as some sup-

πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
 σιγῇ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·
 ὥς εἰ τὰδ ἢ τεκούσα πεύσεται, πικρὰν
 δοκῶ με πείραν τήνδε τολμήσειν ἔτι. 470

Χ Ο Ρ Ο Σ.

(στροφή.)

465 Εἰ μὴ γὰρ παράφρων μάντις ἔφυν
 καὶ γνώμας λειπομένα σοφᾶς,
 εἶσιν ἅ πρόμαντις 475
 Δίκα δίκαια φερομένα χεροῖν κράτη·
 μέτεισιν, ὧ τέκνον, οὐ μακροῦ χρόνου.
 470 ὕπεστί μοι θράσος,
 ἄδυνπνῶν κλύουσαν ἀριῶς ὀνειράτων.
 οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας
 Ἑλλάνων ἄναξ,

V. 465. ἔφυν καὶ γνώμας = λειπομένα Dind.

V. 471. κλύουσαν = ἀρτ. Dind.

pose, but the accusative depending on the verb *θραῖν*. Compare Antig. 1258 sq. note. For the words *οὐκ ἔχει λόγον* are the subject, and are equivalent to *ἀλογόν ἐστι*, on which form of speech see v. 344. so that the poet means: for it is right for two persons to hasten the performance of what is right, not to quarrel about it. On the separation of the accusative *τὸ δίκαιον* from its proper verb, *τὸ θραῖν*, and the introduction of the verb *ἐρίζειν*, requiring a different construction, *περὶ τοῦ δίκαιου*, compare v. 696 of this play.

V. 462. Schol: *σιγῇ παρ' ὑμῶν*· ἐύλαβῆς οὐσα ἢ Χρυσόθεμις κρύπτειν ἀξιοὶ τὸν Χορόν.

V. 463 sq. *πικρὰν* — *ἔτι*] She means this: *ἀλγεινὴν δοκῶ μοι ἔσεσθαι τὴν τόλμην ταύτης τῆς πείρας*. With these words Chrysothemis goes away to her father's tomb, leaving Electra on the stage.

V. 464. *δοκῶ με* — *τολμήσειν*] On the addition of the pronoun see Trach. 697.

V. 465 sqq. Schol.: *εἰ μὴ ἐγὼ παράφρων· ὁ Χορὸς ἐκ τοῦ ὀνειρόν προμαντευόμενος θαρσύνει παραινέει τὴν Ἠλέκτραν*. Cf. Phil. 910: *εἰ μὴ γὰρ κακὸς γνώμην ἔφυν*.

V. 467. Schol.: *εἶσιν ἅ πρόμαντις· ἢ προμαντενομένη τὰ μέλλοντα ἢ τοῖς συνετοῖς προγινωσκομένη*.

V. 468. *Δίκα*] On Justice watching over the rights of the dead see Aj. 1361 sq.

V. 469. Schol.: *μέτεισιν· μέττεισι, φησί, παρέχονσα τοῖς δύνάμιν, ὥς χειρῶσασθαι τοὺς ἐχθρούς*. On the genitive *χρόνου* see at Oed. C. 393.

V. 471. *κλύουσαν*] One might have expected the dative; but see Aj. 980. The adjective *ἀδυνπῶν* is rightly explained by Triclinius: *εὐφραντῶν ἡμῖν*. So sleep is called *εὐαῆς* in Phil. 828. which the Scholiast interprets *εὐπνους*.

V. 473. Schol.: *οὐ γάρ ποτ' ἀμνηστεῖ· οὐ γάρ ἀμνημονεῖ, φησί, τῶν τολμηθέντων καθ' ἑαυτοῦ ὁ βασιλεὺς, ἀλλ' ἐπεξελεύσεται κατὰ τῶν ἐχθρῶν*.

- 475 οὐδ' ἂ παλαιὰ χαλκόπλακτος
 ἀμφάκης γένυς, 485
 ἂ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκλαῖς.
 (ἀντιστροφή,)
 ἦξει καὶ πολύπους καὶ πολύχειρ 490
 ἂ δεινοῖς κρυπτομένα λόγοις
 480 χαλκόπους Ἑρινύς.
 ἄλεκτρο' ἄννυφα γὰρ ἐπέβα μαιφόνων
 γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.
 πρὸ τῶνδ' εἰ τοι θράσος, 495

V. 475—476. form one line in Dind.

V. 478. πολύχειρ ἂ δ. Dind.

V. 483. τῶνδ' εἰ τοι θράσος is my own Emendation. MSS. [and Dind.] τῶνδε τοί μ' ἔχει, except that Aug. C. has τῶνδ' εἰ τοί μ' ἔχει θράσος, where the editors consider θράσος a mere interpretation. But I have no doubt but that the words μ' ἔχει are rather the work of the interpreter. For what Greek writer would have used ἔχει με with the infinitive to mean: I trust or hope that etc.? But the examples adduced by Hermann on Vig. p. 873. and Reisig on Oed. C. 357. p. 242. are inapposite. Nor could the Scholiast have explained this by θαρσύνω, as they have done on this passage. Besides, which is still more important, the word θράσος is answered by the same word in the strophe. We have similar instances of the genuine word giving way to a gloss of the grammarians in vss. 21. and 1377.

V. 475. Schol.: χαλκόπληκτος ἐπιέναι κατὰ τῶν φρονέων. Compare A.J. 818. note.

V. 481 sq. Schol.: ἄλεκτρο' ἄννυφα· ἀντὶ τοῦ μὴ νενομισμένα, ἀλλὰ παρὰ νόμον διὰ τὴν μοιχείαν. [Εἰς τὸ αὐτό.] δύσλεκτρα καὶ κακόννυφα. The sense is: for the wicked lust after marriages defiled with murder has fallen upon those for whom it was not holy. The adjectives ἄλεκτρα ἄννυφα are by a frequent custom of the poets (see Phil. 1101 sq.) not joined with the noun γάμων, as would have been expected, but with ἀμιλλήματα. For the whole expression cf. Eurip. Hippol. 1139: νυμφιδία δ' ἀπόλωλε φρυγὰ σὰ λέντρων ἀμιλλὰ κούραις. For ἐπέβα cf. Trach. 298: ἔμοι γὰρ οἶκτος δεινὸς εἰσέβη.

V. 478. Schol. rec.: πολύπους· πολλὰ διερχομένη. πολύχειρ· πολλὰ ἐργαζομένη. Neve quotes Her. VI. 86: ἅλλ' Ὀρκον πάσις ἐστὶν ἀνάνυμος, οὐδ' ἐπὶ χεῖρες, οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰσὶνὲ πᾶσαν συμμάχου οἴσει γενεήν καὶ οἶκον ἅπαντα. Aristot. Polit. III, 11, 9: ἄτοπον ἴσως ἂν εἶναι δοξέειν, εἰ βέλτιον ἴδοι τις δυοῖν ὄμμασι καὶ δυοῖν ἀκοαῖς κρῖνων, καὶ πράττων δυοὶ ποσὶ καὶ χερσίν, ἢ πολλοὶ πολλοῖς. ἐπεὶ καὶ νῦν ὀφθαλμοὺς πολλοὺς οἱ μόνον· οἱ ποιοῦσιν αὐτῶν καὶ ὅτα καὶ χεῖρας καὶ πόδας.

V. 480. Schol.: χαλκόπους· ἢ στερεὰ καὶ ἀκοπίαστος ἐν τῷ

δρῶσιν] The noun θράσος, with which we must supply ἐστὶ μοι or

485 μήποτε, μήποθ' ἡμῖν ἀψεγὲς πελαῦν τέρας
τοῖς δρωῶσι καὶ συνδρωῶσιν. ἦ τοι
μαντεῖαι βροτῶν
οὐκ εἰδὼν ἐν δεινοῖς ὄνειροῖς,
οὐδ' ἐν θεσφάτοις,

500

490 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.

(ἐπ' ὠδός.)

ὦ Πέλοπος ἅ πρόσθεν

V. 485. ἡμῖν = ἀψ. Dind.

V. 488—489. one verse in Dind.

ἔχει με, signifies confidence or very certain hope, in which sense we find it v. 470. Cf. Phil. 597: οὗτος γὰρ πλεόν τὸ θάρος εἶχε θάτερον δράσειν τάδε. For the omission of ἐστὶ compare Hom. Od. β, 280: ἀλλ' ἐπεὶ οὐδ' ὀπίθεν κακὸς ἔσσει, οὐδ' ἀνοήμων, ἐλπωρὴ τοι ἔπειτα τελευτήσαι τάδε ἔργα. The pronoun τάδε refers to the deeds of Clytaemnestra and Aegisthus mentioned above, and we must join. πρὸ τῶνδε with the words μήποτε κτλ. On πελαῦν, the infinitive future of the verb πελάζειν, cf. Oed. C. 1060, and Matth. §. 181, 2. On this verb depends the dative ἡμῖν, the other dative, τοῖς δρωῶσι κ. σ., on the adjective ἀψεγής. οὐ χαίρειν is often used of a person suffering from the most excessive grief, and so ἀψεγὲς τοῖς δρωῶσι means not so much what the authors of crime will not blame, as that which they detest and which is most grievous in their eyes. The sense then is as follows: but I trust that, in revenge for those crimes, never, never will that ill-omened spectacle draw nigh unto us, except as a most bitter one to the murderers and their accomplices, i. e. in revenge for these crimes I trust that some one will come who will exact the severest punishments from Aegisthus and Clytaemnestra. τέρας πελάζει τινί may at first appear unusual in this sense; the Chorus,

however, is speaking of the probable result of the dream of Clytaemnestra (vs. 417—422) supposing some daemon coming to avenge the wickedness of Aegisthus and Clytaemnestra. And when the poet says that such a deity is about to come to the friends of Agamemnon, he evidently refers to the return of Orestes, and his revenge upon the murderers. His future return for such a purpose had been already pointed out by the Chorus, although unawares, when they allude to the coming of Justice and the Furies. A similar metaphor is employed in v. 490, εὖ κατέχειν, frequently used of the prosperous arrival of sailors in port.

V. 488. Schol.: δεινοῖς τοῖς ἐκφοβοῦσι τοὺς ὀρῶντας, ὅταν ὦσι δεινοί.

V. 490. Schol.: εὖ κατασχήσει· οὐ τοῖς ἐωρακόσιν, ἀλλὰ τῇ Ἠλέκτρᾳ. Musgrave observes that the metaphorical use of the phrase εὖ κατέχειν is derived from ships, which are said κατασχεῖν, when they draw towards land. For the expression εὖ κατέχειν applied to the omen see vs. 483 sqq. So Sophocl. Trach. 817 sq.

V. 491 sq. ὦ Πέλοπος κτλ.] Musgrave thinks that this part of the chorus is foreign to the subject, because the Chorus had begun to elevate their minds with good hopes. But since this prosperous event cannot be brought about except by murder, the Chorus naturally refers to the atrocity

- πολύπρονος ἱππεία,
ὥς ἔμολες αἰανῆς
τάδε γὰ.
495 εὔτε γὰρ ὁ ποντισθεῖς
Μυρτίλος ἐκοιμάθη,
παγχρυσέων δίσκων
δυστάνοις αἰκίαις
πρόδροξος ἐκριφθεῖς,
500 οὔτι πῶ
ἔλιπεν ἐκ τοῦδ' οἴκου
πολύπρονος αἰκία. 515

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

- Ἀνειμένη μὲν, ὥς ἔοικας, αὖ στρέφει.
οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπεῖχ' ἀεὶ
505 μήτοι θυραῖαν γ' οὔσαν αἰσχύνην φίλους.
νῦν δ', ὥς ἄπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει

[V. 493. Dind. αἰανή.]

which had ravaged the family of the Pelopidae since the death of Myrtilus. HERM.

Ibid. Schol.: ὁ Πέλοπος· οἶον ἦν καὶ τὸ πρῶτον· πολὺ φθορὸν τε δῶμα Πελοπιδῶν τόδε. Φερειῶδης φησὶ· Πέλοψ νικήσας τὸν Ἀγῶνα καὶ λαβὼν τὴν Ἰπποδάμειαν ὑπέστρεφεν ἐπὶ τὴν Πελοπόννησον μετὰ τῶν ὑποπτέρων ἱππων καὶ τοῦ Μυρτίλου· καὶ ὁδὸν δὲ καταλαβὼν αὐτὸν προΐοντα πρὸς τὸ φιλεῖν αὐτὴν ἐξόρῳεν εἰς θάλασσαν. Cf. Sturz fragm. Pherec. ed. sec. p. 94 sq. See also the same circumstance detailed at length by Diodor. Sic. IV, 73., Pausan. VIII, 14, 7., Schol. Pindar Olymp. I, 114. and Schol. on Eurip. Or. 981. ed. Matth. p. 451. On the nominative ἄ πρόσθεν see Ant. 1090.

V. 492. Schol.: πολὺ προνος ἱππεία· πολὺπρονος γενομένη πᾶσιν Ἀργείοις· καὶ ἐρμηνεύει αὐτὸ λέγων ὥς ἔμολες αἰανῆς τάδε γὰ. Αἰανῆ δὲ Θρηνητική, παρὰ

τὸ αἰαῖ, ἐξ οὗ γίνεται. See remarks at Aj. 653.

V. 495 sq. Schol.: εὔτε γὰρ ὁ ποντισθεῖς· ὁ τοῦς τοιοῦτός ἐστιν· ἀφ' οὗ ὁ Μυρτίλος ἀπέθανεν, οὐ διέλιπεν αἰκία τοῦς πολυκτήμονας δόμους· ὁ γὰρ Ἑρμῆς, πατὴρ Μυρτίλου, ἐμήνισε τοῖς Πελοπίδαις. Cf. Eur. Or. 989 sqq. Plato assigns the violent death of Myrtilus as the cause of the misfortunes of the Pelopidae Cratyl. p. 395.

V. 503. Schol.: ἀνειμένη· ἄνεσιν ἔχουσα· πανταχόθεν δὲ διαφόροις ἐξαλλαγαῖς τὸν ἕλεον· Ἠλέκτρας διαγράφει ὁ ποιητής. See Ant. 577.

V. 505. Schol.: αἰσχύνην φίλους· ἀντὶ τοῦ καὶ ἡμῶν λέγειν. But we must not regard φίλους as strangely used in this passage, for they also whom it is wicked not to love are called οἱ φίλοι. Cf. Hermann in censura Aeschyl. Eumen. ab. O. Müllero edit. Opusc. T. VI. 2. p. 33.

- ἐμοῦ γέ· καίτοι πολλὰ πρὸς πολλοὺς με δὴ
 ἐξεῖπας, ὥς θρασεῖα καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.
 510 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε
 λέγω κακῶς κλύουσα πρὸς σέθεν θαμὰ.
 πατήρ γάρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' αἶε, 525
 ὥς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς
 ἐξοῖδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 515 ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
 ἢ χρῆν σ' ἀρήγειν, εἰ φρονοῦς' ἐτύγχανες·
 ἐπεὶ πατήρ οὗτος σός, ὃν θορνεῖς αἰεῖ, 530
 τὴν σὴν ὀμαιμον μῦνον· Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ
 520 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἐγώ.
 εἶεν· δίδαξον δὴ με, τοῦ χάριν τίνων
 ἔθυσεν αὐτήν; πότερον Ἀργείων ἐρεῖς; 535

V. 497. Dind. παγχρύσων ἐκ δίφρ.]

V. 507 sqq. καίτοι πολλὰ — ἄρχω] The sense and connexion are: although often already, i. e. not now only, but long since on many occasions you have said, that I am insolent and exercise a lawless and unjust power over thee. Cf. v. 264: ἐκ τῶνδ' ἄρχομαι, and v. 597: καὶ σ' ἔγωγε δεσπότιν ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω. On πολλά — δὴ cf. v. 603 sq. ὃν πολλὰ δὴ με κτλ. 1387. ἢ σε πολλὰ δὴ, and see Phil. 1430.

V. 510 sq. ἐγὼ δ' ὕβριν — σέθεν θαμὰ] Clytaemnestra says that the insult proceeds not from herself, but from Electra, for that she herself only returns the insults of Electra. On the phrase ὕβριν ἔχειν see Aj. 532.

V. 513. Schol.: ἐξ ἐμοῦ· καλῶς· ἴδιον ζητορικῆς τόλμης τὸ μὴ ἀρνεῖσθαι μὲν, πιθανὴν δὲ τῶν δεδραμένων ἐπεισφέρειν αἰτίαν· οὐχ ὥς δίκαια δὲ πρακτοσύνης συνηγορεῖ ὁ ποιητής, ἀλλ' ἵνα μὴ ἄργον εἴη τὸ πρόσωπον.

V. 516. εἰ φρονοῦς' ἐτύγχανες] On the imperfect for the aorist see Oed. C. 267.

V. 518. ἔτλη] The use of this verb is explained Oed. C. 180.

V. 519 sq. οὐκ ἴσον — ἐγώ] There is a strange redundancy in the words οὐκ ἴσον καμῶν ἐμοὶ λύπης, ὥσπερ ἡ τίκτουσ' ἐγώ, for οὐκ ἴσον ἐμοὶ is the same as οὐκ ἴσον, ὥσπερ ἐγώ. ἐμοὶ and ὥσπερ cannot both be necessary, and, no doubt, οὐκ ἴσον καμῶν ποτε or τότε is the genuine reading. The sense is: although he did not bear the same pains when he begat her, as I who was her mother. The poet has varied the expression, and written I who am the parent, instead of when I gave her birth.

V. 521. εἶεν] On the use of this verb see Oed. C. 1303. On the words τοῦ χάριν τίνων κτλ. the Schol. Cod. Bar. observes: ἡγουν τίνος χάριν ἀποδιδούς ἐθυσίασεν; τοῦτο δηλοῖ τὸ τίνων, ἡγουν ἀποδιδούς. ἔστι δὲ μετοχὴ καὶ οὐ γενικὴ πληθυντικὴ.

- ἀλλ' οὐ μετῆν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν
 525 τᾶμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 οὓς τῆςδε μᾶλλον εἰκὸς ἦν θνήσκεν, πατρός 540
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν;
 ἢ τῶν ἐμῶν Ἀιδης τίν' ἵμερον τέκνων
 530 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν; 545
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 535 φραίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις

V. 523. ἀλλ' οὐ μετῆν αὐτοῖσι κτλ.] They had no right over my daughter so as to slay her, i. e. they had no right to slay her. On the use of the verb μέτεστιν see Ant. 48.

V. 524 sq. ἀλλ' ἀντ' — δώσειν δίκην] But grant that he slew my daughter for the sake of Menelaus, ought he not to pay the penalty of my daughter's murder? See Ant. 456 sq. note. On the particles ἀλλὰ δῆτα see Philoct. 1324.

V. 526. Schol.: πότερον κείνῳ παῖδες λαμβάνονται τινες τοῦ ποιητοῦ ἐκ τῶν Ὀμηρικῶν ἐπεὶ ἐκεῖνος μίαν γεγενῆσθαι τῷ Μενελάῳ τὴν Ἑρμιόνην φησὶν (Odys. δ, 12.), οὗτος δὲ διπλοῦς ὁμομητρίους φησὶν αὐτῷ γεγενῆσθαι. ὁμοῦ συμφωνεῖ αὐτῷ Ἡσίοδος· ἢ τέκεθ' Ἑρμιόνην δορυκλείῃ τῷ Μενελάῳ· ὁπλότερον δ' ἔτεκεν Νικόστρατον, ὃζον Ἀρης. οὐ περὶ μεγάλων δὲ αἰτοιαῖται διαφανίαι τοῖς ποιήμασιν, ὥστε οὐ πᾶν δεῖ αὐτοῖς ἐπὶ τῶν τοιούτων ἐνοχλεῖν, ἀφεμένους τῶν ἀναγκαιοτέρων, ἅπερ παρατηρεῖν ἐχρήν· τὰντα δὲ ἐστὶ τὰ ἡθικά καὶ χρησίμα ἡμῖν τοῖς ἐντυγχάνουσιν. ὅρα οὖν, πῶς ἐκείνῳ τῷ μέρει τῆς ἱστορίας κατεχρήσα-

το, ὅτι συνέφερε τῷ λόγῳ τῆς Κλυταίμνης.

V. 529. Schol.: ἢ τῶν ἐμῶν Ἀιδης· τὸ ἐξῆς· ἢ τῶν ἐμῶν τέκνων δαίσασθαι πλέον ἵμερόν τινα Ἀιδης ἔσχε, ἢ τῶν ἐκείνης; No doubt δαίσασθαι is an exegetical infinitive. See Porson and Schaefer on Eur. Med. 1396.

V. 532. Μενέλεω δ' ἐνῆν] The Schol. in Cod. Lips. interprets: τῶν τοῦ Μενέλεω παίδων. The Schol. Barrocc. incorrectly: ἄρα ὁ πόθος τῶν ἐξ ἐμοῦ παίδων ἡμελεῖτο τῷ πανώλει πατρὶ Ἀγαμέμνονι, τῷ δὲ Μενελάῳ ἐνυπήχε πόθος τῶν αὐτοῦ παίδων; The particle μὲν is sufficient evidence, for if Μενέλεω had been used, it must have stood thus: τῷ μὲν πανώλει πατρὶ. HERM.

V. 533. Schol. rec.: κακοῦ γνώμην· ἡγουν κακοτρόπον.

V. 534. σῆς δίχα γνώμης] Although my words are different from your ideas on the subject. See Schaefer on Theogn. 91. FR. JACOBS.

V. 536 sq. ἐγὼ μὲν οὖν οὐκ εἰμὶ — δόςθνυμος] I repent not therefore that I have done these things. On the word δόςθνυμος cf. v. 211.

δύσθυμος· εἰ δὲ σοὶ δοκῶ φρουεῖν κακῶς,
γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

550

ΗΛΕΚΤΡΑ.

ἔρεῖς μὲν οὐχὶ νῦν γέ μ', ὥς ἄρξασά τι
540 λυπηρόν, εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ.

555

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'· εἰ δέ μ' ᾧδ' ἀεὶ λόγους
ἐξῆρχες, οὐκ ἂν ᾗσθα λυπηρὰ κλύειν.

ΗΛΕΚΤΡΑ.

545 καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν

V. 537 sq. Schol.: γνώμην δικαίαν· οἷον λογισμῷ χρησαμένη δικαίῳ, μὴ τὸ πᾶν ὀργῇ καταχρηζομένη. τοὺς πέλας ψέγε· ἀντὶ τοῦ ἡμᾶς. τινὲς τοὺς πέλας τοὺς περὶ Ἀγαμέμνονα. I myself followed the latter interpretation, taking the connexion and sense of the passage to be this: therefore I repent not that Agamemnon was slain by me; and if this disposition of mine displease thee, and I appear not to have done rightly, who have followed a right determination, transfer thy blame to others, and accuse him (i.e. Agamemnon) who compelled me to do it. I now, however, prefer the first interpretation of the Scholiast so that Clytaemnestra says: but if I seem to thee to judge ill, blame me, but blame me on just and sufficient grounds, i. e. blame others (myself), but so as to assert a just cause of reprehension. For the phrase τοὺς πέλας cf. Aj. 1151. Ant. 479.

V. 539 sq. Schol.: ἔρεῖς μὲν οὐχὶ νῦν· οὐκ ἂν εἰποῖς, ὥς λυπηρὰ σε τοιαῦτα ἀνταγκῆσά σου· ἐμοῦ γὰρ εἰπούσης οὐδέν, σὺ προκατήρεξαι τῆς εἰς ἐμὲ λειδορίας. On the collocation of the words ἔρεῖς μὲν οὐχὶ see Ant. 223. ἀκούειν τι ὑπό τινος can only be used when it means to meet with

words from anyone, as, for instance, to be harassed with abuse by anyone. So Aj. 1235: ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; and ibid. 1320 sq.: οὐ γὰρ κλύοντές ἔσμεν ἀσχύστους λόγους — τοῦδ' ὕπ' ἀνδρός ἀρτίως;

V. 541 sq. τοῦ τεθν. — τῆς κασιγνήτης θ'.] The words τῆς κασιγνήτης τε are opposed to the preceding τοῦ τεθνηκότος τε, in the same manner as if he had written τοῦ πατρός. For both Agamemnon and Iphigenia were dead.

V. 543 sq. Schol.: εἰ δέ μ' ᾧδ' ἀεὶ λόγους· εἰ πρὸ τῶν λόγων ἐπυνθάνον, εἰ τὸ λέγειν σοὶ ἐφίημι, οὐκ ἂν ᾗς λυπηρὰ. This is a rather free interpretation of the passage. The phrase λόγους ἐξάρχειν τινά means to address anyone or to address words to anyone. So in Eurip. Troad. 149 sq.: μολπὰν — ἐξῆρχον θεούς, meaning μέλπειν θεοὺς ἥρχοντο. So also Sophocles Oed. C. 1115. λόγον μηχανύειν τινά, to speak of someone for a long time, where see note. The words οὐκ ἂν ᾗσθα λυπηρὰ κλύειν have nearly the same meaning as οὐκ ἂν ᾗς λυπηρὸν κλύειν σου, as is observed on Oed. C. 37.

V. 545. καὶ δὴ λέγω σοι.] On the particles καὶ δὴ see v. 310.

Ibid. Schol.: πατέρα φῆς κτεῖναι· ὥς ῥήτωρ διείλεν εἰς

- τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,
εἴτ' οὖν δικαίως, εἴτε μῆ; λέξω δέ σοι, 560
ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασεν
πειθὼ κακοῦ πρὸς ἀνδρός, ᾧ τανῦν ξύνει.
- 550 ἐροῦ δὲ τὴν κυναγὸν Ἀρτεμιν, τίνος
ποινὰς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·
ἧ' γὰρ φράσω· κελύης γὰρ οὐ θέμις μαθεῖν. 565
πατὴρ ποθ' οὐμός, ὥς ἐγὼ κλύω, θεᾶς
παίξων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
- 555 στικτὸν κεράστιν ἔλαφον, οὗ κατὰ σφαγὰς
ἐκκομπάσας ἔπος τι τυγχάνει βαλὼν.
κὰκ τοῦδε μηνίσασα Λητώα κόρη 570
κατεῖχ' Ἀχαιοὺς, ὥς πατὴρ ἀντίσταθμον
τοῦ θεροῦ ἐκθύσειε τὴν αὐτοῦ κόρην.
- 560 ᾧδ' ἦν τὰ κελύης θύματ'. οὐ γὰρ ἦν λύσις

κεφάλαια τὸν λόγον· καὶ πρῶτον κεφάλαιον, ὅτι οὐδὲν χαλεπώτερον τούτου, εἰ γε δικαίως· δεύτερον, ὅτι οὐ δικαίως, ἀλλὰ πεισθεῖσα Αἰγίσθῳ· δεικνύει δὲ, ὅτι ἀκουσίως ὁ Ἀγαμέμνων ἔθυσε τὴν Ἰφιγένειαν ἐν τῇ Αὐλίδι.

V. 548. Schol.: ὥς οὐ δίκη γ' ἔκτεινας· ἐναντίον τῷ ἧ' γὰρ δίκη νυν εἶλε.

V. 549. Πειθὼ κακοῦ πρὸς ἀνδρός] For examples of the preposition see Ant. 193.

V. 550 sq. τίνος ποινὰς] I. e. τί ἐκδικήσουσα. On the apposition, in place of which we have ποινὰς, see Matth. §. 432, 5. τὰ πνεύματ' ἔσχε is the same as τοὺς ἀνέμους κατέσχε Schol. Eur. Or. 647. ed. Matth. speaking of Iphigenia. Cf. Oed. C. 429. 888. τὰ πολλὰ πνεύματα is explained by Hermann: the many winds which usually blow in that place. This agrees with the nature of the Euripus, which is particularly remarkable for winds and tempests. Cf. Liv. XXVIII, 6.

V. 553. ὥς ἐγὼ κλύω] See on Oed. C. 33. and Phil. 259. The causes of that sacrifice are differently related by Aeschylus

Agam. 104—159. Euripides Iph. T. 15—24. Callimachus in Dian. 262.

V. 554. παίξων κατ' ἄλσος] Scheffler rightly renders: walking for the sake of pleasure. Agamemnon does not appear to have entered the sacred wood of Diana with the intention of hunting.

V. 555. στικτὸν — ἔλαφον] See Phil. 183.

V. 555 sq. οὐ κατὰ σφαγὰς — βαλὼν] And when he was boasting of this slaughter, he by chance let drop an impious word (against Diana). Cf. Schol. on Eur. Or. 647. ed. Matth.: καυχησάμενος δὲ ἐπὶ τῇ ἐπιτυχίᾳ καὶ εἰπὼν, ὥς οὐδ' ἂν αὐτῇ ἡ Ἀρτεμὶς οὕτως ἔβαλεν, ἐπειράθη τῆς θεοῦ ὀργιζομένης καὶ κατεχούσης τοὺς ἀνέμους, ὥς μὴ δύνασθαι αὐτοὺς εἰς Ἴλιον στέλλεσθαι.

V. 557. Λητώα κόρη] See Aj. 134.

V. 558 sq. κατεῖχ' Ἀχ., ὥς — ἐκθύσειε] This form of speaking is explained by Porson Eur. Phoen. 89.

V. 560. ᾧδ' ἦν — θύματ']

- ἄλλη στρατῷ πρὸς οἶκον, οὐδ' εἰς Ἴλιον.
 ἀνθ' ὧν, βιασθεῖς πολλὰ κἀντιβάς, μόλις 575
 ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.
 εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σόν, κείνουν θέλων
 565 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν
 χορὴν αὐτὸν οὔνεκ' ἐκ σέθεν; ποίῳ νόμῳ;
 ὄρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς, 580
 μὴ πῆμα σαντῇ καὶ μετὰ γνοίαν τίθης.
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλον, σύ τοι
 570 πρῶτῃ θάνοις ἄν, εἰ δίκης γε τυγχάνοις.

V. 568. Dind. τιθῆς.]

Note the brevity of speaking. The sense is: on this account she was sacrificed.

V. 560 sq. οὐ γὰρ ἦν λύσις κτλ.] For there was no other means of escape for the army either homeward or to Troy. On the signification of substantives like *λύσις* see Phil. 61. It is, however, greatly to be doubted whether the poet really wrote this word, for though I formerly understood *λύειν* in the same sense as *σώζειν* is frequently used, I now think it contrary to the usage of the Greek language. Probably the reading of the MSS. is corrupt, and we should restore my original conjecture in Emendat. in Soph. Trachin. p. 14 sq.: οὐ γὰρ ἦλυσις ἄλλη στρατῷ πρὸς οἶκον ἦν, οὐδ' Ἴλιον.

V. 562 sq. ἀνθ' ὧν — ἔθυσεν αὐτήν] ἀνθ' ὧν is usually, but wrongly, thought to be joined with βιασθεῖς, so as to mean on account of which thing. We should rather join it with ἔθυσεν, so that the common force of the preposition ἀντί may be retained, and ἀνθ' ὧν consequently mean: to this end, that the army might be enabled to set out to Troy.

V. 567 sq. ὄρα — μὴ πῆμα — τίθης] Schaefer, Melett. Critt. p. 115. lays down as a rule, that ὄρα μὴ, when it is followed by the

conjunctive, means beware lest, but when by the indicative, see whether; and this is approved by Herm. on Elmsley's Med. Eurip. v. 310. who explains it at length. The distinction is certainly better made thus: that ὄρα μὴ with the conjunctive means, see or beware lest, with the indicative, see whether it is not so (an non). Plato Lach. p. 196. C.: ὁρῶμεν, μὴ Νικίας οἴεται τι λέγειν, καὶ οὐ λόγον ἔνεκα ταῦτα λέγει, i. e. videamus, an non aliquid se dicere Nicias putet, et non dicis causa ista dicat. Idem Alcib. sec. p. 139. D.: ἀλλ' ὄρα, ὦ μακάριε, μὴ οὐχ οὕτω ταῦτ' ἔχει, i. e. sed vide, an non aliter haec se habeant. In the same manner we must take the words of the messenger in Soph. Ant. 1253 sq.: ἀλλ' εἰσόμεσθα, μὴ τι καὶ κατὰ σκετον κρηφῇ καλύπτει καρδίᾳ θυμονομένη, itaque videamus, an non oclusum aliquid irato animo servet. The messenger grants it is likely that Jocasta was plotting some design in her enraged mind. The conjunctive is rightly used in v. 1004. of this play, and Philoct 30.

V. 570. εἰ δίκης γε τυγχάνοις] If justice be done thee, if thou suffer a just punishment. Cf. v. 1505: χορὴν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν δίκην κτλ. Dindorf quotes Aristoph. Av.

- ἀλλ' εἰσόρα, μὴ σκῆψιν οὐκ οὔσαν τίθης.
 εἰ γὰρ θέλεις, δίδαξον, ἀνθ' ὅτου τανῦν 585
 αἰσχίστα πάντων ἔργα δρωῶσα τυγχάνεις,
 ἣτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὐ
 575 πατέρα τὸν ἄμὸν πρόσθεν ἑξαπώλεσας,
 καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὐσεβεῖς
 κάξ εὐσεβῶν βλαστόντας ἐκβαλοῦς' ἔχεις. 590
 πῶς ταῦτ' ἐπαινέσωμεν; ἢ καὶ ταῦτ' ἔρεῖς
 ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;
 580 αἰσχροῦς δ', ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
 ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὔνεκα.

V. 575. I shall shew elsewhere that I have rightly condemned this verse as spurious in Emend. in Soph. Trach. p. 16.

V. 578. ἐπαινέσωμεν I have received from the Scholia. MSS. ἐπαινέσαιμ' ἄν. See my remarks in Comment. de Schol. in Soph. tragg. auctoritate pr. 37. I have also written ταῦτα from conjecture. MSS. τοῦτο, the inappositeness of which I have shewn in Emendat. in Soph. Trach. p. 15 sq. (Dindorf retains ἐπαινέσαιμ' ἄν, and reads τοῦτ' ἔρεῖς.)

1221: ἀδικεῖ δέ καὶ νῦν· ἀρά γ' ἐννόμῳ γάμῳ ἡμοσμένων, ἥγουν οἴσθα τοῦθ', ὅτι δικαιοτάτ' ἂν ἐννόμων. The words ἐκβαλοῦς' ἔχεις mean: you have caused to be exiles.

V. 571. Schol.: ἀλλ' εἰσόρα. ὄρα, φησί, μὴ παρακάλυμμα τῶν σαντῆς ἀδικημάτων ταύτην κομίζῃ τὴν πρόφασιν. The words οὐκ οὔσαν are rightly rendered by Neve: empty.

V. 572. ἀνθ' ὅτου] This does not so much mean: on account of what, according to the common interpretation, as, for what reason, i. e. in revenge for what injury.

V. 574. Schol. rec.: παλαμναίῳ φονεῖ. παλαμναῖος ὁ ταῖς οἰκείαις χερσὶ φόνον ἐργασάμενος.

V. 576. καὶ παιδοποιεῖς] Pausanias mentions Erigone as the daughter of Aegisthus II, 18. 5. and Tzetzes on Lycophr. 1374 clearly refers to Clytaemnestra as her mother. HERM.

V. 576 sq. Schol. rec.: εὐσεβεῖς· ἐννόμους, ἥγουν ἐξ ἐννόμου γάμου. κάξ εὐσεβῶν· τουτέστιν

V. 578. πῶς ταῦτ' ἐπαινέσωμεν] How do you wish I should praise these things? or do you wish me to praise these things? For examples of the deliberative conjunctive after πῶς see Comment. de Schol. in Soph. tragg. auctoritate p. 37.

V. 578 sq. ἢ καὶ ταῦτ' ἔρεῖς ὥς — λαμβάνεις] I. e. ἢ ἔρεῖς, ὥς καὶ ταῦτα τῆς θυγατρὸς ἀντίποινά ἐστιν, ἃ λαμβάνεις; Will you also pretend to say that your infamous connexion with Aegisthus was for the purpose of avenging your daughter's death? By this Clytaemnestra is represented as having committed two crimes in order to revenge her daughter, one in murdering her husband, of which Electra has spoken in vs. 545 sqq., the other in wedding her partner in the murder.

- ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε,
 ἢ πᾶσαν ἵης γλῶσσαν, ὥς τὴν μητέρα
 κακοστομοῦμεν. καὶ σ' ἔγωγε δεσπότιν
 585 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
 ἢ ξῶ βίον μοχθηρόν, ἐκ τε σοῦ κακοῖς
 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμον. 600
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν,
 τλήμων Ὀρέστis δυστυχῇ τρίβει βίον.
 590 ὃν πολλὰ δὴ μέ σοι τρέφειν μιάστορα
 ἐπητιάσω· καὶ τόδ', εἶπερ ἔσθενον,
 ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδ' ἔ γ' οὔνεκα 605
 κήρυσσέ μ' εἰς ἅπαντας εἴτε χοῆς κακὴν,
 εἴτε στόμαργον, εἴτ' ἀναιδείας πλέαν.
 595 εἰ γὰρ πέφνκα τῶνδε τῶν ἔργων ἰδρις,
 σχεδὸν τι τὴν σὴν οὐ καταισχύνω φύσιν.

V. 593. I have written χοῆς instead of the absurd reading of the MSS. χοή. (Dindorf places a comma after ἅπαντας.)

V. 582. ἀλλ' οὐ γὰρ κτλ.] On the particles ἀλλὰ — γὰρ, here used differently from the common manner, see vs. 216 sq. So again in vs. 606 sq. and Ant. 155. Schol. τὸν ἔλεγχον νουθεσίαν ὠνόμασεν. στορες. οἱ παῖδες must be understood. Not so v. 275. NEVE. V. 592. τοῦδ' ἔ γ' οὔνεκα] See v. 380.

V. 593. χοῆς] I. e. χοήεις. On which word see Antig. 874 sq.

V. 583. πᾶσαν ἵης γλῶσσαν] See Oed. C. 130 sq. Schol. Jen. πᾶσαν — γλῶσσαν· τὸντέστι λέγεις πάντα λόγον. Demosth. pro corona p. 293, 12: ὑπὲρ οὐ τότε ἐκείνος πᾶσας ἀφῆκε φωνάς. πᾶσαν φωνὴν ἵεναι is a proverbial phrase, see Plato de Legg. X. p. 890: ἀλλὰ πᾶσαν, τὸ λεγόμενον, φωνὴν ἵεναι κτλ. The contrary occurs in Trach. 323: οὐδὲν διήσει γλῶσσαν.

V. 588. ὁ δ' ἄλλος] I. e. ὁ δ' αὖ. So τοῦτο μὲν — τοῦτ' ἄλλο in Oed. R. 605., for which τοῦτο μὲν — τοῦτ' αὖ is more frequent. DINDORF.

V. 590. μιάστορα] I. e. ἀλάστορα. Aeschyl. Eumen. 176: οὐποτ' ἐλευθεροῦνται ποτιτρόπαιος ὦν δ', ἔτερον ἐν κάρᾳ μιάστορ ἐκείνου πάσεται. Eurip. Med. 1361: οἶδ' εἰσὶν, οἵμοι, σφ' κάρᾳ μιά-

V. 595 sq. εἰ γὰρ πέφνκα κτλ.] Schol. εἰ γέγονα τούτοις τοῖς κακοῖς ἔνοχος, στόμαργος καὶ ἀναιδής, ὥς φῆς, οὐ καταισχύνω σου τὴν φύσιν, ἐλάττων σου οὐσα, ἀλλ' ὁμοία σου φανήσομαι. Eustathius p. 1969, 18. (on Od. ω, 508: μὴ τι καταισχύνειν πατέρων γένος)· ὅτι καταισχύνει τις γένος, ὅτε κατ' ἀρετὴν ἀνόμιος τοῖς προγόνοις ἐκβαίνει. ἐντεῦθεν τὸ τραγικὸν ἐρόήθη ἀντιστρόφως κατὰ τι σκῶμμα, εἰ γὰρ πέφνκα τῶνδε τῶν ἔργων ἰδρις, σχεδὸν τι τὴν σὴν οὐ καταισχύνω φύσιν. ὥς γὰρ παῖς ἐκβὰς ἀγαθὸς οὐ καταισχύνει ἀγαθοῦς γονεῖς, οὕτως οὐδὲ τοὺς φανύλους παῖς κακῶν ἰδρις κατ' ἐκείνους γενόμενος.

V. 596. τὴν σὴν — φύσιν] thy nature I. e. the disposition I have inherited from

ΧΟΡΟΣ.

ὄρῳ μένος πνέουσας· εἰ δὲ σὺν δίκῃ
ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰς ὄρῳ. 610

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ποιῆς δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,
600 ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,
καὶ ταῦτα τηλικούτος; ἄρα σοι δοκεῖ
χωρεῖν ἂν εἰς πᾶν ἔργον αἰσχύνῃς ἄτερ; 615

ΗΛΕΚΤΡΑ.

εὖ νῦν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν,
κεῖ μὴ δοκῶ σοι· μανθάνω δ', ὄθιόνεκα
605 ἔξωρα πράσσω κοῦκ ἐμοὶ προσεικότα.
ἀλλ' ἡ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βία.
620 αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκειται.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδές, ἡ σ' ἐγὼ καὶ τᾶμ' ἔπη

thee. The words σχεδόν τι are spoken with the same bitterness as those of Antigone in Ant. 470: σχεδόν τι μῶρον μωρίαν ὀφλισκάνω.

V. 597 sq. Schol.: ὄρῳ μένος πνέουσας· ὁ Χορὸς τεθαρμακῶς ἐπὶ τοῖς λόγοις φησὶν· ὄρῳ μένος πνέουσας τὴν παῖδα· εἰ δὲ σὺν δίκῃ αὐτῇ τοῦτο τὸ μένος σύνεστι, τοῦτον τοῦ μένους φροντίδα οὐκ ἐστὶ ὄρῳ γινομένην ὑπὸ τίνος. εὐ-σχημύτως δὲ ἐς τὴν Κλυταιμνήστραν τὸν λόγον ἀποτείνουσιν· ἀντιλαμβανομένη οὖν ἐκείνη τοῦ λόγου φησὶν· ποῖας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος; Hermann observes: this explanation is learned, but the words εἰ δὲ σὺν δίκῃ ξύνεστι, should be thus explained: εἰ δὲ ἡ Ἥλεκτρα σὺν δίκῃ ξύνεστι τῷ μένει. But τοῦδε refers not to μένος, but to the whole subject: I see that she breathes forth fury; but whether she has rightly given up herself to passion, she seems not to heed.

V. 599. ποῖας δέ μοι δεῖ]

On the construction of the verb δεῖ see Matth. §. 391, 2.

V. 600. τοιαῦτα τὴν τ. ὕβρι-σεν] On the phrase ὕβριξεν τοιαῦτά τινα see Oed. R. 259 sq.

V. 601. Schol.: καὶ ταῦτα τη-λικούτος· ὑπὲρ ἐπιτάσεως, ὅτι εἰ καὶ δοίη τις ἐξουσίαν ἀντιλέγειν τοῖς γονεῦσιν, ἀλλ' οὐ τὰύτη παρ-θένω οὕση ἔπρεπε τηλικαύτη. On the form τηλικούτος cf. Buttm. §. 60. not. 4. Matth. §. 118. not. 1.

V. 601 sq. ἄρα σοι — ἄτερ] The sense is: does she not seem likely to venture upon any deed without the least shame? On ἄρα see Aj. 269.

V. 607. Schol.: ἐμφατικώτερον τὸ ἐξαναγκάζει με διὰ τῆς προθέ-σεως.

V. 609. ὦ θρέμμ'] Neve quotes Trach. 574. 1093. 1099. Aesch. Sept. c. Th. 182: ὕμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετά. Eur. An- drom. 261: ὦ βάρεβαρον σὺ θρέμμα καὶ σκληρὸν θράσος. Hermann renders the whole passage: Cer- tainly both I and my words

610 καὶ τάχα τὰ μὰ πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται.

625

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ' οὐ μὰ τὴν δέσποιναν Ἀρτεμιν θράσους
τοῦδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἰγισθοῦς μόλη.

ΗΛΕΚΤΡΑ.

615 ὄρα; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι
λέγειν ἅ' χρηζοίμ', οὐδ' ἐπίστασαι κλύειν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὐκ οὖν ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν;

630

ΗΛΕΚΤΡΑ.

εἴω, κελεύω, θῦε, μηδ' ἐπαιτιῶ

620 τοῦμὸν στόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἔπαιρε δὴ σὺν θύμαθ' ἣ παροῦσά μοι

and deeds furnish thee with an opportunity of speaking too much.

V. 610. λέγειν ποιεῖ] Cause thee to speak. So Philoct. 925 sq.: τῶν γὰρ ἐν τέλει κλύειν τό τ' ἐνδικόν με καὶ τὸ συμφέρον ποιεῖ. Herodot. VIII, 5: ὁ δὲ Θεμιστοκλῆς τοὺς Ἕλληνας ἐπισχεῖν ὥδε ποιεῖ.

V. 611. σύ τοι λέγεις νιν] I. e. αὐτά. See above on v. 429. For the whole phrase cf. Valcken. on Eur. Hipp. 352.

V. 613. δέσποιναν] See on Aj. 38. The words θράσους τοῦδ' οὐκ ἀλύξεις are correctly explained by Matthiae: you shall not escape the punishment of your boldness. Cf. Gramm. Gr. §. 353, 2. coll. §. 369. 370.

V. 615. ὄρα] A form of admonition and censure. Cf. Valcken. on Eur. Phoen. 726. and Porson on Eur. Or. 581. So in German:

Siehst du? Schol.: οὐκ ἐμμενεῖς οἷς πρότερον εἶπας; ἔφη γάρ· καὶ μὴν ἐφίημι. πιθανῶς δὲ οὐ γὰρ χρηρὴ ἐν ταῖς ἀντιλογίαις θυμοῦσθαι τὸν ἡττώμενον. But ἐκφέρεισθαι here means to suffer oneself to be carried away, to be carried away by passion. A similar force of the preposition ἐκ is found in the verb ἐκτρέπειν, as in Aj. 53.

V. 617. ὑπ' εὐφήμου βοῆς] Brunck rightly renders: sparing ill omened cries (or words), i. e. in silence. See Trach. 175. On the preposition ὑπό cf. Matth. §. 592. β.

V. 621. Schol.: ἔπαιρε δὴ σὺ πρὸς θεράπαιναν φησί. θύματα δὲ, θυνιάματα. The verb ἔπαιρε is here put in the same sense, as αἶρε in Aj. 537. On the nominative ἣ πάρ., for which one would have expected the vocative, see Ant. 1090.

πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους
εὐχὰς ἀνάσχω δειμάτων, ἃ νῦν ἔχω.

635

κλύοις ἂν ἤδη, Φοῖβε προστατήριε,

625 κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις

ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρόπει

πρὸς φῶς, παρούσης τῆσδε πλησίας ἐμοί,

640

μὴ σὺν φθόνῳ τε καὶ πολυγλώσσω βοῇ

σπείρη ματαίαν βάξιν ἐς πᾶσαν πόλιν.

630 ἀλλ' ὥδ' ἄκουε· τῆδε γὰρ κἀγὼ φράσω.

V. 622. Schol.: *πάγκαρπα* ὡς ἐνταῦθα ἔχει τὸ κλύοις ἂν ἀντὶ τοῦ ἐπάκουε. Cf. Matth. §.

V. 622 sq. *λυτηρίους* — *δειμάτων*] On the genitive see vs. 439 sq.

515. γ. Rost §. 118, 3. b.

V. 624. Schol.: *προστατήριε* ὅτι πρὸ τῶν θυρῶν ἰδρυται. So also Hesychius: *προστατήριος*, τὸν Ἀπόλλωνα οὕτω λέγουσι, παρὸς πρὸ τῶν θυρῶν αὐτὸν ἀφιδρύνοντο. Photius: *προστατήριος* Ἀπόλλων, ἐπεὶ πρὸ τῶν θυρῶν αὐτὸν ἰδρύνοντο. Σοφοκλῆς.

V. 625. *κεκρυμμένην μου βάξιν*] *κεκρυμμένην*, as Musgrave notices, does not signify a low voice, but ambiguity and obscurity of language, for she soon after says that it does not suit her πᾶν ἀναπτύξαι, i. e. to relate the whole matter as it happened. Compare also vs. 644 sq.

Against these etymologies Hermann rightly observes on Trach. 208. (209. ed. Br.): „This explanation is false. For in *Electra* v. 637.

Ibid. Schol.: οὐ γὰρ ἐν φίλοις· οὐκ εἰς τὸν χορὸν ἀποτείνεται, ἀλλ' εἰς τὴν Ἠλέκτραν.

to which passage the grammarians referred, Apollo is invoked as *προστατήριος*, not because his statue was before the doors, but as a defender. Indeed he had a temple at Megara dedicated to him under that title, in which there were images both of himself, and of Diana and Latona, as we are informed by Pausan. I, 44, 2. For the same reason Diana is called *προστατήρια* in Aesch. Sept. c.

V. 628. *πολυγλώσσω βοῇ*] So v. 798.

Th. 455., not to be confounded with *προπυλαία*, *προθυραία*, *προθυριδαία*, as was thought by Spanheim on Callim. h. Dian. 38. p. 196. ed. Ern. See Oed. R. 16. So the chorus Oed. R. 881: *θεὸν οὐ λήξω*

V. 629. *ματαίαν βάξιν*] The adjective *μάταιος* is here much the same as in Aeschyl. Eum. 336: *αὐτοῦργία μάταιαι*. Soph. Trach. 565: *ψαυίε ματαίαις χερσίν*. In Herodotus *λόγοι μάταιοι* are used for improper, rash discourse. See Ind. Herodot. FR. JACOBS. I prefer *βάξιν ματαίαν*, a false rumour. Cf. v. 63: *λόγῳ μάτην θνήσκοντας*. 1298: *ἐπ' αὐτῇ τῇ μάτην λελεγμένη*. Phil. 345. *λέγοντες εἰτ' ἀληθείας, εἰτ' ἄρ' οὖν μάτην*. Trach. 341.

ποτὲ προστατάν Ἰσχαν, where I have shewn that the word *θεόν* means Apollo. On the words *κλύοις* ἂν cf. Schol. rec.: *ἐπὶ τῶν μεγάλων προσώπων, ἐφ' ὧν ἐδόκει βαρὺ τὸ φανερώς προσταττεῖν, ἐχρῶντο οἱ Ἀττικοὶ εὐνικῶ μετὰ τοῦ ἂν*,

V. 630. Schol.: ἀλλ' ὥδ' ἄκουε· οὕτως ἐμοῦ λεγούσης· τῆδε γὰρ ἀντὶ τοῦ τοῦτω τῷ τρόπῳ.

Ibid. *τῆδε γὰρ κἀγὼ φράσω*] For after this fashion I shall speak; i. e. for I shall utter my prayers, although only obscurely in the presence of Electra. On the particle *καί*, which must be joined with *τῆδε*, not with *ἐγώ*, see Ant. 280.

- ἃ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα
 δισσῶν ὀνείρων, ταῦτά μοι, *Λύκει' ἄναξ*, 645
 εἰ μὲν πέφηνεν ἐσθλά, δὸς τελεσφόρα,
 εἰ δ' ἐχθρά, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες.
 635 καὶ μὴ με πλούτου τοῦ παρόντος εἴ τινες
 δόλοισι βουλευόνσιν ἐκβαλεῖν, ἐφῆς.
 ἀλλ' ὥδ' ἐμ' ἀεὶ ζῶσαν ἀβλαβεὶ βίῳ 650
 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν, οἷς ξύνειμι νῦν,
 640 εὐήμεροῦσαν καὶ τέκνων ὄσων ἐμοὶ
 δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.

V. 631. ἃ γὰρ προσεῖδον] On the particle γάρ used in the same sense again in vs. 668. 677. see Ant. 238 sq. Atossa is advised by the Chorus to offer up similar prayers to the Gods after her nightly visions in Aeschyl. Pers. 215 sqq.; οὐ σε βουλόμεσθα, μήτε, οὐτ' ἄγαν φοβεῖν λόγους οὔτε θαρσύνειν, θεοὺς δὲ προστροπαῖς ἱκνυμένη, εἴ τι φανερὸν εἶδες, αἰτοῦ τῶνδ' ἀποτροπὴν λαβεῖν, τὰ δ' ἄγὰθ' ἐκτελεῖ γενέσθαι σοὶ τε καὶ τεκνοῖς σέθεν καὶ πόλει φίλοις τε πάσιν.

V. 632. Schol.: δισσῶν ὀνείρων· ἡ διπλὴν ἐχόντων φύσιν, ὥς καὶ Ὀμηρος (Od. τ, 562.)· δοῖαι γὰρ τε πύλαι ἀμνηστῶν εἰσιν ὀνείρων· δύναται δὲ τὸ δισσῶν καὶ ἀριθμὸν ἐμφαίνειν, ὥς δύο αὐτῆς ὀνείρους θεασαμένης, καὶ τὸ μὲν ἐν φάσμα ἡγήσαμένης εἶναι, ὑπὲρ οὗ καὶ πέποιθεν ἀποτροπιασθησομένην τὴν Χρυσόθεμιν· τάχα δὲ καὶ ἕτερον αὐτὴν κεκίνηκεν, ὑπὲρ οὗ καὶ εὐχεται τῷ Ἀπόλλωνι, ὅπερ οὐδὲ ἐξέειπε πρὸς τινα, οὐδὲ πρὸς τὸν Ἀπόλλωνα. ἡ δισσῶν, τῷ ἀμφιβόλῳ καὶ δισσοποιῶν· ἔλυσε δὲ αὐτὸ ἐποῦσα· εἰ μὲν πέφυκεν — μέθες. Hermann thinks that δισσῶν ὀνείρων must be understood of the ambiguity of the dream, and compares Ruhnken on Tim. p. 86, for a similar use of the word διπλοῦς. Fr. Jacobs observes: „this interpretation is very doubt-

ful, as the word is δισσῶν κτλ. Probably Clytaemnestra means the two parts of the dream by which she had been visited, the first of which contained the return of Agamemnon, the second the image of the sceptre flourishing again.

Ibid. *Λύκει' ἄναξ*] Apollo is often invoked by this name as The Averter. See Oed. R. 198.

V. 637. ἀλλ' ὥδε με κτλ.] On the imperative to be supplied see v. 72., on the phrase ζῆν βίῳ Oed. R. 65. In the same manner Trach. 168: ζῆν ἀλνπῆτῳ βίῳ.

V. 638. δόμους — τάδε] The verb ἀμφέπειν, nearly the same as ἔχειν, must be referred as much to the noun δόμους as to σκῆπτρα. Cf. Ant. 1118., and Dissen Explan. on Pindar p. 418. When Clytaemnestra prays that she may retain the sceptre of the Atridae hereafter, she is evidently praying to be always queen. See Aj. 988 sqq.

V. 639. Schol.: φίλοισί τε ξυνοῦσαν· τὸ ὅλον ὑπὲρ τοῦ Ἀγίσθου εὐχεται· διὰ δὲ τοῦ πληθυντικοῦ, τοῦ φίλοισι, τὸ τολμηρὸν τοῦ λόγον ἐπεκάλυψεν.

V. 640. Schol.: εὐήμεροῦσαν· ἐκάστην ἡμέραν εὖ διάγουσαν. The particle καὶ answers to τέ in the preceding verse, and the connexion of the words is: εὐμεροῦσαν ξυνοῦσαν φίλοις τε, οἷς ξύνειμι νῦν, καὶ τέκνοισι, ὄσων κτλ. τέκνων is put by attraction for τέκνοισι.

ταῦτ', ὦ Λύκει' Ἀπολλων, ἵλεως κλύων, 655
 δὸς πᾶσιν ἡμῖν, ὥσπερ ἐξαυτούμεθα·
 τὰ δ' ἄλλα πάντα, καὶ σιωπῶσης ἐμοῦ,
 645 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστί πάνθ' ὄρᾱν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς, 660
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε;

ΧΟΡΟΣ.

τάδ' ἐστίν, ὦ ξέν'. αὐτὸς ἦκασας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

650 ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
 κείνου; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.

ΧΟΡΟΣ.

μάλιστα πάντων. ἦδε σοι κείνη πάρα. 665

ΠΑΙΔΑΓΩΓΟΣ.

ὦ χαῖρ' ἄνασσα. σοὶ φέρων ἦκω λόγους
 ἠδεῖς φίλον παρ' ἀνδρὸς Αἰγίσθου θ' ὁμοῦ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

655 ἐδεξάμην τὸ ρηθέν· εἰδέναι δέ σου
 πρωτίστα χρῆζω, τίς σ' ἀπέστειλεν βροτῶν.

V. 644. Schol.: τὰ δ' ἄλλα τὸ δηλωθῆναι τὴν γνώμην ἀμφο-
 πάντα· τὰ περὶ τῆς τελευτῆς τέρων· πιθανῶς δὲ ἐρωτᾷ ὡς
 Ὀρέστον ἔοικεν εὐχεσθαι. ζητοῦσι ἀγνοῶν. On the particles πῶς ἂν
 δὲ, διὰ τί ἐνταῦθα μὲν οὐκ ἐμ- see Phil. 777.

φαίνει περὶ τοῦ Ὀρέστον, ὕστερον V. 650. ἦ καὶ — κείνου] Do
 δὲ, τοῦ ἀγγέλου ἐλθόντος, φαίνε- I also rightly guess that this
 ται ἐφηδομένη· δητέον οὖν, ὅτι is his wife? On ἐπεικάζων κυρῶ
 νῦν μὲν προσδοκῶσα αὐτὸν ἦξοντα see Philoct. 220 sq.

ζῶντα, τότε δὲ ὡς κατὰ ἀποθανόν- V. 651. πρέπει] She is con-
 τος παρῶρησιάζεται, ἀφοβος γενο- spicuous or remarkable. Many
 μένη. examples of this use of the verb

V. 647 sqq. Schol.: ὁ παιδαγω- πρέπει are adduced by Bruckn
 γὸς ἦκει πλασάμενος τὰ περὶ τοῦ on this passage. See also Blomf.
 θανάτου τοῦ Ὀρέστον, τὸ δὲ ἦθος gloss. on Aesch. Pers. 244. and
 αὐτοῦ μέσον ἐστίν, οὔτε ἀποικτι- Monk. on Eur. Alc. 528. For the
 ζομένον παντάπασιν, οὔτε ἠδομέ- infinitive εἰσορᾶν see Matth. §. 535.

νον, ἀλλ' ὡς ξένον. εὐκαίρως δὲ V. 655. ἐδεξάμην τὸ ρηθέν] I
 ἦκει, ἔξω οὐσῶν ἀμφοτέρων· πρῶ- accept the omen. The omen
 τονίνα μὴ διςσολογοίη, πρὸς ἀμφο- means the good tidings the paedag-
 τέρας ἀπαγγέλλων· δευτέρον πρὸς gogue professed to bear. So He-

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεύς, προῶγμα πορσύνων μέγα. 670

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τὸ ποιοῦν, ὦ ξέν'; εἰπέ. παρὰ φίλου γὰρ ὦν
ἀνδρός, σάφ' οἶδα, προςφιλείς λέξεις λόγους.

ΠΑΙΔΑΓΩΓΟΣ.

660 τέθνηκ' Ὀρέστης. ἐν βραχεὶ ξυνθεις λέγω.

ΗΛΕΚΤΡΑ.

οὐ' γὰρ τάλαιν', ὄλωλα τῇδ' ἐν ἡμέρᾳ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε. 675

ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

665 σὺ μὲν τὰ σαντῆς προῶσθ'. ἐμοὶ δὲ σύ, ξένε,
τάληθές εἰπέ, τῷ τρόπῳ διόλλυται;

ΠΑΙΔΑΓΩΓΟΣ.

κἀπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680
κεῖνος γὰρ ἐλθὼν εἰς τὸ κλεινὸν Ἑλλάδος

rodot, VIII, 114. extr.: ὁ μὲν δὴ
δεξιόμενος τὸ δηθὲν ἀπαλλάσσετο,
On the aorist see Hermann on
Vig. p. 746. Matth. §. 506. and
Rost §. 116. 8. not. 4.

V. 662. Schol.: τί φῆς, τί φῆς.
οἱ ἡδέος ἀκούοντες λόγον, κἄν πάν
σαφῶς ἀκούσωσι, δις καὶ τοῖς τὰ
αὐτὰ ἀκούειν βούλονται. Persons
who can scarcely persuade them-
selves, or who are unwilling that
the things any one relates be true,
whether they be pleasant or disa-
greeable, often wish them to be told
over and over again. Here however
Clytaemnestra asks this through
delight at the news. So Oed. R.
943. 957. So in heavy grief by
Creon in Antig. 1265 sqq. and Oed.
C. 1583. Philoct. 333. 414. 1237.

Ibid. Schol.: μὴ ταύτης κλύε.
οἶον μὴ διὰ ταύτην φυλάξῃ εἰπεῖν
τὰ ἑξῆς.

V. 663. νῦν τε καὶ πάλαι
λέγω] See Ant. 181. κἀκιστος εἶ-
ναι νῦν τε καὶ πάλαι δοκεῖ, and
v. 907. of this play. On the par-
ticle πάλαι see Oed. R. 1443.

V. 666. Schol.: τῷ τρόπῳ δι-
όλλυται. ἴδιον καὶ τοῦτο των
ἡδομένων. μαθόντες γὰρ τὸ πᾶν
καὶ τὸ κατὰ μέρος ἡδόμενοι πυν-
θάνονται. ἔπειτα ὁ ποιητὴς βούλε-
ται εὐδοκμεῖν περὶ ἀγῶνος λέγων
Ἑλληνικοῦ. It was that no doubt
might be left as to Orestes' death,
that Clytaemnestra requests the
paedagogue to relate it at length.

V. 667. κἀπεμπόμην — καὶ
φράσω] On the use of the par-
ticles καὶ — καί see Matth. §.
620, 2.

V. 668 sq. Ἑλλάδος πρόσχημ'
ἀγῶνος] Hermann points out
the mistake of Brunck, who con-
sidered Ἑλλάδος as an adjective.

πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,
670 ὅτ' ἦσθαι' ἀνδρὸς ὀρθίων κηρυγμάτων
δρομόμον προκηρύξαντος, οὐ πρώτῃ κρίσις,
εἰς ἧλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας·
δρομόμον δ' ἰώσας τῇ φύσει τὰ τέρατα,
νίκης ἔχων ἐξῆλθε πάντιμον γέρας.

685

V. 673. Dindorf writes τὰφέσει.

πρόσχημα is joined with a double genitive (see Aj. 54.), so that ἀγῶνος is the explicative genitive, signifying that in which the beauty or elegance (πρόσχημα) is seen. Hermann adds that ἄθλων χάριν is said, because Orestes had come as a combatant, not as a spectator.

V. 669. Δελφικῶν ἄθλων] Schol.: οὐπω ἦν ἐπὶ Ὀρέστον ὁ Πυθικὸς ἀγών. See v. 47.

V. 670. ὀρθίων κηρυγμάτων] So Eurip. Iph. A. 93: ὀρθίῳ κηρύγματι Ταλθύβιον εἶπον πάντ' ἀφίεναι στρατόν.

V. 671. οὐ πρώτῃ κρίσις] I have discovered a signification of the substantive κρίσις, which occurs here and in Trach. 266. τῶν ὧν τέκνων λείποιο πρὸς τόξον κρίσιν, which has not hitherto been mentioned by the lexicographers. For it signifies in both places a contest. There is nothing strange in this meaning, when κρίνεσθαι is often used of contending or contesting. Cf. Passow Lex. Gr. v. κρίνειν 3. b. Fr. Jacobs interprets it, as I did formerly: concerning whom judgment takes place first.—Hermann: „Triclinius well notes, that the course was the first of the contests. The same thing also took place in the Olympic games, viz. the race over the stadium, and most of the customs of the Olympic games were received into the Pythian. See Pausan X, 7, 3.“

V. 673. δρομόμον — τὰ τέρατα] The sense is: when he had accomplished the course in a manner befitting his noble stature, i. e. when his

velocity in the course had proved equal to the beauty of his figure. This interpretation has already been given by one of the Scholiasts, who has this note: τῇ φύσει ἴσα τὰ τέρατα τοῦ δρομόμον ἐποίησατο. In the same manner a Scholiast in Johnson's edition explains: τὰ τέρατα τοῦ δρομόμον ἰώσας τῇ φύσει, ἦγον ἀρμόδιως τῇ ἑαυτοῦ φύσει δραμών. Matthiae, however, objects to this, observing: „Does not every one perform his course according to his nature, bodily strength, skill in driving? This is not therefore peculiar to Orestes, and is a most unmeaning addition.“ This objection would hold good, did not these words precede: εἰς ἧλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας. From these words his admirable excellence of stature is evidently meant by τῇ φύσει, so that when Orestes is said to have accomplished the course in a manner befitting his own nature, he is understood to have done so nobly. The word φύσις occurs in this sense, among other passages, in Oed. R. 740: τὸν δὲ Λαῖον φύσιν τίν' εἶχε, φράζε, τίνα δ' ἀκμὴν ἤβης ἔχων; in answer to which Jocasta replies: μέγας, χροάδων ἄρτι λευκανθὲς κάρα, μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάται πολὺ. Compare also Pindar Ol. VIII, 25: ἦν δ' ἐσοῦν καλός, ἔργω τ' οὐκ ἀτὰ εἶδος ἐλέγχων. Nem. III, 31: εἰ δ' ἔων καλὸς ἐρδων τ' οἰκία μορφᾷ ἀγοραίς ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνεως. Isthm. VI, 29 sq.: σθένει τ' ἐπαγλὸς ἰδεῖν τε μορφάεις· ἄγει τ' ἀρετὰν οὐκ αἶσχιον φνᾶς.

- 675 *χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.
ἐν δ' ἰσθ' ὅσων γὰρ εἰσεκήρυξαν βραβῆς
δρομῶν διαύλων πεντάεθλ', ἃ νομίζεται,
τούτων ἐνεργῶν πάντα τὰ πινύκια* 690
- 680 *ὠλβίζειτ', Ἀργεῖος μὲν ἀνακαλούμενος,
ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε.* 695
*καὶ ταῦτα μὲν τοιαῦθ' ὅταν δέ τις θεῶν
βλάπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φρυγεῖν.*
- 685 *κεῖνος γὰρ ἄλλης ἡμέρας, ὅθ' ἱππικῶν
ἦν, ἡλίου τέλλοντος, ὠκύπους ἀγών,
εἰσῆλθε πολλῶν ἀρματηλατῶν μέτα.* 700
*εἷς ἦν Ἀχαιός, εἷς ἀπὸ Σπάρτης, δύο
Λίβνες ξυρωτῶν ἀρμάτων ἐπιστάται·*
690 *κἄκεῖνος ἐν τούτοισι, Θεσσαλὰς ἔχων*

V. 676. Dind. τοιάδ'.

V. 678. I have left the reading of the MSS. untouched, although evidently corrupt. For neither do the conjectures of others appear probable, nor has anything occurred to me, likely to be the writing of Sophocles. Porson Miscell. p. 221. conjectured *δρομῶν διαύλων· ἄθλ' ἅπερ νομίζεται*. [So also Dind.] Hermann in censura Pindar. a Dissen. edit. p. 51. (in Iahnii Annal. paedag. Vol. I. fasc. 1. ann. 1831.) thinks the poet had perhaps written *δρομῶν, διαύλων, πέντε δ' ὧν νομίζεται ἄθλων*. He however adds that the whole verse appears spurious, in which opinion I also acquiesce.

V. 675. *ἐν πολλοῖσι*] Among many things which may be said. So Musgrave: out of the many things which may be said. Boissonade compares Pindar Pyth. IX, 134: *βαῖά δ' ἐν μακροῖσι ποικίλλειν ἀνοῖα σοφοῖς*.

V. 683 sq. Schol.: *ὅταν δέ τις θεῶν ὅμοιον αὐτῷ τὸ Πινδαρικόν* (Pyth. II, 50) *θεὸς δ' καὶ πτερόεντ' ἀέτον κίχες, καὶ θαλασσαιὸν παραμείβεται δελφίνα*. See Oed. C. 248.

V. 685 sq. *ἱππικῶν* — *ὠκύπους ἀγών*] The noun *ἱππικῶν* is neuter, as Schaefer has remarked. *ἱππικῶν ἀγών* means a contest of chariot racing. Cf. note on Aj. 1003. For the phrase *ὠκύπους ἀγών* see Aj. 909.

V. 686. *τέλλοντος*] I. e. *ἀνατέλλοντος*. See Aj. 745.

V. 688 sq. *εἷς ἦν Ἀχαιὸς κτλ.*] Schol.: *φιλοτίμως διὰ πιθανότητα ταῦτα ἐπεξεργάζεται*.

V. 689. *Λίβνες*] It was a common thing for the inhabitants of foreign nations to come to the national games of the Greeks. See Bos. Antiquit. Gr. I, 22, 17. BOTH. The city is given below. v. 714.

V. 690. Schol.: *κἄκεῖνος· ὁ Ὀρέστης*.

Ibid. *Θεσσαλὰς — ἔππους*] The Thessalian horses were considered the finest among the ancients on account of their swiftness and activity. Cf. Varro de R. R. II, 7. Lucian VI, 396. For the feminine gender cf. vs. 705.

- ἵππους, ὁ πέμπτος· ἔκτος ἐξ Αἰτωλίας
ξανθαῖσι πώλοις· ἑβδομος Μάγνης ἀνὴρ· 705
ὁ δ' ὄργθοος λεύκιππος, Αἰνιὰν γένος·
ἐνατός Ἀθηνῶν τῶν θεοδμήτων ἄπο·
695 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.
στάντες δ', ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
κλήρους ἔπηλαν καὶ κατέστησαν δίφρους, 710
χαλκῆς ὑπαὶ σάλπιγγος ἥξαν· οἱ δ' ἄμα
ἵπποις ὁμοκλήσαντες, ἡνίας χεροῖν
700 ἔσεισαν· ἐν δὲ πᾶς ἐμεστῶθη δρόμος

V. 697. I have written κλήρους from conjecture. Vulg. κλήροις. But how κλήροις πάλλειν could be used, I cannot understand. On the contrary κλήρος ἐνθάδ' οὐκ ἐπάλλετο occurs in Antig. 396. — So the scribes have in v. 543. changed the accusative λόγους, which they could not understand, into the dative.

734. 737. We find the masculine in 721. 722. 744.

V. 693. λεύκιππος] In the MS. Lips. this is distinguished as a proper name by a line drawn over, but Eustathius p. 524, 31 (397, 14) observes that it is only an epithet. So the Scholiast: ἐμοὶ δοκεῖ ὄνομα εἶναι· οὐδὲν γὰρ ἄτοπον ἐπίθετον εἶναι· ὄνομα γὰρ κύριον οὐ προτέθεικε πρὸς τὸ τοῦ πράγματος ἀνεξέλεγκτον· ὅλη γὰρ ἡ διήγησις τοῦ ἀγώνος πέπλασται.

Ibid. Αἰνιὰν] Schol.: οἱ Αἰνιᾶνες τῶν Θεσπρωτῶν ἢ Θρακῶν. Ὁμηρος (II, β, 749)· τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοι τε Περαιβοί. Cf. Valeken on Herodot. VII, 132.

V. 694. Ἀθηνῶν τῶν θεοδμήτων] Schol.: προσχαρίζεται Ἀθηναίοις, ἐν Ἀθηναίοις λέγων. Cf. v. 731. Aj. 202.

V. 695. δέκατον ἐκπληρῶν ὄχον] A pregnant expression, meaning: guiding the tenth chariot, so as to fill up ten courses, i. e. to complete the number of ten chariots by his own. Hermann calls attention to the passage as shewing the number of chariots starting in one trial.

V. 696 sq. ὅθ' αὐτοὺς — δι-

φρους] The words ὅθ' αὐτοὺς depend on the verb κατέστησαν, so that κλήρους ἔπηλαν καὶ is the same as κλήρους πῆλιντες. See notes on Ant. 535. and 1258 sq. cf. V. 459 sq. 992 sq. of this play. So Eurip. Hec. 102. τὰς δεσποσύνας σιγηρὰς προλιπούς, ἐν ἐκληρωθήν καὶ προσετάχθην δούλη, i. e. ἵνα κληρωθεῖσα προσετάχθην. Any difficulty in the joining the words αὐτοὺς and δίφρους is at once removed by the single passage of Aj. 1035 sq.: ὦν οὐνεκ' αὐτὸν οὐκ ἔστ' ἀνὴρ σθένων τοσοῦτον, ὥστε σῶμα τυμβεύσαι τάφῳ. This whole narration of a chariot contest may be compared with Il. ψ, 356 sqq. from which Virg. G. III, 103 sqq. has drawn very largely.

V. 700. ἐν δὲ πᾶς ἐμεστῶθη] Ἐν is found adverbially, when the particle δέ follows in these passages of Sophocles: Aj. 675. Oed. R. 182. Ant. 420. Oed. C. 55. Trach. 207. meaning either at the same time, or during this or even. It is certain that it is used of time to signify either at the same time, or at once, both here and in Ant. 420. which passage is very similar to this, and Trach. 207. In Oed. C. 55. on the contrary it means simul cum.

ἔχριπ' αἰεὶ σύριγγα, δεξιὸν τ' ἀνέις
σειραῖον ἵππον εἶργε τὸν προσκείμενον.

710 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι,
ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι
πῶλοι βίᾳ φέρουσιν, ἐκ δ' ὑποστροφῆς,
τελοῦντες ἔκτον ἑβδομόν τ' ἤδη δρόμον,

725

V. 708. Dind. ἔχριπτ'.

rather means: at the very goal, in German unmittelbar um die Säule, that Orestes was nearest the goal throughout the race, and got the nearest turn. *κείνος* refers to him as above vs. 685 and 690. Schol.: *στήλην· τὸν λίθον τὸν καμπτήρα*.

V. 708 sq. Schol.: *σειραῖον ἵππον· τὸν ἔξω τοῦ ζυγού, τὸν δεξιὸν· προσκείμενον δὲ, τῷ καμπτήρῳ, ἀριστερόν*. There is no doubt that *δεξιὸς σειραῖος ἵππος* means *equus dexter funalis*, the right hand rein-horse, but *προσκείμενος* the left. There was no occasion to mention the horses in loose rein.

V. 711. Schol.: *ἄστομοι· σκληροστόμοι*. Those horses are meant, who do not obey the rein, which is the case with such as run away with their driver.

V. 712. *βίᾳ φέρουσιν*] A horse is said *βίᾳ φέρειν*, or, in one word *ἐκφέρειν*, who, despising the rein, carries away his driver at full speed, the German durchgehen. — The words *βίᾳ φέρουσιν* are used of the same thing by Euripid. Hippol. 1224. HERM.

V. 712 sqq. *ἐκ δ' ὑποστροφῆς — ὄχοις*] These words are variously but unsatisfactorily explained by the interpreters. Without entering into detail the correct sense appears to be as follows: and having turned the contrary way, while accomplishing the sixth or seventh course, they dash their foreheads against the quadrigae of a Barcaeian. After the horses of the Aenian charioteer had become unmana-

geable, when the other drivers were turning theirs at the goal, finishing the seventh course, those horses which were inward, did not turn to the left in making round the goal, but carried along with violence, and wishing to avoid what impeded their progress, while the others were turning to the left, they dashed to the right, and blindly rushed straight against the chariot of the Barcaeian, who was guiding his horses to the left. The horses of the Barcaeian were outside. *ἐξ ὑποστροφῆς* should be united with *μέτωπα συμπαίονσι κτλ.*, and not referred to *τελοῦντες ἔκτον κτλ.* On the use of the preposition, *ἐκ* see Phil. 60. The poet has so placed the masculine *τελοῦντες* as to shew that he had in mind *ἵπποι*, not *πῶλοι*. The words *ἔκτον ἑβδομόν τε* are explained by Musgrave, the sixth or seventh. Neve quotes Tacit. Agr. 12: *rarus duabus tribusque civitatibus conventus*, where see Walch. Though I cannot confirm the usage by other examples, yet it is evident from this passage that the Greek *τέ* is in expressions of this kind used like the Latin *que*. The horses of the Aenian are said to have rushed against the quadrigae of the Barcaeian at the very moment, when the action of v. 713. took place (the participle *τελοῦντες* being referred to the finite verb *συμπαίονσι*). It was impossible for them to dash their heads twice, and *ἔκτον ἑβδομόν τ' ἤδη* must plainly be spoken in the sense stated above. Hermann remarks, that the sixth and seventh courses

- μέτωπα συμπαίονσι Βαρχαίοις ὄχοις.
 715 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ
 ἔθρανε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναναγίων Κρισαίων ἱππικῶν πέδον.
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἥνιοστρόφος
 ἔξω παρασπᾶ κἀνακωχέυει παρεῖς
 720 κλύδων' ἔφιππον ἐν μέσῳ κνωῶμενον.
 ἤλαννε δ' ἔσχατος μὲν, ὕστερας δ' ἔχων

730

V. 721. Dind. omits the particle δέ after ὕστερας.

are not mentioned in such a manner that the seventh must be considered the last, as among the Romans, and as one of the Scholiasts supposes. Twelve courses were customary among the Greeks with horses of full growth; which was the number Sophocles had in view, compare v. 728. (741.); but horses not yet of full growth (πῶλοι) only ran eight, as the later Scholiast on Pindar Ol. III, 55. observes. But quadrigae of these horses were not introduced at the Olympic games until Olymp XCIX, and bigae even later; see Pausan. V, 8. extr.; while in the Pythian games not till Pythiad LXIX, i. e. Olymp. CXVI, as the same author remarks X, 7, 3. The poet therefore merely meant the middle time of the race, just as Statius Theb. VI, 459. speaks of the quartus pulvis.

V. 714. Schol.: Βαρχαίοις ὄχοις· τοῖς Λιβυκοῖς. Βάρκη γὰρ πόλις Λιβύης, ἣ νῦν Πτολεμαῖς καλουμένη. This is an anachronism of the poet, as Barce was not built till long after these events, as has been shewn by Passow from Herodot. VI, 160. where see the commentators.

V. 717. ναναγίων — ἱππικῶν] So v. 1444. On the adjective ἱππικός see Aj. 1003. Schol.: ναναγίων· πτωμάτων. νανάγιον was used properly of such mischances. Fr. Jacobs refers to Demosth. Or. Amat. Or. Amat. T. II. p. 1410. g.: ὥς ἐν τοῖς ἱππικοῖς ἀγῶσιν ἡδίστην θῆαν παρέχεται τὰ ναναγοῦντα.

Aeschyl. in Athen. I. p. 17. C. on an οὐράνη broken: περὶ δ' ἐμῷ κάρῳ πληγείσ' ἐνανάγησεν ὅστρακον μῆνη. Cf. Naek on Choer. p. 66.

V. 718. Schol.: γνοὺς δ' οὐξ Ἀθηνῶν δεινός· δεινὸς ἀντὶ τοῦ ἐμπειρός· πρὸς εὐνοίαν δὲ τῶν ἀκροαμένων ἐπαινεῖ αὐτὸν ὡς Ἀθηναῖον. He seems to have perceived the calamity by looking back, as was frequent with the charioteers, (cf. Bulenger de circo Rom. c. 29.), for the Athenian had then got before the rest, as appears from the words παρεῖς κλύδων' ἔφιππον κτλ.

V. 719. ἔξω παρασπᾶ] He turned aside from the middle track, or course in which he saw them so disturbed, and drew his horses towards the galleries in which the spectators sat.

Ibid. Schol.: κἀνακωχέυει] ἀνασειράζει, κατέχει· ἀνακωχέυειν γὰρ κνέως λέγεται, ὅταν, χειμῶνος ὄντος ἐν τῷ πελάγει, στείλαντες τὰ ἄρμενά σαλεύωσιν αὐτόθι, μὴ διαμαχόμενοι τῷ πνεύματι. μεταφορικῶς οὖν ἐπὶ τοῦ ἄρματος εἰρήκεν· οὐ διημιλλήσατο, ἀλλ' ἀφῆκε τὸν τῶν ἵππων κλύδωνα, καὶ ὕστερος ἤρεμα ἤλαννε.

Ibid. παρεῖς] I. e. having suffered to pass. Brunek wrongly interprets: while he passes by.

V. 721 sq. ἤλαννε δ' ἔσχατος — πίστιν φέρων] Orestes was borne along last indeed of all, but he wished his horses to come last, because

πώλους Ὀρέστης τῷ τέλει πίστιν φέρων.

735

ὅπως δ' ὄρᾳ μόνον νιν ἐλλελειμμένον,
ὅξυν δι' ὧτων κέλαδον ἐνσεΐσας θοαῖς

725 πώλοις διώκει· κάξισώσαντε ζυγὰ

ἡλαννέτην, τότ' ἄλλος, ἄλλοθ' ἄτερος

κάρα προβάλλων ἱππικῶν ὀχημάτων·

740

καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους

ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·

730 ἔπειτα λύων ἡνίαν ἀριστερὰν

κάμπτοντος ἵππου, λανθάνει στήλην ἄκραν

παίσας, ἔθραυσε δ' ἄξονος μέσας χυνάς,

745

κάξ ἀντύγων ὥλισθε, σὺν δ' ἐλίσσεται

τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ,

he rested his hopes on the end of the race. There is no difficulty in this explanation of the phrase ὑστέρως ἔχειν πώλους, for ὑστερεῖν often means to come late, or after others. Orestes did therefore what good drivers usually do, as we know, among other sources, from Cicero Academ. Prior. Lib. II. c. 29. §. 94: ego enim, ut agitator callidus, priusquam ad finem veniam, equos sustinebo. Cf. Bülenger de circo Rom. c. 29.

V. 723 sqq. ὅπως δ' ὄρᾳ — διώκει] The Scholiasts do not say who is meant by ὄρᾳ, and who by νιν. The later interpreters understand ὄρᾳ of Orestes, νιν of the Athenian. In such a case one would rather expect ἐκείνον than νιν, for νιν should be applied to the person about whom we are chiefly speaking, and this is Orestes. Besides, the whole description requires us to understand νιν as meaning Orestes. The case was this. When his chariot was disturbed by the horses of the Aenian, the Athenian turned towards the outer part of the course, and reining in his horses, suffered the other crowd to pass on. But when Orestes drove last, and so escaped the collision, the Athenian seeing that he was his only remaining rival, began to

hasten his horses onward, and follows and comes up with Orestes. Orestes had before been the last of all, but now the Athenian was, because Orestes had passed him with the whole crowd, while he was curbing his horses. ἐλλελειμμένον means not, the one outstripped by the rest, but he who is left sole contender in the hippodrome. Schol. Cod. Lips. a. ἀντὶ τοῦ ἀπολελειμμένον. Schol. Cod. Lips. b. ἀντὶ τοῦ ἐναπολελειμμένον. So Eur. El. 608: σὺ δ' ἐκ βάθρων γὰρ πᾶς ἀνήρησαι φίλοις, οὐδ' ἐλλέλοιπας ἐλπίδα, i. e. λέλοιπας ἐν αὐτοῖς. HERM.

V. 725. Schol.: κάξισώσαντε· ὁ Ὀρέστης καὶ ὁ Ἀθηναῖος.

V. 729. ἐξ ὀρθῶν δίφρων] The expression ὀρθοῦσθαι ἐκ δίφρων may be compared with κρεμάννυσθαι ἐκ τινοῦ and similar phrases. Neve quotes Ant. 411: καθήμεθ' ἄκρων ἐκ πάγων.

V. 730. Schol.: λύων· χαννῶν, διὰ τὸ συμπεπλέχθαι.

V. 732. Schol.: χυνάς· τὸ λεπτὸν μέρος τοῦ ἄξονος, τὸ τριβόμενον ὑπὸ τῆς χοιναλίδος· εἴρηται δὲ ὁμοίως τὸ παρ' Ἀπολλωνίῳ (Argon. I, 757). ἄξονος ἐν πλημυνησι παρακλιδὸν ἀγνυμένοιο.

V. 733. σὺν δέ] See v. 292.

V. 734. τμητοῖς ἱμάσι] Ne-

- 735 πᾶλοι διεσπάρησαν ἐς μέσον δρόμον.
στρατὸς δ' ὅπως ὄρα' νιν ἐκπεπτωκότα
δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750
οἱ' ἔργα δράσας οἷα λαγχάνει κακά,
φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ
- 740 σκέλη προφαίνων· ἔστε νιν διφρηλάται,
μόλις κατασχεθόντες ἱπικὸν δρόμον,
ἔλυσαν αἱματηρόν, ὥστε μηδένα 755
γνώναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.
καὶ νιν πυρᾷ κέαντες εὐθύς ἐν βραχεῖ
- 745 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
φέρουσιν ἄνδρες Φωκίων τεταγμένοι,
ὅπως πατρώας τύμβον ἐκλάχῃ χθονός. 760
τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ
ἀλγεινά, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,

ve quotes Hom. Il. κ, 567. φ, 30. ψ, 684. Eur. Hippol. 1234: χά μὲν ἐκ δεσμών λυθεῖς τμητῶν ἱμάντων. *ibid.* 1226 sqq.: αὐτὸς δ' ὁ τλήμων ἡνίαισιν ἐμπλακείς δεσμὸν δνσεξήνυστον ἔλκεται δεθείς, σποδοῦμενος μὲν πρὸς πέτρας φίλον κάρα, θρανίων δὲ σάρκας.

Ibid. πίπτοντος πέδῳ] I. e. εἰς πέδον. Agath. Anthol. Pal. IX, 204. of a stone: πῶς τὸν Πριαμίδην ἐξεκύλισα πέδῳ. Cf. Abresch. ad Aesch. T. II. p. 73. FR. JACOBS.

V. 736. στρατός] So Trach. 795. See also Ant. 8. The verb ἀνωλόλυξε is explained Trach. 202 sq.

V. 738. οἱ' — λαγχάνει κακά] I. e. μέγιστα κακά λαγχάνει. See Ant. 3.

V. 739. φορούμενος κτλ.] The adverb ἄλλοτε is again omitted in the former part of the sentence in Trach. 11. Cf. Porson on Eur. Hec. 28.

V. 744. καὶ νιν πυρᾷ κέαντες κτλ.] Schol.: καὶ ἵνα ἀξιόπιστος εἴη ὁ ἄγγελος, καὶ ἵνα πάλιν τὸ περιπαθεῖς εἴη τῇ Ἠλέκτρᾳ.

V. 745. μέγιστον σῶμα δειλαίας σποδοῦ] The genitive σποδοῦ depends upon the noun σῶμα, as is noticed by Her-

mann. σῶμα σποδοῦ (ein Körper per aus Asche bestehend) is used by the same idiom as στέφανος ποίας, and other similar expressions, for which see Matth. §. 374. b. and Rost §. 108. II, 6.

V. 748. τοιαῦτα — ἐστίν] So Oed. C. 62. The words ὥς μὲν ἐν λόγῳ ἀλγεινά mean: as miserable as can be made by words or in telling them. For the phrase ὥς μὲν ἐν λόγῳ see Matth. G. G. §. 628, 3. c. and on Eur. Androm. 1161., on the preposition ἐν see Phil. 60.

V. 749. τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν] If the poet had wished to continue the construction as he commenced it, he ought to have written ὥς δὲ ἐν τῇ ὄψει κτλ. But, as we often find, he continued it in such a manner, that the second member of the sentence does not suit the form, so much as the sense of the first. Cf. v. 183. with note. Now the sense of the former is this: τοῖς μὲν ἀκούουσιν ἀλγεινά, and to these words, which he had in mind, the poet has opposed τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν, but to these who have seen them, such as we who have seen them. This appears from the fol-

750 μέγιστα πάντων ὧν ὅπως ἐγὼ κακῶν.

ΧΟΡΟΣ.

φεῦ, φεῦ· τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι
πρόφρονον, ὡς εἰκεν, ἐφθάρται γένος.

765

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,
755 εἰ τοῖς ἐμαυτῆς τὸν βίον σώξω κακοῖς.

ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὦδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
πάσχοντι μῖσος ὧν τέκη προσγίγνεται.

770

ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὡς εἰκεν, ἤκομεν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

760 οὗτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις,
εἰ μοι θανόντος πίστ' ἔχων τεκμήρια

V. 760. λέγοις; Dind.

lowing μέγιστα πάντων ὧν ὅπως ἐγὼ παντὶ to have been meant by the poet to express nothing more than to us who have seen.

V. 751. δεσπόταισι] On the dative see Matth. §. 389. g. Rost §. 105. annot. 2. The genitive would of course have been less elegant in the passage.

V. 753. τί ταῦτα κτλ.] I. e. τί ταῦτα λέγω, πότερον εὐτυχῇ, ἢ δεινὰ; Cf. Heindorf on Platon. Phaed. p. 123. Matth. §. 420. not. 2 a. Schol.: ὡς μὲν γυνὴ κενύνηται ἐπὶ τῷ παθεῖ· πρὸς δὲ τὸν κίνδυνον ἀποβλέπουσα ἡδεται διὰ δὲ τὸν Χορὸν ἀλγεῖν ὑποκρίνεται.

V. 755. τοῖς ἐμαυτῆς — κακοῖς] She speaks of the death of her son.

V. 757. δεινὸν τὸ τίκτειν ἐστίν] Cf. Eur. Phoen. v. 358: δεινὸν γυναιξὶν αἰ δι' ὠδίνων γοναί, καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος. Iphig. Aul. 917:

δεινὸν τὸ τίκτειν, καὶ φέρει φίλτρον μέγα πᾶσιν τε κοινόν, ὡς δ' ὑπερκάμνειν τέκνον.

V. 758. πάσχοντι] She speaks universally, so that there is no difficulty in the masculine gender. Cf. Trach. 151. and Hermann on Vig. p. 715. nr. 50. On the conjunctive τέκη, see Matth. §. 527. not. 2. and Rost §. 153. not. 1.

V. 759. μάτην ἄρα] Elmsley adduces further examples of these nouns united in his note on Eur. Med. 1229.

V. 761 sq. εἰ μοι θανόντος — ὅστις] Note the phrase τεκμήρια θανόντος, ὅστις, by which is meant: τεκμήρια, ὅτι ἔθανεν αὐτός, ὅστις, or τεκμήρια τοῦ θανεῖν αὐτόν, ὅστις. On the pronoun omitted see Phil. 137 sqq. The poet has spoken even more briefly in v. 904. where τεκμήριον Ὀρέστον signifies: τεκμήριον, ὅτι πάρεστιν Ὀρέστης. So 1109: ἥς

- προςῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς, 775
 μαστῶν ἀποστάς καὶ τροφῆς ἐμῆς, φυχὰς
 ἀπεξενούτο, καὶ μ', ἐπεὶ τῆςδε χθονὸς
 765 ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι
 φόνους πατρῶους δεῖν' ἐπηπείλει τελεῖν,
 ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας 780
 ἐμὲ στεγάζειν ἠδύν, ἀλλ' ὁ προστατῶν
 χρόνος διηγέ' μ' αἰέν ὥς θανουμένην.
 770 νῦν δ', (ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου
 πρὸς τῆσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
 ξύννοικος ἦν μοι, τοῦμόν ἐκλίνουσ' αἰὲν 785
 ψυχῆς ἄκρατον αἶμα), νῦν δ' ἔκκληά που
 τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύομεν.

ΗΛΕΚΤΡΑ.

- 775 οἶμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
 Ὀρέστα, τὴν σὴν ξυμφοράν, ὅθ' ὧδ' ἔχων
 πρὸς τῆσδ' ὑβρίζει μητρὸς. ἄρ' ἔχει καλῶς; 790

V. 764. Dind. has a full stop after ἀπεξενούτο.

V. 768. ἠδύν. Dind.

ἡκούσαμεν φήμης ἐμφανῇ τεκμή-
 ρια, i. e. τεκμήρια ἐμφανῇ, ὅτι
 ἀληθὴς ἐστὶν ἡ φήμη, ἥς ἡκού-
 σαμεν.

V. 762. τῆς ἐμῆς ψυχῆς] Moschopolus Diett. Att. in v. ψυχῇ· ψυχῇ καὶ ἡ φύσις, ὥς παρὰ Σοφοκλεῖ, ὅστις τῆς ἐμῆς ψυχῆς γεγώς, ἡγουν τῆς ἐμῆς φύσεως. The same remarks occur in Schol. Eur. Hec. 175. (173. ed. Matth.) and Schol. Aristoph. Plut. 524. This expression is used as among us, when that which is most closely allied to us and united with our existence, is meant. So also vs. 786. and 1127. HERM.

V. 766. φόνους πατρῶους] Neve quotes v. 955. Trach. 1125. Hom. Od. α, 299: ἢ οὐκ αἶεις, οἷον κλέος ἔλλαβε διὸς Ὀρέστης πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔτανε πατρόςφονῃα, Αἰγισθοῖν δολόμητιν, ὅς οἱ πατέρα κλυτὸν ἔτα; γ, 197. 307. Eurip. Or. 186. πατροφόνου ματρός, who has slain our parent, not her own.

V. 767. ἐξ ἡμέρας] inde a solis ortu, i. e. interdiu. Cf. Matth. §. 574. p. 1133.

V. 768. Schol.: ὁ προστατῶν χρόνος· ὁ ἐπιγεγνημένος. Schol. cod. Lips.: ἀντὶ τοῦ ἐπιστάμενος. See on Trach. 29 sq.

V. 772 sq. τοῦμόν — ἄκρατον αἶμα] So Creon of Ismene Ant. 531: σὺ δ', ἡ κατ' οἶκους ὥς ἐχιδν' ὑφειμένη λήθουσά μ' ἐξέπινες.

V. 773. νῦν δέ] For the repetition of the particle δέ after a parenthesis see Hermann on Vig. p. 847. He also quotes Aesch. Choeph. 621—629. Cf. Rost §. 134. annot. 3. c.

V. 774. τῶν τῆσδ' ἀπειλῶν οὐνεχ'] On this use of the adverb ἔνεκα see v. 380.

V. 777. ἄρ' ἔχει καλῶς;] Have I not been well treated? Which is spoken ironically in this sense: am I not very wretched? So again v. 803. Clytaemnestra, taking the words

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὔτοι σύ, κείνος δ', ὥς ἔχει, καλῶς ἔχει.

ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

780 ἤκουσεν ὧν δεῖ κάπεκύρωσεν καλῶς.

ΗΛΕΚΤΡΑ.

ὑβριξε. νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὔκουν Ὀρέστης καὶ σὺ παύσετον τάδε.

795

ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σὲ παύσομεν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιός τυχεῖν,

785 εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τάδ' εὖ κυρεῖ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἦκιστ' ἐπέπερ οὐτ' ἐμοῦ κατάξι' ἂν

800

πράξιαις οὔτε τοῦ πορεύσαντος ξένου.

literally, angrily replies: οὔτοι σύ καλῶς ἔχεις, denying that she is well or under proper treatment, in as much as she is not yet destroyed and removed from life. For the particle ἄρα see Aj. 269. ἔχει is used impersonally by Electra, but personally by Clytaemnestra.

V. 779. ἄκουε, Νέμεσι κτλ.] Schaefer placed a comma after Νέμεσι, so as to join ἄκουε τοῦ θανόντος, comparing the following verse, but as Neve observes, the Nemesis of Orestes is invoked by Electra, because treated insolently, while Clytaemnestra is thinking of the goddess Νέμεσις, who could scarcely hear when nobody spoke. Clytaemnestra's words ὥς ἔχει, καλῶς ἔχει, and her punishment are meant. On the form

of the vocative Νέμεσι see Porson on Eur. Phoen. 187.

V. 780. ἤκουσεν κτλ.] Clytaemnestra means that her prayers had been heard, and Orestes punished for meditating her death.

V. 782. οὔκουν — τάδε] Not you then and Orestes shall destroy this (i. e. my happiness). Clytaemnestra adds the particle οὐν, not referring to the words of Electra, but to her own in v. 780.

V. 783. οὐχ ὅπως] On these particles see Vig. p. 432. 465. and Hermann on Vig. p. 790. Rost §. 139, 8. b. extr.

V. 784. πολλῶν — τυχεῖν] On the redundant infinitive see v. 999; for the optative παύσαις

ἀλλ' εἰσιθ' εἴσω, τήνδε δ' ἔκτοθεν βοᾶν
790 ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

ΗΛΕΚΤΡΑ.

- ἄρ' ὑμῖν ὥς ἀλγοῦσα κώδυνωμένη
δεινῶς δακρυῦσαι κἀπικωκῦσαι δοκεῖ 805
τὸν υἱὸν ἢ δύστηνος ᾧδ' ὀλωλότα;
ἀλλ' ἐγγελῶσα φρουδος. ᾧ τάλαιν' ἐγώ·
795 Ὁρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.
ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
αἶ' μοι μόναι παρήσαν ἐλπίδων ἐτι, 810
σὲ πατρός ἤξεν ζῶντα τιμωρόν ποτε
κἀμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;
800 μόνη γάρ εἰμι σοῦ τ' ἀπεστερημένη
καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν
ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοί, 815
φονεῦσι πατρός. ἄρά μοι καλῶς ἔχει;
ἀλλ' οὐ τι μὴν ἔρωγε τοῦ λοιποῦ χρόνου
805 ξύννοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλῃ
παρεῖς' ἐμavτην ἄφιλος ἀνὰ βίον.

V. 805. ἔσσομ' cannot have been written by Sophocles: for neither the hiatus, or the epic form suits the passage. La. a pr. m., Lb. Lc. Γ. have ἔσομ', codd. Monac. Ven., Δ. ἔσομαι. Dawes Misc. crit. p. 276. conjectures ἔσομαι ξύννοικος [and so Dind.]. Hermann in his first edition thought the probable reading: ξύννοικος αὐτοῖς or ἐτι ξύννοικος: this seems much more probable than his conjecture in the second: ξύννοικος εἴσεμ'. No doubt there was one finite verb to the whole period contained in vs. 804—806. viz. ἀνὰ βίον, and ξύννοικος was opposed to the participle παρεῖσα. But the scribes, misunderstanding the construction of the passage, supposed that a complete member was wanting to the words ἀλλ' οὐτι — ξύννοικος, and, as they have often done, put down what they thought fit to complete the lacuna.

cf. Oed. R. v. 446. and Elmsley on Eur. Med. 319.

V. 790. τῶν φίλων] Often used of one person. See Oed. R. 361.

V. 793. ἢ δύστηνος] Used in the same sense as in v. 120.

V. 799. ποῖ με χρὴ μολεῖν;] Whither shall I go? Whence shall I seek help? So Aj. 1006: ποῖ γὰρ μολεῖν μοι δυνατόν εἰς ποῖους βορροῦς;

V. 803. ἄρά μοι καλῶς ἔχει;] See v. 777.

V. 806. παρεῖς' ἐμavτην]

Brunck renders: prostrated; Hermann formerly explained it: giving up myself, desponding, but now joins it with τῇδε πρὸς πύλῃ: giving up myself to any evil which may be brought upon me, yielding myself. The true sense is: neglecting myself, i. e. taking no care for myself. So παρεῖς, neglecting, Oed. C. 1212.

Ibid. Schol. rec.: ἀνὰ βίον· ξερανῶ, ἥτοι μετὰ σκληρότητος διαβιβάσω. The words ἀνὰ βίον

πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,
τῶν ἔνδον ὄντων· ὥς χάρις μὲν, ἣν κτάνη,
λύπη δ', εἰς ζῶ, τοῦ βίου δ' οὐδείς πόθος.

820

(στροφὴ α'.)

ΧΟΡΟΣ.

810 ποῦ ποτε κεραυνοὶ Διός, ἢ ποῦ φαέθων
Ἄλιος, εἰ ταῦτ' ἐφορῶντες
κρύπτουσιν ἔκηλοι;

825

ΗΛΕΚΤΡΑ.

ἦ ἔ, αἰαῖ.

V. 809. Dind. ζῶ.

are equivalent to the ἀνανοῦμαι of Philoctetes 954.

V. 807. πρὸς ταῦτα] Wherefore, i. e. because I lie thus prostrated before the gates. Bruck: but if any one of those within is angry with me, he may slay me.

V. 810 sq. Schol.: ποῦ ποτε κεραυνοὶ Διός· ἐν τοῖς ἔμπροσθεν παραμυθούμενος ὁ Χορὸς τὴν Ἥλεκτραν ἔλεγεν (173 sq.)· θάρσει μοι, τέκνον, θάρσει· ἔτι μέγας οὐρανῷ Ζεὺς, καὶ τὰ ἑξῆς. νῦν οὖν πανταχόθεν ἀπεγνωσμένης τῆς σωτηρίας καὶ προστεθείσης τῆς κατὰ τὸν Ὀρίστην συμφορᾶς, εἰκότως παρακινδυνευμένῳ τῷ λόγῳ ἐχρήσατο, ὥστε καὶ περὶ θεῶν τι εἰπεῖν, καὶ ὅπως ἀμφιβάλλειν, εἰ ὅπως ἐν οὐρανῷ εἰσιν, εἰ γε περιορῶσι τοιαῦτα γινόμενα. καὶ τὸν μὲν Ἥλιον ὡς πάντα ἐφορῶντα παρέλαβε, τὸν δὲ Δία ὡς πάντων δεσπότην ὄντα. The Chorus are not doubting whether there are Gods, since they are willing to pass over such injuries without punishment; for this would neither suit their own character nor give the consolation Electra requires, but simply imply by their question: as I believe that there are Jove and the Sun, who look down upon, and avenge the misdeeds of men, I am certain that they

will not allow these infamous deeds to pass away unpunished.

Ibid. κεραυνοὶ — Ἄλιος] Κεραυνοὶ Διός are mentioned, because used by Jupiter for the punishment of the wicked. See vs. 1046 sq. The Sun is spoken of, because he sees what happens on earth better than the other Gods. Cf. Trach. 101. with note. Both powers are ascribed to Jove, as in v. 175. of this play: Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.

V. 812. Schol.: κρύπτουσιν ἔκηλοι; οἷον οὐκ ἄγνοσιν εἰς φῶς τὴν τούτων παρανομίαν. The sense of the words εἰ — ἔκηλοι is this: if they look upon these things calmly, and will them to remain unpunished. κρύπτειν to conceal a crime, is applied to those who do not wish it to be punished. The pronoun ταῦτα refers to the impious words and deeds of Clytaemnestra. Fr. Jacobs observes that ἔκηλοι signifies with gentle or unruffled mind, easy, neither angry with the wicked, nor desirous of punishing them.

V. 813. ἦ ἔ, αἰαῖ] Electra sheds tears at the thought that the Gods are unwilling to take vengeance. The Scholiast explains: θορνεῖ ἢ Ἥλεκτρα τὸν ἀδελφόν· ἐλεεινὸν δὲ λίαν τὸ τοιοῦτο μέρος.

ΧΟΡΟΣ.

ὦ παῖ, τί δακρύεις;

ΗΛΕΚΤΡΑ.

815 φεῦ

ΧΟΡΟΣ.

μηδὲν μέγ' αὔσης.

830

ΗΛΕΚΤΡΑ.

ἀπολείς.

ΧΟΡΟΣ.

πῶς;

ΗΛΕΚΤΡΑ.

εἰ τῶν φανερώς οἰχομένων

820 εἰς Ἀἶδαν ἐλπίδ' ὑποίσεις; κατ' ἐμοῦ ταχομένης 835

V. 814. ὦ παῖ, τί δακρύεις;] The Chorus are not really asking Electra why she weeps, but saying indirectly: weep not, Electra. It is with a view to comfort her amid the excessive grief, which, strong minded though she is, she cannot control, that they suggest: do not give up all hope that these crimes will yet meet their deserts. By a similar idiom in German, instead of the question Kind, was weinst du? we use the entreaty: Kind, weine nicht! In which sense the word expressing weeping must be distinguished above the rest by pronunciation.

V. 815. φεῦ] Φεῦ is almost always the exclamation of a person suffering something most unworthily, so that it is nearly the same as if one were to say: it is shameful, it is fearful, it is hateful. Cf. v. 764. Aj. 958. 1266. Oed. R. 316. 964. Ant. 1048. 1276. Trach. 987. Phil. 428. 1018. 1302. The note of the Scholiast usually appended to vs. 810 sq. belongs to this exclamation: δεῖ δὲ τὸν ὑποκριτὴν ἅμα τῇ βοῇ ἀναβλέψαι τε εἰς οὐρανὸν καὶ τὰς χεῖρας ἀνατείνειν· ὃ δὲ κωλύει ὁ Χορός, μηδὲν μέγ' αὔσης. This is quite to the point, for the Chorus

are afraid that Electra, in her despair, may utter impious words against the Gods; and to prevent this, interrupt her with the words, μηδὲν μέγ' αὔσης.

V. 817. Schol.: ἀπολείς· δαίμονίως τοῦτο ἐπήγαγεν· οὐ γὰρ ἀμελήσασα τῶν ἀπὸ τοῦ Χοροῦ ἐπιτιμήσεων ἔρει τι ἀρεπὲς εἰς θεούς, ἐπεὶ καὶ τελέως ἀμνηστεύει ὁ Σοφοκλῆς εἰς τοὺς θεούς βλασφημιῶν· καὶ γὰρ εἰς ἣν τῶν θεοσεβεισμάτων· ἀλλ' ὥσπερ δυσχεραίνουσα ταῖς ἐπιτιμήσεσιν ὡς ψυχραῖς, τοῦτο φησὶν. Electra explains it in vs. 819 sqq.

V. 819 sq. εἰ τῶν — ὑποίσεις] If you give me hopes of those who are known to have descended into Hades. As Electra's entire hopes of revenge had depended on her brother, of whose death she had just heard, she means by this: if you say there yet remains any hope of revenge. She denies that any does remain. Note the expression τοῦ οἰχομένου ἐλπίδα ὑποφέρειν, to give hope of one dead, to bid one hope anything from a dead man. So ἐλπίς ἀνδρός, v. 1460 sq.

V. 820 sq. κατ' ἐμοῦ — ἐπεμβάσεις] See Aj. 1320.

μᾶλλον ἐπεμβάσει.

(ἀντιστρ. α'.)

ΧΟΡΟΣ.

οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις
ἔρκεσι κρηφθέντα γυναικῶν
καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ.

825 ἔξ, ἰω.

ΧΟΡΟΣ.

840

πάμψυχος ἀνάσσει.

V. 822 sqq. οἶδα γὰρ κτλ.] The connexion is: I will not cease to attempt to console thee; for I know that Amphiarus also, although he perished miserably through his own wife, yet now enjoys the highest honours among the dead. In mentioning the honours enjoyed by Amphiarus among the Shades, the Chorus wish to give Electra hopes that Agamemnon too has acquired the glory of immortality. The story to which the poet refers is as follows: When Amphiarus, who was gifted with the knowledge of futurity, refused to join the army of Polynices against Thebes, because forewarned of his death, if he did so, he was compelled by his wife Eriphyle, who had been corrupted by Polynices with a golden necklace, to share in the expedition. On his perishing, his son Alcmæon slew Eriphyle in revenge for her wickedness. Cf. Hom. Od. λ, 327. and his Schol. Apollod. III, 6, 1. 2. Diodor. Sic. IV, 65. Baehr on Herodot I, 46.

V. 822 sq. χρυσοδέτοις — γυναικῶν] The participle κρηφθέντα signifies buried in the earth, hidden. See Ant. 25. The poet refers to the account that Amphiarus together with his chariot was swallowed up by a yawning of the earth. Cf. Pindar. Nem. IX, 24: ὁ δ' Ἀμφιάρεω σχίσσεν κεραινώ παμβία Ζεὺς τὰν βαθύστερον χθόνα, κρηψεν δ' αἶμ'

ἔπποις. The words χρυσοδέτοις ἔρκεσι are explained by the Schol.: τῷ ὄρμῳ, ὃς ἦν ἐκ χρυσοῦ πεποιημένος, τὸ δὲ ἔρκεσιν οἶον τοῖς δεσμοῖς καὶ φράγμασιν καὶ τῇ ἀνάγκῃ τῇ ἀπὸ τοῦ ὄρμου γενομένη. There is a double meaning in the word ἔρκη, in the sense of a necklace and a net, by which destruction is plotted against anyone, a snare. The former is plain from the adjective χρυσοδέτοις, on which see Ant. 931., the latter from κρηφθέντα and γυναικῶν. The necklace, which Eriphyle received from Polynices, was the cause of Amphiarus' setting out to war, and consequent destruction, as had been foreseen by Eriphyle, to whose advice Amphiarus himself had promised obedience in dubious matters. See the writers quoted on v. 823. Although γυναικῶν is said universally, as we say in German durch Weiber Zwang, when we mean but one woman, Eriphyle alone is understood. Cf. Oed. C. 070.

V. 826. Schol.: πάμψυχος ἀνάσσει· ἀντὶ τοῦ πασῶν ψυχῶν ἀνάσσει, αἱ δὲ ἐν χρεῖα καθεστᾶσι τῆς ἐκείνου μαντικῆς. ἢ πάμψυχος, ὃ διασώσας πᾶσαν τὴν ἑαυτοῦ ψυχὴν, ἢ ὃ διαπαντὸς τὴν ψυχὴν σώζων, ὃ ἔστιν ἀθάνατος. The first interpretation, though approved by the learned, is quite incorrect. Neither were the souls of the dead supposed to consult prophets, nor could πάμψυχος

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτ' ὀλοὰ γὰρ

ΗΛΕΚΤΡΑ.

ἐδάμῃ.

ἀνάσσει be equivalent to *πασῶν ψυχῶν ἀνάσσει*. In fact, Amphiarus is called *πάμψυχος*, because he retained his mental faculties, though dead. For the shades of the dead were considered *ἄφραδες*, as they are called by Hom. Od. λ, 474: *πῶς ἔτλης Αἰδὸςδε κατελθέμεν, ἔνθα τε νεκροὶ ἄφραδες ναίονσι, βροτῶν εἰδωλὰ καμόντων*. Those, on the contrary, who had been celebrated for wisdom while on earth were sometimes thought to retain their senses even among the dead, as was the case with Tiresias, *μάντιος ἁλαιοῦ, τοῦ τε φρένες ξυπεδοί εἰσιν· τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόρεια, οἷω πεπνύσθαι· τοὶ δὲ σικαὶ αἴσσουσιν*, Hom. Od. κ, 490 sqq. And so Amphiarus was thought to have foretold the future to men even after death. Cf. Cicero de Divin. I, 40: *Amphiarum autem sic honoravit fama Graeciae, deus ut haberetur, atque ut ab eius solo, in quo est humatus, oracula peterentur*. He is here said *ὑπὸ γῆς ἀνάσσειν*, as enjoying when dead the same dignity he had held in his life, for it was the opinion of the ancients, see Brunck on Aesch. Pers. 688, that kings, who had been distinguished by their character and deeds during life time exercised the same power over the dead. So Ulysses in Hades addresses Achilles (Hom. Od. λ, 481 sqq.): *σεῖο δ' Ἀχιλλεῦ οὔτις ἀνὴρ προπάροιθε μακάρεσσιν, οὔτ' ἄρ' ὀπίσσω. πρὶν μὲν γὰρ σε ζῶν ἐτίμεν ἴσα θεοῖσιν, Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκρῶσιν, ἐνθάδ' ἔων*. — Fr. Jacobs is of a different opinion, and thinks that these words refer to the fable of

Amphiarus having been swallowed up by the earth; so that he went to the shades with body and soul alike uninjured and perfect.

V. 827. Schol.: *φεῦ· μνησθεῖσα τῆς Εριφύλης ἡ Ἥλεκτρα ἀναβοᾷ ἐπὶ τῷ ἥθει αὐτῆς δυσχεραίνουσα*.

V. 828. Schol.: *φεῦ δῆτ' ὀλοὰ γὰρ ὁ Χορὸς συγκατατιθέμενός φησιν, ὅτι δικαίως ἀνεβόησας ὀλοὴν γὰρ ἦν ἡ Εριφύλη· οὐα δὲ οὖν, εἰ ἐπραξέ τι ὁ Χορὸς· ἀπέσπασε γὰρ αὐτὴν τοῦ θρηγεῖν ἐμβολῶν τὸ κατ' αὐτὴν μῦθονμα*. It is evident from the whole passage that *ὀλοός* is here as everywhere else, active in signification. The Chorus would not argue the guilt of Eriphyle from her own death, but from the destruction she had wrought on others. The words *ὀλοὰ γὰρ* are generally taken as a complete sentence, but the true explanation is that the Chorus were about to say something to this effect: *ὀλοὰ γὰρ ἐφάνη*, and were interrupted by Electra exclaiming *ἐδάμῃ*. On the particle *δῆτα* see v. 1144. — Fr. Jacobs has communicated to me the following remarks on this passage: „The Chorus having related the fable of Amphiarus on account of the resemblance of the fate of Agamemnon and the punishment of Eriphyle, Electra means nothing more by *φεῦ* than an exclamation of grief and astonishment. The Chorus confirms it by *φεῦ δῆτα*; that wretched woman was punished when an avenger of Amphiarus arose; and there is some hope therefore for thee. The meaning of the Chorus is caught up by Electra, but she says she has no hope since her brother is dead.“

ΧΟΡΟΣ.

ναί.

845

ΗΛΕΚΤΡΑ.

830 οἶδ', οἶδ'· ἐφάνη γὰρ μελέτωρ
ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ' οὐτίς ἔτ' ἔσθ'· ὅς γὰρ
ἔτ' ἦν

φροῦδος ἀναρπασθείς.

(στροφὴ β'.)

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

835 κἀγὼ τοῦδ' ἴστωρ, ὑπερίστωρ
πανσύρτω παμμήνω δεινῶν
στυνγνῶν τ' ἀχέων αἰῶνι.

850

ΧΟΡΟΣ.

εἶδομεν ἃ θρηνεῖς.

V. 831. forms two lines in Dind.

V. 836. δεινῶν. Dindorf reads πολλῶν.

V. 838. Dindorf reads ἀθρήνεις.

V. 829. Schol.: ἐδάμῃ· ἡ Ἐρι-
φύλη δηλονότι· ὁ δὲ λόγος ἀπο-
φαντικός· ὁ Χορὸς δὲ ὡς πυνθα-
νομένης ἐπάγει τὸ ναί. Electra
means was slain, you say. In
German: du meinst, sie sei mit
dem Tode bestraft worden.

V. 830 sqq. Schol.: οἶδ', οἶδ'·
ἐφάνη. οἶδα, ὅτι ἐδάμῃ. ἐφάνη
γὰρ ὁ ἐπιμελούμενος τοῦ ἐν τῷ
φόνῳ, τυντέστι τιμωρὸς τοῦ πα-
τρός· ἐμοὶ δὲ οὐδεὶς παρῆστιν, ἀπο-
θανόντος Ὀρέστου. ὁ μὲν οὖν Χο-
ρὸς παρέβαλε τὸν Ἀγαμέμνονα τῷ
Ἀμφιαράῳ, ἵνα ἡ Ἥλέκτρα εὐελπίς
εἴη περὶ τοῦ πατρός, ὅτι τεύξεται
τιμῆς τινος· ἡ δὲ φησιν, ὅτι Ἀμ-
φιαράος ὑπὸ τοῦ Ἀλκμαίωνος ἔτυχε
τιμωρίας· πάνν δὲ περιπαθῶς τὸ
πάθος τοῦ Ἀγαμέμνονος εἰς ἐαν-
τήν μεταφέρει διὰ τοῦ ἐμοὶ δ'
οὐτίς. As he is called μελέτωρ
ἀμφὶ τινι who is the avenger
of anyone, so in v. 237. ἀμελεῖν
ἐπὶ τινι is used of those who
neglect to avenge anyone.

πένθει· τὸν Ἀμφιαράον. The
dead was thought to grieve as long
as he remained unrevenged.

V. 834. Schol.: δειλαία δει-
λαίων· καὶ τοῦτο εἶδος παραμυ-
θίας, τὸ εἰς τι παραχωρεῖν τοῖς
λυπομένοις καὶ συγχωρεῖν αὐτοῖς
κλαῖναι, ὡς ἐπὶ ἀπαρηγορήτοις κα-
κοῖς. For the phrase δειλαία δει-
λαίων see Phil. 65. on κυρεῖς v. 46.
Johnson, who is followed by
some of the editors, interprets it:
you unhappy bear unhappy
things.

V. 835 sqq. κἀγὼ — αἰῶνι]
The dative αἰῶνι serves as an ab-
lative of instrument, depending on
the words ἴστωρ, ὑπερίστωρ. The
genitive ἀχέων depends not on
the substantive αἰῶνι, but on the
adjective πανσύρτω, well filled,
which is rightly joined with the
genitive. The other adjective παμ-
μήνω is explained by the Scholiast:
πολυχρονίῳ, διηνεκεί.

V. 838. εἶδομεν ἃ θρηνεῖς]
We have seen what you are

ΗΛΕΚΤΡΑ.

μή μὲ νυν μηκέτι
840 παραγάρῃς, ἔν' οὐ

855

ΧΟΡΟΣ.

τί φῆς;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων
εὐπατρίδων τ' ἀρωγαί.

(ἀντιστρ. β'.)

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφν μόρος.

860

ΗΛΕΚΤΡΑ.

845 ἧ καὶ χαλαροῖς ἐν ἀμίλλαις
οὔτως, ὥς κείνῳ δυστάνῳ,
τμητοῖς ὀλκοῖς ἐγκῦρσαι;

ΧΟΡΟΣ.

ἄσκοπος ἂ λῶβα.

lamenting, i. e. we have seen your evils ourselves.

V. 839 sq. *μή μὲ — παραγ.*] Wherefore do not wish to lead me further thither, where etc., i. e. do not try to console me any longer, since etc.

V. 840 sqq. *ἔν' οὐ — πάρεισιν — ἀρωγαί*] ἀρωγαί ἐλπίδων κοινοτόκων εὐπατρίδων τε is used rather boldly in this sense: where there is no longer the help of a wished-for noble brother. *κοινότοκος* is one born from the same parent, and *ἐλπίδες κοινοτόκοι* is a bold expression, signifying the hope of a brother, fraternal hope, i. e. a wished-for brother. For similar examples see Matth. §. 446. not. 3.

V. 841. Schol.: *διὰ μέσον τὸ τί φῆς;*

V. 845 sqq. Schol.: *εἰπόντος τοῦ Χοροῦ πᾶσι θνητοῖς ἔφν μύ-*

ρος, ἀντιτίθῃσιν ἡ Ἠλέκτρα· ἄρα οὖν οὕτω πέπρωται τοῖς θνητοῖς τελευτᾶν ἐν ταῖς ἀμίλλαις ταῖς ἱππικαῖς; τμητοῖς δὲ ὀλκοῖς, τοῖς ἱμασίν· ὀλκοὺς οὖν ἀντὶ τῶν ἱμάτων, ἐν οἷς εἰλκύνεσθαι. Cf. vs. 746 sq. On the phrase *χαλαροὶ ἀμίλλαι*, which the Scholiast renders *ἱππικαὶ ἀμίλλαι*, i. e. *ἱππων* or *δίφρων ἀμίλλαι*, see Matth. §. 446. not. 3. c. — Fr. Jacobs: „To perish also by so wretched a fate? The Chorus replies: An unforeseen calamity, which no one would have expected.“

V. 848. *ἄσκοπος ἂ λῶβα*] *ἄσκοπος* is used both of a place which is not seen (Oed. C. 1680.), a time which is infinite (Trach. 346.), and a thing which is unexpected or incredible (Aj. 21. Phil. 1111., and Schol. on v. 1315. of this play). The last signification is the one required here.

πῶς γὰρ οὐκ; εἰ ξένος

865

850 ἄτερ ἐμῶν χερῶν

παπαῖ.

κέκευθεν, οὔτε του τάφου ἀντιάσας
οὔτε γόων παρ' ἡμῶν.

870

Ῥφ' ἡδονῆς τοι, φιλιότη, διώκομαι

855 τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.

φέρω γὰρ ἡδονάς τε κἀνάπανταν ὧν
πάροισεν εἶχες καὶ κατέστενες κακῶν.

πόθεν δ' ἂν εὔροις τῶν ἐμῶν σὺν πημάτων
ἄρξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν;

875

860 πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
κλύουσ', ἐναργῶς, ὥςπερ εἰσορᾷς ἐμέ.

ἀλλ' ἢ μέμνηας, ὧ τάλαινα, καὶ σὺ τοῖς
σαντῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελᾷς;

880

V. 862. καὶ σὺ is my own emendation. MSS. (and Dind.) καπὶ, which cannot be the true reading, as I have shewn in *Miscell. Soph.* p. 19 sq. In the same place I have collected all the glosses which have overloaded this play through the negligence of the scribes.

V. 849 sq. εἰ ξένος κτλ.] Cf. 1136 sqq. On ξένος, in a foreign land, see *Oed. C.* 562. *Trach.* 65.

V. 852. Schol.: κέκευθεν ἀντὶ τοῦ κρύπτεται.

V. 854 sqq. Schol.: ὅφ' ἡδονῆς τοι· ἢ Χρυσόθεμις παραγέγονε τὰ ὑπὸ τοῦ Ὀρέστου ἐγκείμενα τῷ τάφῳ εὐροῦσα.

V. 855. τὸ κόσμιον μεθεῖσα] Neglecting ornament. The movements of the body are to a certain extent becoming, if neither hasty nor overslow, but with women quiet and gentle. CAM.

V. 856. φέρω] I bring word of, nuntio. See *Oed. C.* 416.

V. 859. οἷς — ἰδεῖν] The dative οἷς is used poetically, although it is likewise a dat. commodi, depending on the noun ἴασιν. She says: for which things one cannot perceive any means of cure.

V. 862 sq. τοῖς — κακοῖσι καπὶ] For the preposition placed after its case cf. *Ant.* 366. *Oed. R.* 734. 761. and *Matth. Gr. Gr.* §. 595. 4.

ΧΡΤΣΟΘΕΜΙΣ.

μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει
865 λέγω τάδ', ἀλλ' ἐκείνον ὥς παρόντα νῶ.

ΗΛΕΚΤΡΑ.

οἴμοι τάλαινα, καὶ τίνος βροτῶν λόγον
τόνδ' εἰσακούσας ὥδε πιστεύεις ἄγαν;

ΧΡΤΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλης, σαφῇ
σημεὶ' ἰδοῦσα, τῶδε πιστεύω λόγῳ. 885

ΗΛΕΚΤΡΑ.

870 τίν', ὦ τάλαιν', ἰδοῦσα πίστιν; ἐς τί μοι
βλέψασα θάλλπει τῷδ' ἀνηκέστῳ πυρί;

ΧΡΤΣΟΘΕΜΙΣ.

πρὸς νυν θεῶν, ἄκουσον, ὥς μαθοῦσά μου
τὸ λοιπὸν ἢ φρονοῦσαν ἢ μωρὰν λέγῃς. 890

ΗΛΕΚΤΡΑ.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡΤΣΟΘΕΜΙΣ.

875 καὶ δὴ λέγω σοι πᾶν, ὅσον κατειδόμην.
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαίου τάφον,

V. 865. Dindorf reads νῶν.

V. 868. Dind. ἄλλον.

V. 865. νῶ] I. e. νόει. So νέ-
νωται is found by a Doric crasis
for νενόηται in fragm. 191. ed.
Dindorf. So also in Aesch. Pers.
1054. Dindorf with some proba-
bility thinks κᾶπιβῶ should be
restored for the common κᾶπιβόα.
For the form of speaking cf. Phil.
410.

V. 868. ἐμοῦ τε κοῦκ ἄλλης]
Doederlein compares Oed. R.
1275: πολλὰς τε κοῦκ ἄπαξ. Oed.
C. 932: βία τε κοῦκ ἐκόν. Rhes.
964: ὥς θανόν τε κοῦκ λένσσαν
φάος.

V. 870. πίστιν] This word is
often used, like the Latin fides,
to signify a thing to which we
can trust, as in Virg. Aen. II,
309: Tum vero manifesta fi-
des, Danaumque patescunt
insidiae.

V. 871. Schol.: θάλλη· ἀντὶ
τοῦ παρὰκρίπτῃ τὸς φρένας ὥς ἐν
πυρετῷ. ἀνηκέστῳ δὲ πυρί, ὥς εἰ
ἔλεγεν ἀνιάτω ἐλπίδι· ἀνέλιπτον
γὰρ τὸ παραγενέσθαι Ὀρέστην ἤδη
ἀπολωλότα. [Εἰς τὸ αὐτό.] θερ-
μαίνεις τῇ χαρᾷ. This interpre-
tation is incorrect, for πῦρ does not
mean hope or joy, but passion
or madness, of which Electra
accuses Chrysothemis, for saying
she had seen what after the pae-
dagogue's account was impossible.
In the same manner Electra above
v. 862. uses μέμνηςας. ἀνήκεστον,
not incurable, but insane. So
Aj. 52. ἀνηκέστου χαρᾶς.

V. 876. γάρ] For this use of the
particle γάρ see Ant. 238.

Ibid. Schol. rec.: ἀρχαῖον·
ἤτοι τὸν ἐκ παλαιῶν ὄντα προγο-
νικὸν ἡμῶν. δηλοῖ δὲ τὸν περιέ-

ὄρῳ κολώνης ἐξ ἄκρας νεοφρύτους
πηγὰς γάλακτος καὶ περιστεφῇ κύκλῳ
πάντων ὅς ἐστιν ἀνθέων θήκην πατρός.

895

880 ἰδοῦσα δ' ἔσχον θαῦμα καὶ περισκοπῶ,
μὴ πού τις ἡμῖν ἐγγὺς ἐγγρίπτη βροτῶν.
ὥς δ' ἐν γαλήνῃ πάντ' ἐδερχόμην τόπον,
τύμβου προσεῖρπον ἄσσον, ἐσχάτης δ' ὄρῳ
πυρᾶς νεωρῇ βόστρυχον τετμημένον.

900

885 κεῦθ' ὡς εἶδον, ἐμπαίει τί μοι
ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν
πάντων Ὁρέστον τοῦθ' ὄρῳ τεκμήριον.
καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ,

905

V. 881. Vulg. ἐγγρίμπτη, which Gaisford first corrected from Ald. and La. ἐγγρίμπτει also occurs in Γ. and Δ. See the critical note on v. 708.

χοντα τόπον τοὺς τάφους, ἀπὸ μέ-
ρους τοῦ ὅλου λέγων. οὐ γὰρ ὁ
Πέλοπος μέχρι Ἀγαμέμνονος τῶν
ἀποθνησκόντων ἦν τάφος· οὐδὲ
γὰρ ἔθος τοῖς Ἕλλησι δύο καὶ τρεῖς
εἰς τὸν αὐτὸν θάπτειν τάφον.
Bothe adds that τάφος here means
a family grave (Familiengruft);
for the particular tomb of Aga-
memnon, who had been only lately
killed, could not be called ἀρχαῖον.

V. 878. Schol: πηγὰς γάλακ-
τος· πολὺ γάλα, ὡς τὸ δακρύνων
πηγὰς ἀντὶ τοῦ πολλὰ δάκρυα.
See Oed. C. 475.

V. 878 sq. περιστεφῇ — ἀν-
θέων] For adjectives of this kind
with a genitive see Matth. §. 345.

V. 879. Schol: θήκην πατρός·
τὴν σορὸν λέγει, ἐνθα τὸ λείψανον
ἐτέθη.

V. 882. ἐν γαλήνῃ — τόπον]
The phrase ἐν γαλήνῃ τόπον δέ-
χομαι deserves notice. It means:
I perceive the place dis-
turbed by no tumult, i. e. I
hear no man's tread or voice.

V. 883 sq. ἐσχάτης δ' ὄρῳ
πυρᾶς] Schaefer conjectured
ἐσχάτη δ' ὄρῳ πυρᾶ. Nothing need
be changed, for the genitives must
be joined with ὄρῳ, I see from
the summit of the tomb a lock
of hair, as the Greeks frequently

measure not from the spectator or
hearer to what is seen or heard,
but from the latter to the former.
So also v. 877: ὄρῳ κολώνης ἐξ
ἄκρας. HERM. The passage is
differently explained by Matth.
§. 377. The adjective νεωρῇ is
rendered by Fr. Jacobs νέον,
recently placed, just as in
Oed. C. 730. recently arisen.
Schol. τὸν νεωστὶ ἠρτημένον.

V. 885 sqq. ἐμπαίει τί μοι
— τεκμήριον] A familiar
spectacle strikes my mind,
that this lock which I be-
hold is a sign of my dearest
Orestes. Both the nominative
σύνηθές τι ὄμμα, and the infinitive
ὄρῳ τοῦτο τεκμήριον depend upon
the one phrase ἐμπαίει μοι ψυχῇ, so
that the passage at length is this:
the face of a relation sud-
denly appears to my mind,
and I am persuaded that this
hair I behold is a sign of my
beloved Orestes. There is no
difficulty in the noun ὄμμα. Cf.
Aj. 977. ὡ ἐξναιμιον ὄμμ' ἐμοί, and
see Matth. §. 430. p. 798. The
hair is called τεκμήριον Ὁρέστον,
so as to mean τεκμήριον ὅτι Ὁρέ-
στης πάρεστι, as is mentioned at
vs. 761 sq.

V. 888. δυσφημῶ μὲν οὐ]

- χαρᾷ δὲ πίμπλημι εὐδὺς ὄμμα δακρύνων.
 890 καὶ νῦν θ' ὁμοίως καὶ τότε ἐξεπίσταμαι
 μὴ του τόδ' ἀγλάισμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε;
 κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σύ. πῶς γάρ; ἢ γε μηδὲ πρὸς θεοὺς
 895 ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστῆναι στέγης,
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὔθ' ὁ νοῦς φιλεῖ
 τοιαῦτα πράσσειν, οὔτε δρῶσ' ἐλάνθανεν.
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτύμβια. 915
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
 900 οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.
 νῶν δ' ἦν τὰ πρόσθεν στυγνός, ἢ δὲ νῦν ἴσως
 πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

- φρεῦ, τῆς ἀνοίας ὧς σ' ἐποικτεῖρω πάλαι. 920

ΧΡΥΣΟΘΕΜΙΣ.

- τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;

V. 895. Dindorf has a full stop at στέγης.

V. 897. Dind. ἐλάνθαν' ἄν.

Abstain from ill-omened words. On the particle οὐ placed after see Ant. 223.

V. 890. νῦν θ' — καὶ τότε] See v. 663.

V. 892. Schol.: τὸ μὲν ἀπὸ τῆς ἔψεως τοῦ βοστρυχόν κινεῖσθαι ἐπὶ τὴν ἀλήθειαν γελοῖον· πιθανῶς οὖν ἐπάγει, ὅτι οὐδενὶ ἄλλῳ ἢ τῷ πάννυον συννημένῳ κατὰ γένος τὰ τοιαῦτα προσήκει. Neve compares Aeschyl. Choeph. 168—204. Eurip. El. 509—527.

V. 895. ἀκλαύστῳ] Used actively (see on v. 1463.), and here meaning with impunity. See Ant. 230 note.

V. 896. ἀλλ' οὐδὲ μὲν δὴ] These particles are explained at Aj. 858. On the formation of the clauses μητρὸς οὔτε — οὔτε, see Ant. 756. and 995 sq. of this play. οὐ δρῶσα ἐλάνθανεν, nor in the doing

it, or if she did do it, was she unobserved.

V. 899. θάρσυνε] Used intransitively, as πρᾶννεν Pilot. 642. and βραδύνειν Phil. 1400.

V. 899 sq. τοῖς αὐτοῖσί τοι — παραστατεῖ] For the sentiment Neve compares Herodot. I, 207: ἐκείνῳ πρῶτον μάθε, ὥς κύκλος τῶν ἀνθρωπῆτων ἐστὶ προηγμάτων· περιφερόμενος δὲ οὐκ ἔα αἰεὶ τοὺς αὐτοὺς εὐτυχέειν. Trach. 440.

V. 902. Schol.: κῦρος· ἐπιτεν-κτική καὶ κυρία. Rightly Fr. Jacobs: ἡδὲ ἡ ἡμέρα κυρώσει πολλὰ ἀγαθὰ.

V. 903. τῆς ἀνοίας — ἐποι-κτεῖρω] On the genitive see Matth. §. 368. Rost §. 109, 4.

V. 904. πρὸς ἡδονὴν] So as to cause pleasure. See Trach. 176. and Blomf. gloss. on Aesch. Ag. 278.

ΗΛΕΚΤΡΑ.

905 οὐκ οἶσθ', ὅποι γῆς, οὐδ' ὅποι γνώμης φέρει.

ΧΡΤΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;

ΗΛΕΚΤΡΑ.

τέθνηκεν, ὧ τάλαινα, τᾷ κείνου τέ σοι
σωτήρι' ἔρῳει· μηδὲν ἐς κεινόν γ' ὄρα.

925

ΧΡΤΣΟΘΕΜΙΣ.

οἴμοι τάλαινα, τοῦ τὰδ' ἤκουσας βροτῶν;

ΗΛΕΚΤΡΑ.

910 τοῦ πλησίον παρόντος, ἥνικ' ὦλλυτο.

ΧΡΤΣΟΘΕΜΙΣ.

καὶ ποῦ' στιν οὗτος; θαῦμά τοι μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἶκον ἡδύς, οὐδὲ μητρὶ δυσχερής.

ΧΡΤΣΟΘΕΜΙΣ.

οἴμοι τάλαινα, τοῦ γὰρ ἀνθρώπων πότ' ἦν.
τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;

930

ΗΛΕΚΤΡΑ.

915 οἴμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινα.

V. 905. Schol. φέρει· γρ. ἔφνς.

V. 907. τᾷ κείνου τέ is my conjecture for τᾷ κείνου δέ. Dind. δέ.

V. 912. Schol. δυσχερής· γρ. δυσμενής.

V. 905. οὐκ οἶσθ' — φέρει] The Scholiast edited by Blomfield observes: ἤγουν οὐ γνώσκεις, εἰς ποῖον μέρος τῆς γῆς φέρει, οὐδὲ εἰς ποῖον μέρος τοῦ νοῦ. The proper construction would be ὅπου γῆς and ὅποι γνώμης, but the poet uses ὅποι twice by attraction. The sense is: you know not to what place or by what opinion you are carried away, i. e. you are so foolish as to suppose you have here found a lock of your brother's hair, when he is dead in a distant place. HERM. She means: you know not where you are, nor what you think. Cf. Philoct. 805: ποῦ ποτ' ὦν, τέκνον, κυρεῖς;

V. 906. πῶς δ' οὐκ κτλ.] So Phil. 250: πῶς γὰρ κάτοιδ', ὅν γ' εἶδον οὐδεπώποτε; The sense is explained by v. 1448: ἔξιδα. πῶς γὰρ οὐχί;

V. 907 sq. τᾷ κείνου — σωτήρια] His safety, i. e. the safety you trust he will bring. Others explain ἱερὰ σωτήρια, the sacrifices which would be given in gratitude for the safety of Orestes.

V. 912. ἡδύς] Understand μητρὶ. Schol.: οὐδὲ μητρὶ δυσχερής· ὃ ἔστιν· οὐ κατὰ τοῦτο τῇ μητρὶ δυσχερής ὀφθεῖς, καὶ διὰ τῆς ἀγγελίας λυπήσας αὐτήν.

V. 916. Schol.: μνημεῖ' Ὀρέστου· τοῦ Ὀρέστου μνημόσυνα.

ΧΡΥΣΟΘΕΜΙΣ.

ὦ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους
 τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυί' ἄρα, 935
 ἴν' ἤμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,
 920 τὰ τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθῃ,
 τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΥΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ; 940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὅ γ' εἶπον· οὐ γὰρ ὧδ' ἄφρων ἔφην.

ΧΡΥΣΟΘΕΜΙΣ.

925 τί γὰρ κελεύεις, ὦν ἐγὼ φερέγγυος;

ΗΛΕΚΤΡΑ.

τλήναι σε δρῶσαν ἂν ἐγὼ παραινέσω.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπόσομαι.

ΗΛΕΚΤΡΑ.

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. 945

ΧΡΥΣΟΘΕΜΙΣ.

ὀρῶ. ξυνοίσω πᾶν, ὅσονπερ ἂν σθένω.

ΗΛΕΚΤΡΑ.

930 ἄκουε δὴ νυν, ἣ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων

ὥς οὕτις ἡμῖν ἔστιν, ἀλλ' Αἰδῆς λαβὼν

ἀπεστέρηκε, καὶ μόνα λελείμμεθον. 950

V. 930. Dind. ποιεῖν.

V. 925. Schol.: ὦν ἐγὼ φε-
 ρέγγυος· ὦν ἐγὼ εἰς τὸ πράττειν
 ἀσφαλὲς εἰμι. [Εἰς τὸ αὐτό.] φε-
 ρέγγυος λέγεται ὁ ἐκδεξάμενός τι
 καὶ δυνάμενος ἀποτίσαι, οἷον ἀξιο-
 χρεως, δυναμένη ἀναδέξασθαι. See
 Blomf. gloss. on Aesch. Sept. c.
 Th. 392.

V. 926. τλήναι σε δρῶσαν]
 On the participle depending on
 the verb τλήναι see Matth. §. 550.
 b. Neve quotes Aesch. Sept. c.

Th. 753: ὅστε μὴ πρὸς ἀγνάν σπει-
 ρας ἄρουραν, ἴν' ἐτράφη, δῖξαν
 αἱματώεσσαν ἔτλα.

V. 928. Schol.: εὐτυχεῖ· ἀντι-
 τοῦ ἐπιτυγχάνεται. On εὐτυχεῖ
 used impersonally see Trach. 189.

V. 929. Schol.: ξυνοίσω· συμ-
 πονήσω.

V. 931 sq. παρουσίαν —
 ἔστιν] See Matth. §. 296. and
 Rost §. 122. I, 8.

- ἐγὼ δ' ἔως μὲν τὸν κασίγνητον βίω
 935 θάλλοντ' ἔτ' εἰσήκουον, εἶχον ἐλπίδας
 φόνου πότε αὐτὸν πράκτορ' ἔξεσθαι πατρός·
 νῦν δ' ἡνίκ' οὐκέτ' ἔστιν, εἰς σὲ δὴ βλέπω,
 ὅπως τὸν αὐτόχειρα πατρῷου φόνου 955
 ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν
 940 Αἰγισθον. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.
 ποῖ γὰρ μενεῖς ῥάδθυμος εἰς τίν' ἐλπίδων
 βλέψας ἔτ' ὀρθήν; ἢ πάρεστι μὲν στένειν
 πλούτου πατρῷου κτήσιν ἐστραχημένη, 960
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
 945 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως
 τεύξει ποτ'. οὐ γὰρ ὦδ' ἄβουλός ἐστ' ἀνὴρ ·

V. 940. This verse was no doubt added by some performer.

V. 934 sq. βίω θάλλοντ'] So Critias in Emp. p. 562. δαίμων ἀφθίτω θάλλον βίω. So v. 650: ζῶσαν ἀβλαβεῖ βίω, except that the verb θάλλειν contains the notion of flourishing. See Oed. R. 65.

V. 936. Schol.: πράκτορα· ἔκδικον.

V. 937 sq. εἰς σὲ δὴ βλέπω, ὅπως κτλ.] It is evident from the word ὅπως that εἰς τινα βλέπειν means here to expect from some one. Cf. v. 946, 870 sq.

V. 938. πατρῷον] For parallel passages see v. 766.

V. 939. ξὺν τῇδ' ἀδελφῇ] So ὅδε ὁ ἀνὴρ for ἐγώ. C. Rost §. 99, 6. d.

V. 940. Αἰγισθον] Electra is meditating the death of Aegisthus, not of her mother; for although she wishes her dead, she yet fears to kill her. Besides there is less occasion to dread her, if Aegisthus be slain. The Chorus hints at her intentions in v. 1080: διδύμαν ἐλοῦσ' ἐρινύν. HERM. Probably Electra expresses a wish for the death of Aegisthus in particular, because she was aware that nothing would incite Chrysothemis to mur-

der her mother. Fr. Jacobs thinks with Hermann that the poet preferred mentioning the less atrocious crime.

V. 941. ποῖ γὰρ κτλ.] The Schol. and Suidas v. ποῖ ποτε, who are followed by Seidler on Eur. Iph. T. 346., explain ποῖ by ἐς τίνα χρόνον. Monk and Elmsley refer ποῖ to βλέψασα, as. v. 995: ποῖ γὰρ ποτ' ἐμβλέψασα, making the construction ποῖ γὰρ, ἐς τίν' ἐλπίδων βλέψασα μενεῖς ῥάδθυμος; HERM. ποῖ, however, cannot be separated from the verb μενεῖς, or joined with the words εἰς τίνα ἐλπίδων βλέψασα, both cases being totally without precedent. The interpretation of the Scholiast is the true one.

V. 945. γηράσκουσαν] The accusative is rightly placed, although ἐστραχημένη precedes. See vs. 470 sq. Cf. Ant. 916 sq. καὶ νῦν ἄγει με διὰ χειρῶν οὕτω λαβών, ἄλεκτρον, ἀνυμέναιον, and vs. 165 sq. of this play.

V. 946. Schol. rec.: τῶνδε τῶν λέκτρων καὶ τῶν ὑμεναίων. On the particle ὅπως with the future after words like ἐλπίζειν, see

- Αἰγισθος, ὥστε σὸν ποτ' ἢ καμὸν γένος* 965
βλαστεῖν ἔασαι, πημονὴν αὐτῷ σαφῇ.
 950 *ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμασιν,*
πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω
θανόντος οἴσει τοῦ κασιγνήτου θ' ἅμα
ἔπειτα δ', ὥσπερ ἐξέφυς, ἔλευθέρα 970
καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίαν
 955 *τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.*
λόγων γε μὴν εὐκλειαν οὐχ ὀρᾷς ὅσῃν
σαντῇ τε κάμοι προσβαλεῖς πεισθεῖς ἐμοί;
τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975
τοιοῖςδ' ἐπαίνους οὐχὶ δεξιώσεται;
 960 *ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι,*
ὦ τὸν πατρῶον οἶκον ἐξεσώσάτην,
ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
ψυχῆς ἀφειδήσαντε προύστήτην φόνου. 980

V. 959. Dindorf puts a comma at δεξιώσεται.

Elmsley on Eur. Heracl. 250. to whom Hermann refers.

V. 949. *πημονὴν — σαφῇ*] For the apposition see Aj. 551 sq.

V. 951 sq. Schol. rec.: *εὐσέβειαν*. δόξαν εὐσεβείας ἀποίση ἐν τῷ ᾧδῳ ἐκ τοῦ πατρὸς θανόντος. See Philoct. 1415.

V. 954. *καλεῖ*] The future. See Monk on Eur. Hipp. 1458. Buttmann Gr. Gr. §. 113, 6. not. 10. Rost §. 48.

V. 956. *λόγων — εὐκλειαν*] Bothe compares Eur. Iph. Aul. 317. *λόγων ἀνοσμία*. Ibid. 608. *λόγων εὐφημία*. Cycl. 316. *λόγων εὐμορφία*.

V. 958. Schol.: *τίς γάρ ποτ' ἀστῶν*. ὅρα ἐν τούτῳ τῷ λόγῳ τὰς ἐπιχειρήσεις τῆς Ἥλέκτρας, ὅτι πάντα τέθεικε τὰ ἀγαθὰ, ἅπερ αὐταῖς παρέσται ἀνελοῦσαι τὸν Αἰγισθον· τὰ δὲ ἔττερα ὑπεξήρηνεν, ὅποια πείσονται ἀλοῦσαι· καίτοι ἦν κατὰ τὸ πάθος τῆς Ἥλέκτρας ἀκείνη ἀποσθῆναι, ὅτι καλὸν μοι ἀποθανεῖν οὐτωδυστυχοῦσῃ, ὅποια καὶ πρόσθεν ἔλεγεν (v. 821). ὥς χάρεις μὲν, ἂν θάνω, λύπη δ', εἰ ἂν ζῶ. ἀλλ' ἡδεῖ τὸ περὶ-

φοβὸν τῆς Χρυσοθέμιδος, ὥστε ἐκοῦσα τοὺς δειλοτέρους τῶν λόγων ὑπεξείλεν, ὥστε μὴδὲ εἰς ἔννοιαν τῶν κινδύνων ἐκείνην καταστήσαι.

Ibid. *ἀστῶν ἢ ξένων*] Neve quotes Oed. R. 817. Trach. 187. Plat. Apol. Socr. p. 30. A: *ταῦτα καὶ νεωτέρω καὶ πρεσβυτέρω, ὅτῳ ἂν ἐντυγχάνω, ποιήσω, καὶ ξένῳ καὶ ἀστῳ*. Fr. Jacobs adds Plato in Anth. Pal. VII, 45: *ἄρμενος ἦν ξείνοισιν ἀνὴρ ὅδε καὶ φίλος ἀστοῖς*. Theocr. ib. IX, 435: *ἀστοῖς ἢ ξείνοισιν ἴσον νέμει*. Anaer. ib. VI, 143: *τὸν δ' ἐθέλοντα ἀστῶν ἢ ξένων γυμνασίῳ δέχομαι*.

V. 960. Schol.: *ἴδεσθε τῷδε*. ἐπὶ τῶν θηλωνῶν τοῖς ἀρσενικοῖς ἄρθροις κέχρηται, ὅπερ σύνηθες Ἄττικοις· τῷ χεῖρε γὰρ φασίν. καὶ Ὀμηρος (Il. ε, 778). τῷ δὲ βάρτην, τρήρωσι πελειάσιν ἰδμαθ' ὁμοίαι. See Oed. C. 1658.

V. 962. *εὖ βεβηκόσιν*] Hesychius: *εὖ βεβηκότι*. εὖσταθεῖ. On the perfect βέβηκα, meaning nothing more than εἰμί or ἔχω, see Oed. C. 5.

V. 963. *προύστήτην φόνου*]

- τοῦτω φιλεῖν χορή, τώδε χορή πάντας σέβειν,
 965 τώδ' ἐν θ' ἑορταῖς ἐν τε πανδήμῳ πόλει
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.
 τοιαῦτά τοι νὼ πᾶς τις ἐξερεῖ βροτῶν,
 ζώσαιν θανούσαιν θ' ὥστε μὴ κλιπεῖν κλέος. 985
 ἀλλ', ὃ φίλῃ, πείσθητι, συμπόνει πατρί,
 970 σύγκαμν' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμέ,
 παῦσον δὲ σαυτήν, τοῦτο γιγνώσκουσ', ὅτι
 ζῆν αἰσχροὺν αἰσχροῦς τοῖς καλῶς πεφυκόσιν.

ΧΟΡΟΣ.

- ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

ΧΡΥΣΟΘΕΜΙΣ.

- 975 καὶ πρὶν γε φωνεῖν, ὃ γυναιῖκες, εἰ φρενῶν
 ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἂν
 τήν εὐλάβειαν, ὥσπερ οὐχὶ σῶζεται.
 ποῖ γάρ ποτ' ἐμβλέψασα τοιοῦτον θράσος 995

Musgrave correctly renders *προὔστην φόνον* they perpetrated the murder, see his note on Eur. *Androm.* 221. It may be doubted whether the verb does not retain here its notion of a hostile meeting, as in Aj. 1133: ἡ σοι Αἴας πολέμιος προὔστη ποτέ; HERM. This is the only passage in which *προὔστηναι* is joined with a dative of the person and a genitive of the thing. As *φόνον προὔστηναι* means to commit or perpetrate the murder, it seems most simple to take *τοῖς ἐχθροῖς* as a dativus incommodi, the whole phrase being: wreak out slaughter upon the enemy.

V. 965. *ἐν θ' ἑορταῖς ἐν τε πανδήμῳ πόλει*] Sophocles means the same here as Lucian *Toxar.* c. 1: οὐ μόνον, ἀλλὰ καὶ ἑορταῖς καὶ πανηγύρεσι τιμῶμεν αὐτούς.

V. 967. Schol.: *τοιαῦτα πᾶς τις ἐρεῖ* ἡτοι οὕτως ἐπαινέσεται ἡμᾶς, ὥστε μὴ λιπεῖν ἡμῖν τὸ κλέος καὶ ζώσας καὶ θανούσας. On the compound verb *ἐξειπεῖν* joined with a double accusative, cf.

Eurip. *Belleroph.* fr. XIII: *τί γὰρ λέγων μεῖζόν σε τοῦδ' ὄνειδος ἐξείποι τις ἄν*; and Demosth. *Midian.* p. 540, 8. with Schaeffer's note.

V. 969. *συμπόνει πατρί*] Musgrave observes that those who are unjustly slain are supposed to be continually planning revenge.

V. 970. *παῦσον ἐκ κακῶν*] For this form see v. 224.

V. 973 sq. Schol.: *ἐν τοῖς τοιούτοις ἐστὶν ὁ Χορὸς ὅπερ τε θανυμακῶς τὸ τολμηρὸν τῆς Ἡλέκτρας φησὶν, ὅτι μετὰ προγνώσεως καὶ ἀσφαλείας τὰ τοιαῦτα δεῖ καὶ λέγειν καὶ ἀκούειν.* For the omission of the article before *κλύοντι* see Matth. §. 268. not 1.

V. 975 sq. *εἰ φρ. ἐτύγχαν' — μὴ*] On *μὴ* placed after see Oed. C. 1360.

V. 976 sq. *ἐσώζετ' ἂν — σῶζεται*] Eustath. p. 479, 26. (p. 365, 37.): *ἐσώζετο τήν εὐλάβειαν, ὥσπερ οὐχὶ σῶζεται, ἀντὶ τοῦ ἐσῶζε καὶ ἀντὶ τοῦ σῶζει.*

V. 978 sq. Schol.: *τοιοῦτον θράσος αὐτῇ θ' ὀπλίξει. λίαν*

- αὐτὴ θ' ὀπλίξει καὶ ὑπηρετεῖν καλεῖς;
 980 οὐκ εἰσορᾷς; γυνὴ μὲν, οὐδ' ἀνὴρ ἔφρυσ'
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.
 δαίμων δὲ τοῖς μὲν εὐτυχὴς καθ' ἡμέραν,
 ἡμῖν δ' ἀπορρόει καπὶ μηδὲν ἔρχεται. 1000
 τίς οὖν τοιοῦτον ἄνδρα βουλευῶν ἐλεῖν
 985 ἄλνπος ἄτης ἐξαπαλλαχθήσεται;
 ὄρα, κακῶς πράσσοντε μὴ μεῖζω κακὰ
 κτησώμεθ', εἰ τις τοῦςδ' ἀκούσεται λόγους.
 λύει γὰρ ἡμᾶς οὐδὲν, οὐδ' ἐπωφελεῖ 1005
 βᾶξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
 990 οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
 χορήζων τις εἴτα μηδὲ τοῦτ' ἔχη λαβεῖν.

ἐμφατικῶς τῷ θράσει φησὶν αὐτὴν ὀπλίξεσθαι, ὡς μηδὲν ἀμυντήριον αὐτὴν ἔχουσιν ἢ μόνον θράσος. The verb ὀπλίξεσθαι is taken with the accusative in the sense of ἐνδύεσθαι.

V. 979. καὶ ὑπηρετεῖν] The noun θράσος is of course to be repeated before the verb ὑπηρετεῖν. See vs. 896 sq.

V. 980. Schol.: γυνὴ μὲν, οὐδ' ἀνὴρ· ταῦτα πάντα ὁμοία ἐστὶ τοῖς ἐν Ἀντιγόνη. εἰ τις παραβάλοι, εἴσεται τοῖς αὐτοῖς διανοήμασι χρησάμενον Σοφοκλέα. See Ant. 61 sqq.

V. 981. Schol.: σθένεις δ' ἔλασσον· τοῦτο δεύτερον κεφάλαιον.

V. 982. Schol.: δαίμων δέ· τοῦτο τρίτον κεφάλαιον καὶ ἀναγκαιότερον, ὡς οὐδὲ ἐκ παραδόξου κατορθῶσαι ἡμᾶς τὴν ἐπιχείρησιν εἰκός, τῆς τύχης μὴ συλλαμβανόμενης.

V. 985. ἄλνπος ἄτης] Mention has been made of this form v. 36. For the redundant expression ἄλνπος ἄτης ἔξαπ. see Oed. C. 783 sq.

V. 986 sq. ὄρα, μὴ κτησώμεσθ'] See vs. 567 sq.

V. 988. Schol.: λύει γὰρ ἡμᾶς οὐδὲν· οὐ λυαίτελει γὰρ ἡμῖν, φησὶν οὐκ ἀπαλλάσσει τῶν κακῶν. She means: for it is of no use

or help to us. λύει is put by itself in the same manner in Eurip. Med. 566. 1112. 1362. Alc. 631., but in Med. 566. and Alc. 631. and elsewhere it is joined with the dative. In the other passages there is not a case in apposition, so that a dative may be understood. For this reason many scholars object to ἡμᾶς in this place. Hermann thinks that it is put because the verb following governs that case. Why not take ἡμᾶς as joined with the infinitive?

V. 989. Schol.: δυσκλεῶς θανεῖν· ἐνταῦθα δηλοῖ τὸ μετ' αἰσχροῦς τιμωρίας ἀποθανεῖν. Καὶ Ὀμηρος (Od. γ, 462.)· μὴ μὲν δὲ καθαρῶ θανάτῳ ἀπο θνυμὸν ἐλοιμην.

V. 990 sq. οὐ γὰρ θανεῖν — λαβεῖν] Erfurdt, following Vitus Winshem, translates: It is not to die that is most grievous, but if anyone desiring death cannot even obtain the wished-for death. She fears prison and slow torture. So also the Schol. οὐ τὸ τοῦ θανάτου δεινόν ἐστιν, ἀλλ' ὅταν ἐπιθυμῶν τις ἀποθανεῖν, ὥστε τὰς παρούσας κολλᾶσαι ἐκφυγεῖν, τότε μὴδὲ τοῦτον τύχη· τοιαῦτα οὖν πεισόμεθα, ὧν ὁ θάνατος αἰρετώτερος. On the particle εἴτα after a participle see v. 53. note.

ἀλλ' ἀντιάξω, πρὶν πανωλέθρους τὸ πᾶν
 ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος, 1010
 κατ᾽άσχευς ὀργήν. καὶ τὰ μὲν λελεγμένα
 995 ἄρ' ὀφείτ' ἐγὼ σοι κατέλῃ φυλάξομαι.
 αὐτὴ δὲ νοῦν σχέυς ἀλλὰ τῷ χρόνῳ ποτέ,
 σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟΡΟΣ.

πεῖθου. προνοίας οὐδὲν ἀνθρώποις ἔφν 1015
 κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ.

ΗΛΕΚΤΡΑ.

1000 ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'
 ἦδη σ' ἀπορρίψουσιν ἀπηγγελλόμεν.
 ἀλλ' αὐτόχειρί μοι μόνῃ τε δραστέον
 τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020

ΧΡΥΣΟΘΕΜΙΣ.

φεῦ.
 εἰθ' ὄφελος τοιάδε τὴν γνώμην πατρός
 1005 θνήσκοντος εἶναι· πᾶν γὰρ ἂν κατειργάσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσδων τότε.

ΧΡΥΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

V. 992 sq. πανωλέθρους — γένος] τὸ πᾶν must be joined with γένος, although the words ἡμᾶς ὀλέσθαι intervene. See v. 696.

V. 996. ἀλλὰ τῷ χρόνῳ] The particle ἀλλὰ is here put in the same sense as above, v. 404. On the words νοῦν σχέυς joined with the infinitive compare v. 1439. with my note.

V. 999. λαβεῖν] This seems unnecessary, but see Ant. 437 sq.

V. 1001. Schol.: ἀπηγγελλόμεν· ἀντὶ τοῦ ἂν ἡξίουν. τὸ δὲ παρακαλεῖν ἀπαγγέλλειν (Brunck ἐπαγγέλλειν) φησὶν.

V. 1002. Schol.: ἀλλ' αὐτόχειρί μοι· παρατήρει κἀνθάδε τὴν εὐτολμίαν, ὥς ἐν Ἀντιγόνη. See Ant. 45 sq. and 69 sq.

V. 1003. Schol. rec.: κενόν γ'

ἀφήσομεν· ἄπρακτον καταλείψομεν. On the particles οὐ γὰρ δὴ Neve compares Ant. 659. Oed. C. 110. 255. Phil. 246.

V. 1006. ἀλλ' ἦν — τότε] Hermann renders: but I was so in disposition, but I was less strong in counsel. Fr. Jacobs observes that there is a similar antithesis in Heliodor II, 18. p. 75. Cor.: σὺ δέ, ἔφη, τὴν μὲν γνώμην ἐξόρωμενος τις ἄρ' ἦσθα, τὸ λῆμα δὲ ἀσθενέστερος, where τὸ λῆμα answers to τῇ φύσει, and γνῶναι to τῷ νῷ.

V. 1007. Schol. rec.: ἐπιτήδευε τοιαύτη κατὰ τὴν φρόνησιν διὰ βίον μένειν, οἷα ὑπῆρχες τότε. The words δι' αἰῶνος mean διὰ τοῦ τῆς ζωῆς χρόνου, for αἰών, according to Hesychius, is ὁ βίος

ΗΛΕΚΤΡΑ.

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε.

1025

ΧΡΥΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛΕΚΤΡΑ.

1010 ξηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΥΣΟΘΕΜΙΣ.

ἀνέξομαι κλίνουσα ᾧ' ἔταν εὖ λέγῃς.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ' ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

ΧΡΥΣΟΘΕΜΙΣ.

μακρὸς τὸ κρῖναι ταῦτα ᾧ' λοιπὸς χρόνος.

1030

ΗΛΕΚΤΡΑ.

ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.

ΧΡΥΣΟΘΕΜΙΣ.

1015 ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

V. 1012. οὐ ποτ' Dind.

τῶν ἀνθρώπων, ὁ χρόνος τῆς ζωῆς. The word is of course used in another sense besides.

V. 1009. Schol.: εἰκὸς γὰρ τὸν κακῶς ποιεῖν ἐπιχειροῦντα καὶ πάσχειν κακῶς. τοῦτο δὲ Πινδαρικόν (Nem. IV, 32). ἐπηρεάζοντά τι καὶ παθεῖν εἰκνευ. So Eur. Or. 413: οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους. For the verb placed only once, instead of twice, see Phil. 512.

V. 1011. ἀνέξομαι — λέγῃς] The Scholiast correctly explains: ἔσται καιρὸς, ὅτε με εὐφημήσεις. The words of Chrysothemis, that she will one day bear with praise, seem at first sight superfluous, but she is in fact saying briefly: I bear thine evil words, because I foresee that thou wilt one day think that I deserve praise for the very thing with which thou now reproachest me. So again Chrysothemis vs. 1027. 1039 sq. — Thudichum, who disapproved of

this interpretation, but yet did not prove it to be false, follows Matthiae and interprets thus: I shall bear thy words with equanimity, whether thou shalt censure or praise me, meaning: it is the same thing to me whether thou praise or censure me. This interpretation cannot possibly be received, as is shewn by Fr. Luebker in Diar. Darmstad. ann. 1842. fasc. III. p. 310 sq.

V. 1013. μακρὸς τὸ κρῖναι] For the infinitive depending on μακρὸς with the article before, see Matthiae §. 543. and again on Eur. Hippol. 49. So in v. 1079. of this play. ᾧ' seems to be put so that καὶ may refer to the preceding ταῦτα. See v. 630 above.

V. 1015. ἔνεστιν — πάρα] I have a desire to assist thee, but not, as thou biddest, by force, but by good sense and counsel. But thou lackest the docility to receive it. FR. JACOBS.

ΗΛΕΚΤΡΑ.

ἐλθοῦσα μητρὶ ταῦτα πάντ' ἐξείπε σῇ.

ΧΡΥΣΟΘΗΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ', οἷ μ' ἀτιμίας ἄγεις.

1035

ΧΡΥΣΟΘΗΜΙΣ.

ἀτιμίας μὲν οὖν, προμηθείας δέ σου.

ΗΛΕΚΤΡΑ.

1020 τῷ σῷ δικάω δῆτ' ἐπισπένθαι με δεῖ;

ΧΡΥΣΟΘΗΜΙΣ.

ὅταν γὰρ εὖ φρονῇς, τόδ' ἡγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἦ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν.

V. 1019. Vulg. *προμηθείας*, which I have corrected with Neve, who observes: Gaisford has received *προμηθείας*, at the instigation of Monk, from La, Lips. a. b., Aug. c., Ven. Θ., cod. Livineii v. In Aug. ι is changed with red ink into ει. Cf. v. 1350. Phil. 557. Euripides also has *προμηθεία* constantly, not only at the ends of verses, as above v. 990. Oed. C. 332. but in the same place of the verse, as in Alc. 1064. Ion. 451. Hermann thinks that the ending of a long word with a short penult, on the fifth ietus, is rather inelegant, for which reason he has written *προμηθείας* in the Ion on the authority of Justin Martyr only. See also Oed. R. 48.

V. 1016. *μητρὶ — σῇ*] The pronoun *σῇ* is added with some bitterness, implying that Clytemnestra, the worst of women, to whom she herself thinks no affection due, is held in the place of a mother by Chrysothemis.

V. 1017. *ἔχθος ἐχθαίρω σ' ἐγώ*] On the accusative of the pronoun *σέ* see Matth. §. 421. not. 3. and Rost §. 104, 3. not. 5. She says: I do not hate thee so much as to bear witness against thee to this mother, and to wish thee to perish.

V. 1018. The full passage would be: *ἀλλ' οὖν ἐπίστω γε μέγιστον ἔχθος με ἐχθαίρωνσα, ὅτι με εἰς μεγίστην ἀτιμίαν ἄγεις*. For parallel passages see Matth. Gr. Gr. §. 480. not. 3. — Electra accuses Chrysothemis of inflicting on her the greatest disgrace in preventing her doing what she could not without disgrace leave un-

done. On the particles *ἀλλ' οὖν* — *γέ* cf. Ant. 84: *ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ τούργον*. Phil. 1305: *ἀλλ' οὖν τοσοῦτόν γ' ἴσθι*. Aj. 535: *ἀλλ' οὖν ἐγώ φύλαξα τοῦτό γ' ἀρκέσαι*. and v. 233. of this play.

V. 1019. Schol. *οὐκ ἀτιμάζω σε, ἀλλὰ προνοοῦμαι σου*. The words *προμηθείας δέ σου*, which, according to strict analogy, would signify *ἄγω σε εἰς προμηθείαν σου*, here simply mean, as the scholiast rightly remarks, *προνοοῦμαι σου*.

V. 1020. *τῷ σῷ — δεῖ*] I. e. Dost thou therefore wish me to do as seemeth right to thee? For *δεῖ* see v. 233.

V. 1021. *ὅταν γὰρ — νῶν*] The sense is: certainly; for when I see what is right, thou must obey me; when thou art wise, thou shalt lead the way for me.

V. 1022. *ἦ δεινὸν — ἐξαμαρ-*

ΧΡΥΣΟΘΕΜΙΣ.

εἴρηκας ὀρθῶς, ᾧ σὺ πρόσκεισαι κακῶ.

1040

ΗΛΕΚΤΡΑ.

τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκη λέγειν;

ΧΡΥΣΟΘΕΜΙΣ.

1025 ἀλλ' ἔστιν ἐνθα χῆ δίκη βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἐγὼ ξῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὲν ποιήσω γ' οὐδὲν ἐκπλαγεῖσά σε.

1045

ΧΡΥΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθές, οὐδὲ βουλεύσει πάλιν;

ΗΛΕΚΤΡΑ.

1030 βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.

ΧΡΥΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὦν ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάσαι δέδοκται ταῦτα κοῦ νεωστί μοι

V. 1032. Dindorf places a full stop after μοι.

τάνειν] Electra says: truly it is an unhappy thing for her not to do rightly what she rightly says, i. e. truly it is miserable for her, who says that one must do what is right, not to do so herself. Chrysothemis had just said that what is right must be done. That she understood these words of Electra as spoken of herself, her whole answer shows, particularly the use of the pronoun σὺ. Not I, but you, labour under that evil, i. e. what you say of me falls upon yourself.

V. 1023. Schol.: ᾧ σὺ πρόσκεισαι κακῶ· τὸ ἁμαρτάνειν· λέγονσα γὰρ δίκαια καὶ εὐπρεπῆ, ἐν αὐτοῖς ἁμαρτάνεις· ἀλυσίτελῃ γὰρ ἐπιχειρεῖς ποιεῖν. The verb ἁμαρτάνειν is not spoken by Electra, as it is understood by

Chrysothemis. Electra meant: to do what is neither right nor fitting, but Chrysothemis understood her to mean to do what is useless and pernicious. For the verb πρόσκειμαι see vs. 233 sqq.

V. 1024. τί δ' — λέγειν;] She says: do not the things, which I say ought to be done, seem to thee right? Chrysothemis in reply does not deny their justice, but points out the danger.

V. 1027. Schol.: ἐπαινέσεις ἐμέ· ὅσον τοῖς δεινοῖς περιπεσοῦσα ἐπαινέσεις με, σύμφορά σοι βουλεύσασαν.

V. 1029. Schol.: πάλιν· εἰς τοῦπίσω, εἰς τὸ ἐναντίον.

V. 1031. φρονεῖν — λέγω] Brunck renders: thou seemest to understand none of the things of which I am speak-

ΧΡΥΣΟΘΕΜΙΣ.

ἄπειμι τοῖνον. οὔτε γὰρ σὺ τᾶμ' ἔπη 1050
τολμᾷς ἐπαινεῖν, οὔτ' ἐγὼ τοὺς σοὺς τρόπους.

ΗΛΕΚΤΡΑ.

1035 ἀλλ' εἰσιθ'. οὐ σοι μὴ μεθέψομαί ποτε,
οὐδ' ἦν σφόδρ' ἱμείρουσα τυγχάνης· ἐπεὶ
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαντῇ τυγχάνεις δοκοῦσά τι 1055
φρονεῖν, φρόνει τοιαῦθ. ὅταν γὰρ ἐν κακοῖς
1040 ἦδη βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.

ΧΟΡΟΣ.

(στροφὴ α'.)

Τί τοὺς ἄνωθεν φρονιμωτάτους οἶω-

ing. More correctly Fr. Jacobs: you appear to care nothing for anything I say. To this Electra replies: there is no occasion for me to care, since I have long since settled what I shall do.

V. 1034. *τολμᾷς*] For the use of this verb see Oed. C. 180.

V. 1036 sq. *ἐπεὶ πολλῆς — κενά*] She seems to mean: for it is a work of great folly to hunt after vain things, i. e. to follow after, or wish to act with those who are empty, that is, foolish.

V. 1039 sq. *ἐν κακοῖς — βεβήκης*] So v. 1093. Cf. note on v. 962.

V. 1041—1076. After Chrysothemis had quitted the stage, the Chorus remark that impiety offered to parents will never be long unpunished, and hope that the manes of Agamemnon may know the great love of Electra, who, though deserted by all, still bewails her sire, and seeks to avenge him even at the risk of her life. Then addressing Electra herself, they first say that she would be more willing to die in honour than to live in shame, and express a hope that she her-

self may attain that power and prosperity, which has hitherto attended on her enemies, for treasuring up, amid all her misery, her piety to Jove.

V. 1041—1045. *τί τοὺς ἄνωθεν — εἶρωσι*] On the care bestowed on their parents by cranes and other birds, see Aristoph. Av. 1353 sqq. Aristot. Hist. An. IX, 13. Aelian Nat. An. III, 23, and X, 16. For similar examples of swans see Eurip. Bacch. 1364. Electr. 151. and compare Cicero de Fin. II, 33: videmus in quodam volucrum genere nonnulla indicia pietatis, cognitionem, memoriam. Triclinius observes on the passage: *οἶωνούς· ἤτοι τοὺς πελαργούς. φασὶ τοὺς πελαργούς, ἐπειδὴν οἱ τεκόντες αὐτοὺς γηρασσῶσιν, ὑπέχειν τὰ νῶτα αὐτοῖς, καὶ ἀναλαμβάνειν ἐπὶ τῶν ἁμῶν αὐτοὺς καὶ ἵπτασθαι, καὶ τρέφειν καὶ γηροκομεῖν αὐτοὺς, μέχρις ἀνθάνωσιν, ἀποδιδόντας ἀμοιβὰς τῆς ἀνατροφῆς καὶ τῆς γεννήσεως αὐτοῖς· ὅθεν λέγεται καὶ ἀντιπελάργωσις ἢ ἀντέκτισις τῆς ἀνατροφῆς.*

V. 1041. *τοὺς ἄνωθεν — οἶωνούς*] The only correct inter

- νους ἐξορώμενοι τροφᾶς
 κηδομένους ἀφ' ὧν τε βλά- 1060
 στωσιν ἀφ' ὧν τ' ὀνησιν εὖ-
 1045 ρωσι, τὰδ' οὐκ ἐπ' ἴσας τελοῦμεν;
 ἀλλ' οὐ τὰν Διὸς ἀστραπὴν
 καὶ τὰν οὐρανίαν Θέμιν
 δαρὸν οὐκ ἀπόνητοι. 1065
 ὧ χθονία βροτοῖσι φά-

V. 1044. στω = σιν ἄ. ὧν τ' ὄ. ε. τ. ο. ἐ. ἰ. τελοῦμεν = Dind.

pretation of the Scholiast is this: τοὺς ἐν τῷ ἄερι. Cf. Eur. El. 897: ὄν, εἴτε χορῆς, θηρῶν ἀρπαγὴν πρόθεσ, ἢ σκύλον οἰωνοῖσιν, αἰθέρος τέκνοις, πῆξας ἔρει- σον σκόλοπι. On ἀνωθεν for ἀνω see Ant. 519. There is no difficulty in the adjective φρονιμωτάτους, for it is not every kind of birds that exhibits such piety and gratitude towards their parents, but a certain species only, on that account called the most prudent.

V. 1042. ἐξορώμενοι] I. e. ὁρώντες. With the words τροφᾶς κηδομένους we must understand ἐκείνων. See Phil. 137.

V. 1043 sq. ἀφ' ὧν τε βλά- στωσιν — εὖρωσι] By whom they have been begotten and brought up. On the use of the verb εὖρειν see Trach. 25.

V. 1045. ἐπ' ἴσας] In an equal manner. See on the ellipse Hoogev. on Vig. p. 96.

V. 1046 sqq. ἀλλ' οὐ — οὐκ ἀπόνητοι] There is no doubt (and Hermann now adopts this view) that ἀπόνητοι must be referred to τελοῦμεν, so that the sense of the passage τί τοὺς ἀνωθεν — δαρὸν οὐκ ἀπόνητοι is: why do we, who see the more sagacious fowls of the air nourish and protect their parents, not do the same ourselves. But by the lightning of Jove and heaven-born Justice we shall not be long without evils, i. e. if we men

neglect the duties of that piety which is shewn to parents even by birds, Jupiter and Justice will certainly exact the most severe penalty from us. Chrysothemis is chiefly meant, for her indifference to her father. The Scholiast is incorrect, except that on the words τὰδε — τελοῦμεν he remarks: καλῶς ὁ Χορὸς καὶ ἑαυτὸν συγκα- ταλέγει, ἵνα μὴ δοκῇ φορτικὸς εἶναι τοῖσι, καθ' ὧν τὸν λόγον πεποιήται. He also interprets ἀπόνητοι by ἀδῶοι.

V. 1046 sq. τὰν Διὸς ἀστρα- πὴν] Jupiter was thought to punish the wicked by lightning. Cf. v. 810. Trach. 436 sq.: μὴ, πρὸς σε τοῦ κατ' ἄκρον Οἰταίου νέπης Διὸς καταστράπτοντος, ἐκκλέψης λόγον. Eurip. Phoen. 183: ὦ, Νέμεσι, καὶ Διὸς βαρὺβρομοὶ βρον- ταί, κεραυνίον τε πύρ αἰθαλόεν, σὺ τοι μεγαληγορίαν ὑπεράνορα κοιμίζεις. And Soph. Oed. R. 469 sq. Philoct. 1198.

V. 1049. Schol.: ὧ χθονία βρο- τοῖσιν· οὐ τὴν ἐπίγειον φησὶν, ἀλλὰ τὴν κατὰ γῆς χωρῆσαι δυνα- μένην. The adjective χθόνιος also means infernal. On the dative βροτοῖσι see Ant. 847 sq.

Ibid. φάμα] Cf. Pindar Ol. XIV, 29., where Ἀχὼ is despatched to Hades in a similar manner. The Chorus wish that the report of the domestic ills may reach the Shades, that the Manes of the Atreidae may be roused to revenge. FR. JACOBS.

1050 μα, κατὰ μοι βόασον οἰ-
κτράν ὅπα τοῖς ἔνερθ' Ἀτρεί-
δαις, ἀχόρευτα φέρονσ' ὀνειδίη·

(ἀντιστρ. α'.)

ὅτι σφιν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ-
ται, τὰ δὲ πρὸς τέκνων διπλῇ

1070

1055 φύλοπις οὐκ ἔτ' ἐξισού-

V. 1050. οἰκτράν = ὅπα . . . ὀνειδίη = Dind.

V. 1053. I have written νοσεῖται, led by a gloss in Par. C.: νοσεῖ τὰ δέ. νοσεῖται, τὰ δέ. MSS. (and Dind.) νοσεῖ. Hermann reads νοσεῖ δὴ with Triclinius. — I now prefer to follow G. Dindorf, and take νοσεῖ as a gloss of a rarer word used in the same sense as νοσεῖν here.

V. 1054. τὰ δὲ . . . ἐξισοῦται = φ. . . . σαλεύει Dind.

V. 1050. κατὰ μοι βόασον] On the tmesis see Matth. §. 594, 2. Rost de dial. p. 387 sq.

V. 1051. Schol.: τοῖς ἔνερθ' Ἀτρείδαις· ἢ Ἀγαμέμνονα ἢ Ὀρέστην. δοκοῦσι γὰρ αὐτὸν τεθνηκέναι. Orestes could not possibly be meant, as is plain both from v. 1053, ὅτι σφιν ἤδη — νοσεῖται, and v. 1054, τὰ δὲ πρὸς τέκνων. The reference is to Agamemnon alone. See v. 1214. Oed. R. 361. and 1369 with note.

V. 1052. Schol.: ἀχόρευτα φέρονσ' ὀνειδίη· ἐφ' οἷς οὐκ ἂν τις χορεύσειεν, τὰ πένθιμα ὀνειδίη. The sense is: telling sorrowful, shameful things. This ignominy was inflicted on Agamemnon by the calamity which the Chorus mention as infesting his house.

V. 1053. ὅτι σφιν ἤδη — νοσεῖται] The words τὰ μὲν ἐκ δόμων and τὰ δὲ πρὸς τέκνων are better expressed in German than in Latin: was aus dem Hause hervorgeht, and was von Seiten der Kinder geschieht. In Latin we should say in both cases quod attinet ad. Phrases of this kind are sometimes only used as subjects, as τὰ ἐκ δόμων for τὰ τῶν δόμων (see Ant. 193.), or οἱ δόμοι, and sometimes as complete sentences, without being referred to a finite verb. Thus in this passage τὰ δὲ

πρὸς τέκνων is put for a complete member, and means with regard to the children. For examples see Oed. C. 1610. The poet might have said more briefly: ὅτι σφίσι τὰ τέκνων διπλῇ κτλ. But by using the other form he made the different notions clearer to the hearers by the words ὁ δόμος and τὰ τέκνα. — We must also observe that in the phrase ὁ δόμος νοσεῖ, the house is afflicted, the Chorus allude to the death of Orestes, and mean nearly the same as in their complaint of his death v. 764 sq.: φεῦ, φεῦ· τὸ πᾶν δὴ δεσπόταισι τοῖς πάλοι προῖόντων, ὥς ἔοικεν, ἐφθαρται γένος. So a house or family is commonly said νοσεῖν, when it is afflicted by the death of the children or parents. Cf. Eur. Andr. 549: καὶ τίνος λόγον νοσεῖ δόμος; Iph. T. 860: ἐπὶ νοσοῦσι δάμασιν. 930: ἢ που νοσοῦντας θεῖος ἔβρισεν δόμους; Soph. Oed. R. 1061: ἅλις νοσοῦσ' ἐγώ. For the middle νοσεῖται see the similar examples Aj. 628 note.

V. 1054 sq. διπλῇ φύλοπις] Understand αὐτῶν. διπλῇ φύλοπις τέκνων is the mutual quarrel of two children. Cf. Matth. §. 446. not. 1.

V. 1055. Schol.: οὐκέτ' ἐξισοῦται· οὐκέτι ἴσα φρονοῦσιν, ὥς ἐν φιλήᾳ διαιτῶμενοι, ἀλλὰ στασιάζουσι πρὸς ἀλλήλους.

- ται φιλοτασίῳ διαί-
 τα. πρόδοτος δὲ μόνα σαλεύει
 Ἥλεκτρα, τὸν αἰὲ πατρός
 δειλαία στενάχουσ', ὅπως
 1060 ἅ πάνδυρος ἀηδῶν,
 οὔτε τι τοῦ θανεῖν προμη-
 θῆς, τό τε μὴ βλέπειν ἐτοί-
 μα, διδύμαν ἐλοῦσ' ἐρι-
 νυν. τίς ἂν εὐπατρις ὦδε βλάστοι;
 (στροφὴ β').
 1065 οὐδεις τῶν ἀγαθῶν

V. 1058. τὸν ἐὼν πότμον Dind.

V. 1061. οὔτε . . . ἐτοίμα = Dind.

V. 1065. Dindorf reads γὰρ after ἀγαθῶν.

V. 1057. Schol.: πρόδοτος δὲ μόνα σαλεύει· κινδυνεύει· ἐκ μεταφορᾶς τῶν νηῶν· μόνη δέ, αὐτῇ ἐφ' ἑαυτῆς χωρὶς ἀγκύρας.

V. 1058. Schol.: τὸν αἰὲ πατρός· λείπει ἢ περὶ· περὶ τοῦ πατρὸς στενάχουσα, ὡς τὸ Ὀμηρικόν (Il. χ, 424.)· τῶν πάντων οὐ τόσσον ὀδυρόμαι, ἀχνύμενός περ, ὡς ἐνός. τὸ δὲ ἐξῆς· αἰὲ τὸν τοῦ πατρὸς μόρον στενάχουσα· ἢ τὸν αἰὲ, εἰς τὸν αἰὲ χρόνον. For the genitive πατρός depending on the verb στενάχουσα see v. 1096. and Oed. R. 181. On τὸν αἰὲ with the substantive χρόνον, the commentators compare Oed. C. 1584. See my disputation in Emendat. in Soph. Trachin. p. 171 sq.

V. 1061 sq. οὔτε τι — ἐτοίμα] Not only fearless of death, but even ready to die. On βλέπειν meaning to live see at Aj. 935. For the adjective ἐτοίμα with the infinitive joined with the article before it see v. 1013 of this play. Schol. πρόνοιαν οὐκ ἔχουσα τοῦ μὴ ἀποθανεῖν, ὃ ἐστὶν ἀπειδουσία τῆς ἰδίας ψυχῆς καὶ ὀφουινδυνούσα.

V. 1063. Schol.: διδύμαν Ἐρινύν· Ἀλγισθον καὶ Κλυταμνήστραν. So Helen is styled a

fury by Aesch. v. 749. and Eurip. Or. 1390. ἐλοῦσα, when she has removed or slain. αἰρεῖν is often used both by Sophocles and other writers in the sense of slaying. So in v. 1001.

V. 1064. τίς ἂν εὐπατρις κτλ.] The phrase εὐπάτριδα βλαστεῖν, which at first signified to be born of good parentage, here means to be an excellent daughter. So we find καλῶς πεφυνκέναι (v. 989.) and εὐγενῇ πεφυνκέναι (Ant. 38.).

V. 1065 sqq. οὐδεις τῶν — νῶννμος] The words ζῶν κακῶς are usually both explained and punctuated badly. The sense is this: οὐδεις τῶν ἀγαθῶν ζῆν κακῶς καὶ τῶ κακῶς ζῆν εὐκλειαν αἰσχύναι θέλει νῶννμος, i. e. no one among great men desires to suffer an unhappy state of life and thereby sully his greatness, to the extinction of his name, but rather prefers death to such a life. The last words (but — life) were omitted by the poet, who wished them to be understood from the following ὡς καὶ σὺ κτλ. and not expressed directly. The sentiment of the Chorus is the same therefore as that in the Ajax v. 479 sq.: ἀλλ'

ξῶν κακῶς εὐκλειαν αἰσχῦναι θέλει

νώνυμος, ὦ παῖ, παῖ,

1085

ὥς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἶλον,

τὸ μὴ καλὸν καθοπλίσασα δύο φέρειν ἐν ἐνὶ λόγῳ,

1070 σοφὰ τ' ἀρίστα τε παῖς κεκλήσθαι.

(ἀντιστροφὴ β').

ζῳῆς μοι καθύπερθε

1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, ὅσον

ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι τὸν εὐγενῆ χορή. In like manner Electra had said above v. 989: ζῆν αἰσχρὸν αἰσχροῦς τοῖς καλῶς πεφυκόσιν, and again v. 1320: ἢ γὰρ ἂν καλῶς ἔσωσ' ἐμαντήν, ἢ καλῶς ἀπωλόμην. — Fr. Jacobs adds: „οἱ ἀγαθοὶ are the nobles, those born from a good stock. κακῶς ζῆν, to live a miserable life, i. e. unworthy a noble origin.“

V. 1067. ὦ παῖ, παῖ] The name is repeated in the same manner Antig. 949.

V. 1068. ὥς καὶ σὺ — εἶλον] So you also have preferred the common joyless fate. The Chorus refers to her words in vs. 1061—1063. οὕτε τι — ἐρινόν. The note on vs. 1065 sqq. sufficiently explains the words πάγκλαυτον αἰῶνα κοινόν, which the editors refer to an unhappy state of life. The following words clearly shew that death is meant, as Erfurdt, whom Hermann follows, rightly observes. Again, if αἰών here meant life, κοινόν would be quite out of place, and could only be conveniently read, by interpreting πάγκλ. αἰών fate mourned by all. For κοινός is a common epithet of death and Orcus. See Oed. C. 1547. For the word αἰών cf. Pindar. Isthm. VI, 41: ἔκαλος ἔπειμι γῆρας ἐς τε τὸν μόρσιμον αἰῶνα. Eurip. Phoen. 1492: κοινῷ θανάτῳ σποτίαν αἰῶνα λαχόντων.

V. 1069 sq. Schol.: τὸ μὴ κα-

λὸν καθοπλίσασα· καταπολεμήσασα τὸ αἰσχρὸν καὶ νικήσασα· οἷον τοὺς ἐχθροὺς καταγαγισαμένη. Although καθοπλίζειν is difficult to understand in this sense, yet there is no doubt that the Scholiast here gives the meaning of the Chorus. The complete sense of the passage τὸ μὴ — κεκλήσθαι must be this: that, if you had attacked that which is base, you would have obtained a twofold praise by one thing, and would have been called a wise and pious daughter for the same reason. The Chorus take for granted what Chrysothemis had plainly said 1003—1010. viz, that Electra would not be able to oppose that wickedness without risking her own life, and so says that she wished for death. On φέρειν for φέρεσθαι see Oed. C. 6., on the preposition ἐν Phil. 60. ἐνὶ λόγῳ means, if Electra were said καθοπλίσαι τὸ μὴ καλόν. Electra might hope to be called wise, because unwilling to continue in the miserable state of being she passed while Clytaemnestra and Aegisthus were alive; pious, if she put an end to that life and destroyed Clytaemnestra and Aegisthus in revenge for her father's death. The adjectives σοφός and ἀγαθός are united for a different purpose in Phil. 119.

V. 1071 sq. καθύπερθε — ἐχθρῶν] So Herodot. VIII, 60. extr.: ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν καθύπερθε γενέσθαι.

νῦν ὑπόχειρ ναίεις·
 ἐπεὶ σ' ἐφένυρκα μοῖρα μὲν οὐκ ἐν ἐσθλᾷ
 1075 βεβῶσαν, ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε φε-
 ρομένην 1095
 ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ.

ΟΡΕΣΤΗΣ.

Ἄρ', ὦ γυναῖκες, ὁρθὰ τ' εἰσηκούσαμεν,
 ὁρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν;

ΧΟΡΟΣ.

τί δ' ἐξερευνᾷς, καὶ τί βουλευθεὶς πάρει; 1100

ΟΡΕΣΤΗΣ.

1080 Αἰγισθον, ἔνθ' ὥκηκεν, ἰστορῶ πάλοι.

ΧΟΡΟΣ.

ἀλλ' εὖ θ' ἰκάνεις χῶ φράσας ἀζήμιος.

ΟΡΕΣΤΗΣ.

τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν
 ἡμῶν ποθεινὴν κοινόπουν παρουσίαν;

V. 1073. ὑπόχειρ] This is formed by the same analogy as the word ἐπίχειρ.

V. 1074 sqq. ἐπεὶ σ' ἐφένυρκα — εὐσεβείᾳ] The sense is this: when I see thee, although suffering under an unhappy lot, yet giving the chief place to the culture of the highest of laws through this piety towards Jove. On the phrase ἐν μοῖρα βεβηκέναι cf. 1039 sq.

V. 1077 sqq. Schol.: θανατοῦ ἢ οἰκονομία τοῦ ποιητοῦ, μὴ ἅμα τῇ ἀπαγγελίᾳ τοῦ θανάτου κομίσαι τὰ λείψανα, ἵνα εὐλογος πρόφρασις τῆς παρόδου γένηται τῷ Ὀρέστῃ, καὶ παραντὰ ὁ ἀγαγνορισμὸς πρὸς αὐξήσιν τοῦ πάθους. [Εἰς τὸ αὐτό.] Ὀρέστης πάρεστιν σὺν τῷ Πυλάδῃ κομίζων τὰ λείψανα τῶν λογοποιομένων ὁστών ἑαυτοῦ.

V. 1080. ὥκηκεν] οἰκῶ means not only inhabit, but also I take up

my residence in some place, or go to some place for a habitation. Here ὥκηκεναι will mean to have gone to inhabit, or to have fixed one's habitation, i. e. to inhabit. Cf. Eurip. Med. 1359: καὶ Σκύλλαν, ἣ Τυρσηνὸν ὥκησεν πέδον. Rhes. 972: Βακχοῦ προφήτης, ὅς τε Παργαίον πέτρην ὥκησε σεμνὸς τοῖσιν εἰδόσιν θεός. For the verb ἰστορῶ compare Oed. R. 1113.

V. 1081. Schol.: ἀζήμιος· ἀληθῆς καὶ οὐχ ὑπέχων ζημίαν τοῦ ψεύδους. [Εἰς τὸ αὐτό.] ἄμεμπτος. Ὁ φράσας, the person who had pointed out where Aegisthus now was.

V. 1082. τοῖς ἔσω] One might expect τοῖς ἔνδον. See Ant. 489.

V. 1083. Schol. rec.: ἡμῶν — παρουσίαν· τὴν ἐπιθυμητὴν παρουσίαν ἡμῶν, τῶν ὁμοῦ ὁδοιποροῦσάντων. Similarly 1392. δολιποὺς ἀρωγός, Trach. 58. ἀρτίπους θρώσκει. cf. Aj. 872: ἡμῶν γε ναὸς κοινόπλουτον ὁμιλίαν.

ΧΟΡΟΣ.

ἦδ', εἰ τον ἄγχιστόν γε κηρύσσειν χρεών. 1105

ΟΡΕΣΤΗΣ.

1085 ἴθ', ὦ γύναι, δῆλωσον εἰσελθοῦς, ὅτι
Φωκῆς ματενούς' ἄνδρες Αἰγισθόν τινες.

ΗΛΕΚΤΡΑ.

οἶμοι τάλαιν', οὐ δὴ ποθ' ἦς ἠκούσαμεν
φήμης φέροντες ἐμφανῇ τεκμήρια;

ΟΡΕΣΤΗΣ.

οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλά μοι γέρω 1110
1090 ἐφεῖτ' Ὀρέστου Στροφίος ἀγγεῖλαι πέρι.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν, ὦ ξέν'; ὥς μ' ὑπέρχεται φόβος.

ΟΡΕΣΤΗΣ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
τενύχει θανόντος, ὥς ὄρᾳς, κομίζομεν.

ΗΛΕΚΤΡΑ.

οἶ' γὰρ τάλαινα, τοῦτ' ἐκεῖν' ἦδη σαφές 1115
1095 πρόχειρον ἄχθος, ὥς ἔοικε, δέρομαι.

ΟΡΕΣΤΗΣ.

εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,

V. 1094. Dindorf has a colon at *σαφές*.

V. 1084. Schol.: *αὐτὴ ἡ Ἠλέκτρα*, plied to a small vase. So also *εἰ τὸν ἄγχιστέα, τὸν συγγενῇ εἰς-* v. 757.
αγγέλλειν πρέπον ἐστίν.

V. 1089. *τὴν σὴν κληδόνα*] — *δέρομαι*] I. e. this there-
See Matth. §. 466, 3. fore, which I see thee carry

V. 1090. *Στροφίος*] Orestes in thy hand, is that burthen, was sent the Strophius by Electra, i. e. the urn which the paedagogue on the death of Agamemnon, and had spoken of vs. 757 sqq. Schol. brought up with his son Pylades, rec. *πρόχειρον· ἀντὶ τοῦ ἐπὶ* whence arose the remarkable *χειρῶν*. So also *πρὸ χειρῶν* is used friendship between Pylades and for *ἐν χειρὶν*. Cf. Matth. §. 575. Orestes. See v. 45. extr. Join *σαφές* with *δέρομαι*,

V. 1092 sq. *φέροντες* — *κο-* which is used as in v. 1366: *ταῦτα*
μίζομεν] Although the poet *δείξουσιν σαφῇ*. cf. vs. 18 sq. might have spoken with greater *ἄχθος* has here a pregnant sense, meaning the burthen of sorrow on brevity, yet the two words do not convey the same meaning. He is her mind, and the urn which Orestes bore. Two members of a sentence, as often elsewhere, are here united in one.
said *φέρειν λείψανα*, who holds the urn in his hand, *κομίζειν* who brings it to give to the person he approaches. *βραχὺ τεύχος* is ap-

V. 1096. *εἴπερ τι* — *κακῶν*]

τόδ' ἄγρος ἴσθι σῶμα τοῦκείνου στέγον.

ΗΛΕΚΤΡΑ.

- ὦ ξεῖνε, δός νυν, πρὸς θεῶν, εἴπερ τόδε
κέκευθεν αὐτὸν τεῦχος, ἐς χεῖρας λαβεῖν, 1120
1100 ὅπως ἐμαντὴν καὶ γένος τὸ πᾶν ὁμοῦ
ξὺν τῇδε κλαύσω πάποδύρωμαι σποδῶ.

ΟΡΕΣΤΗΣ.

- δόθ', ἥτις ἐστί, προσφέροντες. οὐ γὰρ ὥς
ἐν δυσμενεῖα γ' οὐς' ἐπατεῖται τόδε,
ἀλλ' ἢ φίλων τις ἢ πρὸς αἵματος φύσιν. 1125

ΗΛΕΚΤΡΑ.

- 1105 ὦ φιλάτου μνημεῖον ἀνθρώπων ἐμοὶ
ψυχῆς Ὁρέστον λοιπόν, ὥς σ' ἀπ' ἐλπίδων,

V. 1106. Dind. ὑπ' ἐλπίδων.

The genitive cannot, as the commentators think, depend on τί, but is governed by the verb κλαίεις, which takes the genitive in the sense of grieving. So δακρύνειν τινός Eurip. Herc. Fur. 528. Other examples are quoted by Matth. §. 368 a. and Rost §. 109, 4.

V. 1098. δός νυν] By the particle νύν Electra means: since I am moved at the woes of Orestes.

V. 1099. κέκευθεν] Used transitively, as in Euripides. In Aeschylus Sept. adv. Th. 588. and Soph. El. 868. Ant. 911. Oed. C. 1523. it is intransitive. NEVE.

V. 1102. δόθ' — προσφέροντες] The Schol.: εἰς αὐτοῖς ἐπεσθαί τινας. ἥτις, more usually ἥτισον. On the omission of the pronoun αὐτῇ see Phil. 137 sqq.

V. 1103. ἐν δυσμενεῖα γ' οὐς'] I. e. δυσμενῆς γ' οὐσα. See Oed. R. 987. τόδε: ἐς χεῖρας λαβεῖν τὸ τεῦχος.

V. 1104. πρὸς αἵματος] Supply τίς, which had preceded. πρὸς αἵματος τις, i. e. συγγενῆς τις. Cf. Aj. 1277. φύσιν is pleonastical, as in v. 325. For the accusative see Aj. 1231.

V. 1105 sqq. A. Gellius N. A. VII, 5. relates the following circumstance: Histrio in terra

Graecia fuit fama celebri, qui gestibus et vocis claritudine et venustate ceteris antestabat. Nomen fuisse aiunt Polum. Tragoedias poetarum nobilium scite atque asseverate actitavit. Is Polus unice amatum filium morte amisit. Eum luctum quum satis visus est eluxisse, rediit ad quaestum artis. In eo tempore Athenis Electram Sophoclis acturus gestare urnam quasi cum Orestis ossibus debebat. Ita compositum fabulae argumentum est, ut veluti fratris reliquias ferens Electra compleret commisereturque interitum eius, qui per vim exstinctus existimatur. Igitur Polus lugubri habitu Electrae indutus ossa atque urnam a sepulcro tulit filii, et quasi Oresti amplexus oplevit omnia non simulacris neque imitamentis, sed luctu atque lamentis veris et spirantibus. Itaque quum agi fabula videretur, dolor acutus est. See also another anecdote of Polus related by Plutarch Vit. Demosth. c. 28.

V. 1106. Schol. ψυχῆς Ὁρέστον λοιπόν λαβοῦσα τοῦ τεύ-

- οὐχ ὥνπερ ἐξέπεμπον, εἰς ἐδεξάμην.
 νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν·
 δόμων δέ σ', ὦ παῖ, λαμπρόν ἐξέπεμψ' ἐργά. 1130
 1110 ὥς ὦφελον πάροιθεν ἐκλιπεῖν βίον,
 πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι, χεροῖν
 κλέψασα ταῖνδε, κἀνασώσασθαι φόνου,
 ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
 τύμβου πατρῶου κοινὸν εἰλήχως μέρος. 1135
 1115 νῦν δ' ἐκτὸς οἴκων ἀπὲλπίδων ἄλλης φυχᾶς
 κακῶς ἀπώλου σῆς κασιγνήτης δίχα·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐργά
 λουτροῖς σ' ἐκόσμησ', οὔτε παμφλέκτου πυρός
 ἀνελόμην, ὥς εἰκός, ἄθλιον βάρος. 1140
 1120 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεῖς, τάλας,

χους φησίν. ὑπερφυῶς δὲ ἔχει τῇ διαθέσει, λαβοῦσαν καὶ βαστάζουσιν τὰ ὅσα ὀδύρεσθαι. He also quotes Hom. II. τ, 288: ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθεν λοῦσα· νῦν δέ σε τεθνηῶτα κηράνομαι, ὄρχαμε λαῶν. For the word φυχᾶς see v. 762. On the phrase ἀπ' ἐλπίδων, contrary to one's expectations, see Matth. §. 572.

V. 1107. οὐχ ὥνπερ] Triclinius: δέον εἰπεῖν, αἰς περ ἐξέπεμπον, πρὸς τὸ ἐλπίδων ἔτρεψεν. Similar examples of attraction are quoted by Bernhardt Synt. p. 299 sqq. Mehlhorn in a dissertation de schematis ἀπὸ κοινοῦ ratione et usu quodam in Graeca lingua p. 6. wrongly explains the passage: ὥς σε οὐκ ἀπὸ τούτων ἐλπίδων εἰς ἐδεξάμην, ἀπ' ὧν ἐξέπεμπον. For, to omit other objections, the words ἀπὸ τίνος ἐλπίδος εἰς ἐδεξέσθαι τινα could not mean to receive any one with some hope. Neve adds: „There is a similar redundancy of the negative in the form μᾶλλον or οὐ μᾶλλον ἢ οὐ, on which see Matth. §. 455. not. 3. d. and Buttman Excurs. XI. in Demosthenis or. Midian.“

V. 1109. λαμπρόν] Opposed to οὐδὲν ὄντα in the preceding verse:

the one meaning destroyed, extinct, the other flourishing. Fr. Jacobs compares Theodorid. in Anth. Pal. VI, 156: παῖς δ' ἴσος ἀστέρι λάμπει. and II. ξ, 101 of Astyanax: ἀλγυῖον ἀστέρι καλῶ. V. 1113. ὅπως — ἔκεισο] That you might have lain. See my syntax. §. 142.

V. 1116. Schol.: σῆς κασιγνήτης δίχα· οἶον, τῆς μόνης σου κηδομένης. ὅλα δὲ ἐπιτέταται τῷ παθεῖν διὰ τὸ παρεῖναι τὸν Ὀρέστην, ὥς καὶ Πηνελόπη παρόντα Ὀδυσσεῖα θορηγεῖ παρ' Ὀμήρῳ (Od. τ, 209.), ἐν οἷς φησιν ὅν ἄνδρα παρήμενον. ἐνθάδε δὲ δίκαιον δηλοῦσθαι, ὅτι ἀδελφὴ αὐτοῦ ἐστὶν ἢ ἐν τῷ λόγῳ· ἀγνοῶν γὰρ αὐτήν, ἀπολοφυρομένην γινώσκεται.

V. 1118. παμφλέκτου πυρός] So Ant. 1006. βωμοῖσι παμφλέκτοις. On the genitive see Matth. §. 354. ζ. Rost §. 108. II. 5. c.

V. 1119. ἀνελόμην] Neve compares Eurip. Suppl. 471: ἀπ' ἀνδρῶ ἐξελεύνειν, μηδ' ἀναιρεῖσθαι νεκροῦς βίᾳ. ibid. 1166: ὁρᾶτε παῖδας τοῦσδ', ἔχοντας ἐν χεροῖν πατέρων ἀρίστων σώμαθ', ὧν ἀνελόμην. Wesseling on Herod IX, 27, 4. Sturz, Lex. Xenophon-teum.

- σμικρὸς προσήκεις ὄγκος ἐν σμικροῦ κῦτει.
οἷμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
πόνῳ γλυκεῖ παρέσχον. οὔτε γὰρ ποτε 1145
- 1125 μητρὸς σὺ γ' ἦσθα μᾶλλον ἢ καμοῦ φίλος,
οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·
ἐγὼ δ' ἀδελφή σοι προσηνδώμην αἰεί.
νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ
θανόντι σὺν σοί. πάντα γὰρ συναρπάσας, 1150
- 1130 θνέλλ' ὅπως, βέβηκας. οἴχεται πατήρ·
τέθνηκ' ἐγώ· σὺ φροῦδος αὐτὸς εἰ θανών.
γελῶσι δ' ἐχθροί· μαίνεται δ' ὕφ' ἡδονῆς
μήτηρ ἀμήτωρ, ἥς ἐμοὶ σὺ πολλάκις
φῆμας λάθρα προὔπεμπες ὥς φανούμενος 1155
- 1135 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς
δαίμων ὁ σὸς τε καὶ μὸς ἐξαφείλετο,

V. 1131. Dind. τέθνηκ' ἐγὼ σοὶ· φροῦδος κτλ.

V. 1122. τῆς ἐμῆς κτλ.] For the genitive see Matth. §. 371. Rost §. 109, 1.

V. 1123. τὴν] Cf. Matth. §. 292. and Oed. C. 34 sq. with note.

V. 1124 sqq. οὔτε γὰρ ποτε — προσηνδώμην αἰεί] The sense is briefly this: I have been both a mother, a nurse, and a sister to thee. Cf. Hom. Il. ζ, 429 sq.: Ἐκτορ, ἅτᾳρ σὺ μοὶ ἐσσι πατήρ καὶ πότνια μήτηρ, ἥδ' ἐκασίγνητος, σὺ δέ μοι θαλερὸς παρὰ κοίτης.

V. 1125. μητρὸς — καμοῦ φίλος] On the genitive cf. Matth. §. 438. For the particle καὶ §. 620, 2.

V. 1128 sqq. νῦν δ' ἐκλέλοιπε — βέβηκας] She says that all her labour and trouble in bringing up Orestes, are rendered vain through his death, as by this the whole house is extinct (πάντα γὰρ — βέβηκας), whose glory and nobility Orestes was, by revenging Agamemnon, to have one day restored.

V. 1130. βέβηκας] you are dead. cf. Phil. 489. with note.

V. 1130 sq. οἴχεται πατήρ· — θανών] She explains in these words why, as she had already said, the whole house is undone. In what sense she calls herself dead, is self-evident. She naturally does not include Chrysothemis. See v. 101.

V. 1131. αὐτός] I. e. he himself, the fitting person to take revenge, and restore the family glory. On the phrase φροῦδος θανών see Oed. R. 930.

V. 1133. μήτηρ ἀμήτωρ] So Aj. 665: ἄδωρα δῶρα, Oed. R. 1214: γάμον ἀγαμον, Phil. 534: ἄοικον εἰσοίκησιν, ibid. 848: ὕπνος ἄϋπνος. Similar examples are quoted Ant. 500 sq.

Ibid. ἦς] Triclinius: τὸ ἦς πρὸς τὸ τιμωρὸς συναπτεῖν, καὶ μὴ τὴν περὶ λάβης ἔξωθεν, ὥς τινες τὸν ἀμαθῶν.

V. 1135. αὐτός] That you would yourself revenge the crime committed by your mother, and not send others,

ὅς σ' ὦδέ μοι προὔπεμψεν ἀντὶ φιλιότητος
μορφῆς σποδὸν τε καὶ σκιὰν ἀνωφελῆ.

οἷμοι μοι.

1160

1140 ὦ δέμας οἰκτρόν.

φεῦ, φεῦ.

ὦ δεινοτάτας,

οἷμοι μοι,

πεμψθεῖς κελεύθους, φίλταθ', ὧς μ' ἀπώλεσας.

1145 ἀπώλεσας δῆτ', ὦ κασίγνητον κῆρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,

1165

τὴν μηδὲν εἰς τὸ μηδέν, ὥς ξὺν σοὶ κάτω

ναίω τὸ λοιπόν. καὶ γὰρ ἡνίκ' ἦσθ' ἄνω,

ξὺν σοὶ μετεῖχον τῶν ἴσων, καὶ νῦν ποθῶ

1150 τοῦ σοῦ θανούσᾳ μὴ' πολέιπεσθαι τάφου.

τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπουμενούς.

1170

ΧΟΡΟΣ.

θνητοῦ πέφνκας πατρός, Ἠλέκτρα, φρόνει.

θνητὸς δ' Ὀρέστης ὥστε μὴ λίαν στένε.

ΟΡΕΣΤΗΣ.

1155 φεῦ, φεῦ, τί λέξω; ποῖ λόγων ἀμηχανῶν

V. 1150. ἀπολείπεσθαι Dind.

V. 1153. A third verse is commonly added to these two: πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν. This is however a verse of Euripides.

V. 1140. ὦ δέμας] Cf. v. 57.

V. 1144 sq. ὧς μ' — δῆτ'] So Phil. 761: ἰὼ ἰὼ δύστηνε σὺ δύνστης δῆτα διὰ πόνων πάντων φανεῖς. Very similar is the use of δῆτα, when in a dialogue one person confirms the words of the other, adding this particle to the affirmative word, as above v. 843. and again 1455.

V. 1147. τὴν μηδέν] So Aj. v. 1231. ὁ μηδέν, and Eurip. Phoen. 601. ὁ οὐδέν.

V. 1150. τοῦ σοῦ — μὴ' πολέιπεσθαι τάφου] Elmsley on Eur. Med. 35. notices that ἀπολείπεσθαι τίνος does not mean to desert any thing, but to be deprived of it. He is said not to be deprived of any one's burial, who partakes of the tomb

of another, who is buried in the same tomb with another. In the same sense we must understand the words of Electra in v. 1210. τῆς σῆς — ταφῆς. She wishes two things: to die now, and to share her brother's tomb.

V. 1151. τοὺς γὰρ κτλ.] So Trach. 1173: τοῖς γὰρ θανούσι μόχθος οὐ προσγίγνεται.

V. 1152. Schol.: πιθανῶς πρόκειται τὸ ὄνομα τῆς Ἠλέκτρας, ἕνα μάλιστα Ὀρέστης. οὐ γὰρ μόνη ἦν αὐτῷ ἀδελφῇ. τοῖς δὲ κοινοῖς βοηθήμασι χρῆται ὁ Χορὸς ἐν τῇ παρηγορίᾳ. Hermann rightly observes that the Chorus says: θνητὸς μὲν ὁ πατήρ, θνητὸς δ' Ὀρέστης ἦν.

V. 1155 sq. Schol.: ἀναγκαῖον ἐμφανισθῆναι τὸν Ὀρέστην δι-

ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω. 1175
ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;
ΟΡΕΣΤΗΣ.

ἦ σὸν τὸ κλεινὸν εἶδος Ἠλέκτρας τόδε;
ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.
ΟΡΕΣΤΗΣ.

1160 οἴμοι ταλαίνης ἄρα τῆςδε συμφορᾶς.
ΗΛΕΚΤΡΑ.

οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180
ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως καὶ θένος ἐφθαρμένον.
ΗΛΕΚΤΡΑ.

οὔτοι ποτ' ἄλλην ἢ μὲ δυσφημεῖς, ξένε.
ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

pides, interpolated by a Scholiast, as is proved by Theodor Bergk in Zimmerm. Museo Stud. Antiq. No. 120. ann. 1835. p. 961 sq.

V. 1157. Dindorf has no stop at ἄλγος.

φθάρα γὰρ τὸ συνεκτικὸν τῆς ὑποθέσεως, σιωπῶντος αὐτοῦ.

Ibid. ποῖ λόγων — ἔλθω] Hermann notices that the genitive λόγων refers both to ποῖ and to ἀμχανῶν. On the phrase κρατεῖν γλώσσης cf. Eurip. Helen. 1404. κρατεῖν στόματος.

V. 1159. Schol.: τοῦτο δύναται μὲν καὶ ἡ Ἠλέκτρα λέγειν. εὐπρεπέστερον δὲ τῷ Χορῷ περὶνεται, ἵνα μὴ περὶ τοῦ ἑαυτῆς εἶδους εἴπῃ. θανμαστῶς δὲ τὴν μὲν Κλυταιμνήστραν ἀπὸ τοῦ λαμπροῦ σχήματος ὁ ἄγγελος ἐγνώρισεν· οὗτος δὲ οὐ γινώσκει τὴν Ἠλέκτραν διὰ τὸ κεκαῶσθαι τὸ σῶμα. — On καὶ μάλα see v. 1430.

V. 1160—1166. οἴμοι — οὐδὲν κακῶν] The poet well represents Orestes, when he had heard that it was Electra with whom he was speaking, so stricken with grief and surprise, that al-

though four times asked by her why he groans, he only replies by lamenting her unhappy appearance in four successive verses. The same artifice is employed in Aj. 359. where see note.

V. 1161. οὐ δὴ ποτ' κτλ.] The particles οὐ δὴ are used in questions which expect an affirmative, but imply a negative. We may render οὐ δὴ in German doch nicht, and οὐ δὴ ποτε doch nicht gar. Cf. vs. 1108. 1202. of this play, Trach. 668, 876. Phil. 900. Οὐ δὴ ποτε occurs in Ant. 381. See also Matth. §. 610, 6.

V. 1162. ἀτίμως καὶ θένος] Cf. Oed. R. 254: γῆς ὠδ' ἀκάρπως καὶ θένος ἐφθαρμένης.

V. 1164. τῆς ἀνύμφου — τροφῆς] Cf. vs. 165 sq. On the word τροφή cf. Aj. 499: δουλὴν ἔξιν τροφήν.

ΗΛΕΚΤΡΑ.

1165 τί μοί ποτ', ὦ ξέν', ὦδ' ἐπισκοπῶν στένεις;

ΟΡΕΣΤΗΣ.

ὡς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν. 1185

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνωνς τοῦτο τῶν εἰρημένων;

ΟΡΕΣΤΗΣ.

ὁρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὁρᾷς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

1170 καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν;

ΗΛΕΚΤΡΑ.

ὀθύνεκε' εἰμὶ τοῖς φονεῦσι σύντροφος. 1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖςδε δουλεύω βίᾳ.

V. 1165. Dind. τί δὴ ποτ'.

V. 1171. Dindorf has no stop at σύντροφος.

V. 1166. τῶν ἐμῶν — κακῶν] from her wretched appearance. By his own evils Orestes means the miserable condition of Electra. she labours, are spoken of as her ornaments. — Fr. Jacobs observes: „not decorated, as

V. 1168. ἐμπρέπουσαν ἄλγεσιν] One of the commentators incorrectly explains: that the noble spirit of Electra had shone forth in enduring calamity, and very similar is the interpretation of Passow, v. ἐμπρέπω. Orestes shews in these words why he says that he knows not the extent of his misfortunes, and this could not be from the fortitude of Electra, but from his seeing her remarkable for her many griefs. The participle ἐμπρέπουσαν, unlike the Latin insignis, means that instead of the beauty, elegance, and customary ornaments of virgins, Electra bears excessive griefs, by which she is oppressed, and which are evident

were fitting, with virgin ornaments, but girt and dressed with many evils. Cf. Aesch. Choeph. 10: ὁμήγουρις — φάρεσι μελαγχίμοις πρέπονσα. and of Electra. ib. 15: πένθει λυγρῷ πρέπονσαν.

V. 1172. πόθεν — κακόν;] Neither has Brunck (who renders: what evil dost thou say?) understood these words, nor Nerve, who refers to Matth. §. 661, 1. Orestes means: whence has arisen the evil you mention? i. e. by whom has the murder been committed, of which you speak? Electra first answers only the former question of Orestes τοῖς τοῦ, in v. 1173.; and

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;

ΗΛΕΚΤΡΑ.

1175 μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἔξισοι.

ΟΡΕΣΤΗΣ.

τί δρωῖσα; πότερα χερσίν, ἢ λύμῃ βίου;

1195

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξων, οὐδ' ὁ κωλύσων πάρα;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'· ὅς ἦν γάρ μοι, σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

1180 ὦ δύσποτμ', ὥς ὄρων σ' ἐποικτείρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νυν ἴσθ' ἐποικτείρας ποτέ.

1200

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.

V. 1182. For τοῖσι σοῖς Brunek conjectures τοῖς ἴσοις.

replies to the latter, as to who were the murderers of her father, in v. 1175.

V. 1174. τίς γάρ σ' — βροτῶν;] The sense is this: what man among mortals has imposed this necessity upon thee? With the phrase ἀνάγκη προτρέπειν τινά, to cast anyone into bondage, we may compare the Homeric ἀγεί προτρέπεσθαι. By ἀνάγκη τῇδε Orestes means τῷ δουλεύειν, which word Electra had just used. Compare Aj. 477. With note. The phrase εἰς ἀνάγκην κεῖμεθα, we have fallen into bondage, is frequently used. In these words Orestes chiefly seeks to learn from Electra, who are the murderers of his father. On the lengthening the first syllable of the verb προτρέπει see Elmsl.

Cens. Eurip. Suppl. Hermann. v. 296.

V. 1175. Schol.: μητρὶ δ' οὐδὲν ἔξισοι· οὐκ ἴσα πράσσει τῷ τῆς μητρὸς ὀνόματι. Brunek takes it as neuter. The editors compare Thucyd. VI, 87: ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις ἀντὶ τοῦ ἀεὶ φυλάσσεσθαι αὐτοὺς καὶ ἀντεπιβουλεύσαι ποτε ἐκ τοῦ ὁμοίου μεταλάβετε, where Schol. explains: ἐξισωθέντες καὶ ὁμοιωθέντες.

V. 1176. ἢ λύμῃ βίου] Very like vs. 190 sqq.

V. 1182. μόνος γάρ — κακοῖς] Similar to v. 1185.

V. 1183. οὐ δῆ ποθ'] For the explanation of these particles see v. 1161. Schol. rec.: ποθέν· ἀπὸ τινος μέρους, οὐ τόπον, ἀλλὰ γένους. See Oed. C. 210.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὖνουν πάρα.

ΗΛΕΚΤΡΑ.

1185 ἀλλ' ἔστιν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθες τόδ' ἄγρος νῦν, ὅπως τὸ πᾶν μάθῃς. 1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα, πρὸς θεῶν, τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πείθου λέγοντι, κούχ' ἀμαρτήσῃ ποτέ.

ΗΛΕΚΤΡΑ.

μή, πρὸς γενεῖον, μὴ' ξέλλῃ τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

1190 οὐ φημ' ἑάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν,

'Ορέεστα, τῆς σῆς εἰ στερήσομαι ταφῆς. 1210

ΟΡΕΣΤΗΣ.

εὐφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκῃ στένω;

V. 1188. *πιθοῦ* Dind.

V. 1189. Elmsley on Oed. R. 1522. and Eurip. Heracl. 977. advises that we read μ' ἐξέλλῃ.

V. 1184. τὸ τῶνδ' I. e. αἰδέ. Cf. Matth. §. 285, 2.

V. 1188. *κούχ' ἀμαρτήσῃ ποτέ*] Brunck incorrectly renders: nor wilt thou ever err. He rather means: thou wilt not fail in obtaining what thou desirest. cf. Oed. R. 621. Phil. 95.

V. 1190 sq. *ὦ τάλαιν'* — *ταφῆς*] The Genitive *σέθεν* depending on *ὦ τάλαινα* (see v. 1122.), is explained by the words *τῆς σῆς* —

ταφῆς, the sense being: if I shall be prevented from burying your bones, i. e. in the family tomb.

V. 1192. *εὐφημα φώνει*] A deprecation of an ill-boding omen. See Trach. 175. *πρὸς δίκης* does not differ in sense from *δίκῃ*, which Electra uses in her answer, but has another idea. *πρὸς δίκης* is the German „von Rechtswegen“, *δίκῃ* „mit Recht“. Cf. Ant. 51. with note.

ΟΡΕΣΤΗΣ.

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

ΗΛΕΚΤΡΑ.

1195 οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἴπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.

ΟΡΕΣΤΗΣ.

ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;

ΟΡΕΣΤΗΣ.

1200 οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἶπας, ὦ παῖ;

1220

ΟΡΕΣΤΗΣ.

ψεῦδος οὐδὲν ὦν λέγω.

ΗΛΕΚΤΡΑ.

ἦ ξῆ γὰρ ἀνήρ;

ΟΡΕΣΤΗΣ.

εἴπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἦ γὰρ σὺ κεῖνος;

ΟΡΕΣΤΗΣ.

τήνδε προσβλέψασά μου

σφραγίδα πατρός, ἔκμαθ', εἰ σαφῆ λέγω.

V. 1194 sq. οὐ σοι προσήκει κτλ.] Orestes says: it is not fitting for thee to address ashes thus, or with such words, i. e.: it is not fit that thou shouldst address these ashes as the ashes of a brother. Electra, feeling sure that she is holding the bones of Orestes, thinks he means that the dead man despises her, and is angry at her calling him brother. On the

phrase φάτιν φωνεῖν cf. 329., on ἄτιμον εἶναί τινος Matth. §. 339.

V. 1196. τοῦτο δ' οὐχὶ σόν] Brunck: but this, which thou holdest in thy hand, is in no wise related to thee.

V. 1198. Schol.: ἡσκημένον· κατεσκενασμένον· ἀσκήματα γὰρ τὰ κατασκενασμένα. Cf. v. 452.

V. 1204. Schol.: σφραγίδα· τὸν δακτύλιον. On the double genitive see Matth. §. 380. not. 1.

ΗΛΕΚΤΡΑ.

1205 ὦ φίλτατον φῶς.

ΟΡΕΣΤΗΣ.

φίλτατον, συμμαρτυρῶ.

ΗΛΕΚΤΡΑ.

ὦ φθέγμ', ἀφίκον;

1225

ΟΡΕΣΤΗΣ.

μηκέτ' ἄλλοθεν πύθῃ.

ΗΛΕΚΤΡΑ.

ἔχω σε χερσίν;

ΟΡΕΣΤΗΣ.

ὥς τὰ λοιπ' ἔχοις αἰέ.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναικες, ὦ πολίτιδες,
ὁρᾷτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν

1210 θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

ΧΟΡΟΣ.

ὁρῶμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι
γεγηθὺς ἔρπει δάκρυον ὀμμάτων ἄπο.

1230

V. 1205. ὦ φίλτατον φῶς] Schaefer thinks that both here and in v. 1354. φῶς means not light or day, but the man. He compares several Homeric passages, such as ἦλθες, Τηλέμαχε, γλυκερόν φάος. It is difficult to understand how Orestes, if Electra had said this, could have replied φίλτατον, συμμαρτυρῶ, which words clearly point to the meaning light. Very similar is Philoct. 530 sq.: ὦ φίλτατον μὲν ἡμᾶρ, ἡδιστος δ' ἀνὴρ, φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς ἔργω γενοίμην, ὥς μ' ἔθεσθε προςφιλή.

V. 1206. ὦ φθέγμ', ἀφίκον;] Electra through excitement pronounces almost without any pause the words: ὦ φίλτ. φῶς, ὦ φθ., ἀφίκον; ἔχω σε χερσίν; and we may therefore take in the adjective φίλτατον from the preceding words before ὦ φθέγμα with

the Scholiast. On the address itself, ὦ φθέγμα cf. Aj. 14. and Oed. C. 863.

Ibid. μηκέτ' ἄλλοθεν πύθῃ] Orestes says: thou hast now no occasion to learn from messengers that I should come, for I myself tell thee that I am arrived.

V. 1209 sq. μηχαναῖσι μὲν — σεσωσμένον] Orestes is spoken of as μηχαναῖς θανών, because he was falsely represented as dead, μηχαναῖς σεσωσμένος, because by that very fraud he was enabled to return to his father's house safe and sound.

V. 1211. καπὶ συμφοραῖσί μοι] Eustathius 647, 38. (509, 23.): συμφορὰ οὐ μόνον ἀποτρόπαιος, ἀλλὰ καὶ ἀγαθῇ, ὥς δηλοῖ σὺν ἄλλοις καὶ ὁ εἰπὼν ἐπ' ἀγαθῷ τὸ ἐπὶ συμφοραῖς γεγηθὺς ἔρπει δάκρυον ὀμμάτων ἄπο.

(στροφή.)

ΗΛΕΚΤΡΑ.

ὦ γοναί,

γοναὶ σωμαίων ἐμοὶ φιλτάτων,

1215 ἐμόλετ' ἀρτίως,

ἐφεύρετ', ἤλθετ', εἶδεθ' οὓς ἐχρήζετε.

1235

ΟΡΕΣΤΗΣ.

πάρεσμεν· ἀλλὰ σῖγ' ἔχουσα πρόσμενε.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν;

ΟΡΕΣΤΗΣ.

σιγαῖν ἄμεινον, μή τις ἔνδοθεν κλύη.

ΗΛΕΚΤΡΑ.

1220 ἀλλ' οὐ τὰν Ἀρτεμιν τὰν αἰὲν ἀδμήταν

τόδε μὲν οὔ ποτ' ἀξιόσω τρέσαι

1240

περισσὸν ἄχθος ἔνδον γυναικῶν ὃν ἀεί.

V. 1216. ἐφεύρετ' Dind.

V. 1220. Several MSS. οὐ μὰ τὰν: but μὰ has been frequently added by the copyists, as in v. 1063. Brunck wrote: ἀλλ' οὐ μὰ τὰν γ' ἀδμήταν αἰὲν Ἀρτεμιν. It is certain that both this and the antistrophic verse have suffered some corruption, though the real reading is doubtful.

V. 1214. Schol.: γοναὶ σωμαίων· ἀντὶ τοῦ ἐνικοῦ, γονή σώματος ἐμοὶ φιλτάτων, Ἀγαμέμνονος. For the use of the plural see v. 1051. Γονή is used of a son in Ant. 641. and Oed. C. 1192. On the noun σώματος see Oed. R. 624.

V. 1215. ἀρτίως] At the right time.

V. 1216. Schol.: εἶδεθ' οὓς ἐχρήζετε· ἀντὶ τοῦ ἐμέ.

V. 1217. Schol.: ἀλλὰ σῖγ' ἔχουσα πρόσμενε· ἀντὶ τοῦ σίγα, ἕως ἂν κατὰ νοῦν ἀποβῇ τὸ πᾶν.

V. 1219 sqq. Schol.: παράκειται ἐκαστῷ τὸ οἰκεῖον. ἡ μὲν γὰρ, γυνή τε οὖσα καὶ παρὰ προσδοκίαν εὐτυχοῦσα, θρασυτέρα ἐστίν, ὃ δὲ ἀσφαλὴς διὰ τὸ νῦν πρῶτον ἐπιχειρεῖν τοιοῦτον κινδύνῳ.

V. 1221 sq. τόδε μὲν — ὃν ἀεί] Brunck, with the exception of περισσὸν ἄχθος, renders with much

taste: I think one should never fear that useless weight of women, always sitting at home. περισσὸν ἄχθος an intolerable burden. Hermann translates the phrase: too great severity. This is decidedly incorrect, as is also the explanation of Neve, who, thinking that ἄχθος was spoken of Aegisthus only, put a comma after ἔνδον, and made the genitive γυναικῶν depend on ὃν, comparing Eurip. El. 934: πᾶσιν δ' ἐν Ἀργεΐοισιν ἦκουες τάδε· ὁ τῆς γυναικός, οὐχὶ τάνδρος ἡ γυνή. Electra knew that Aegisthus was not at home. Cf. vs. 1308 sq. And so Clytaemnestra is evidently the person meant. So also the Scholiast: ἡ ἀπότασις πρὸς Κλυταιμνήστραν· ὅρα δέ, εἰ οἰκεῖα ταῦτα τῇ Ἠλέκτρᾳ, παρόντος Ὀρέστου, ὅποτε καὶ μόνῃ οὖσα τοσοῦτον ἐθρασύνετο.

ΟΡΕΣΤΗΣ.

ὄρα γε μέντοι, καὶ γυναιξὶν ὡς Ἀρης
1225 ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.

ΗΛΕΚΤΡΑ.

ὀτοτοτοτοῖ, τοτοῖ, 1245
ἀνέφελον ἐπέβαλες οὐποτε καταλύσιμον,
1230 οὐδέποτε λησόμενον ἀμέτερον
οἶον ἔφν κακόν. 1250

ΟΡΕΣΤΗΣ.

ἔξοιδα, ναί, ταῦτ'· ἀλλ' ὅταν παρουσία
φράξῃ, τότε ἔργων τῶνδε μεμνηῖσθαι χρεών.

(ἀντιστρ.).

ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ
1235 ὁ πᾶς ἂν πρόποι παρὼν ἐννέπειν
τάδε δίκῃ χρόνος. 1255
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

ΟΡΕΣΤΗΣ.

ξύμφημι καὶ γὰρ. τοιγαροῦν σώξου τόδε.

- V. 1224. Dind. μὲν δὴ.
V. 1226. Dind. ὀτοτοτοῖ τοτοῖ.
V. 1229. Dind. οὐ ποτε.
V. 1230. οὐδέ ποτε Dind.
V. 1232. Dind. ἔξοιδα, παῦ.

V. 1224. Schol.: ὄρα γε μὲν δὴ· δειος. τὸ γὰρ διεξιέναι τὰ κατὰ ἐπὶ τὴν Κλυταιμνήστραν τεινωνφησίν, ὅτι τὸν Ἀγαμέμνονα ἀνεῖλεν. τὸν Ἀγαμέμνονα δι' ὅχλον ἦν τοῖς θεαταῖς ἐπισταμένοις τὸ πᾶν καὶ περιμένονσιν ἰδεῖν τὰ ἐξ Ὀρέστου γενόμενα. Hermann: „The sense is: when present matters shall remind thee, then will it behoove thee to remember these things.“ On the phrase παρουσία φράζει compare v. 39.

V. 1226 sqq. Schol.: ὀτοτοτοῖ. ἐπεὶ περὶ ὑπέμνησεν αὐτὴν τῆς τοῦ πατρὸς ἀναιρέσεως διὰ τῶν προειρημένων δυο στίχων, φησὶν, ὅτι ἐνέβαλές μοι κακὸν ἀνέφελον, καλυφθῆναι μὴ δυνάμενον, ἀσκήστων, ὡς εἰ ἔφη διαδηλον κακόν.

V. 1229. οὐδέ ποτε λησόμενον] Triclinius has observed that λησόμενον is used passively for ἐπιλησθησόμενον. The Scholiast interprets: λήθης τυχεῖν μὴ δυνάμενον.

V. 1232 sq. Schol.: ἀλλ' ὅταν παρουσία· ὅταν ἐπιτρέπη ὁ καιρὸς καὶ καλῇ· ἢ ὁπόταν ἡ παρουσία τούτων ἢ καὶ ὁ καιρὸς ἐπιτή-

δεις. τὸ γὰρ διεξιέναι τὰ κατὰ τὸν Ἀγαμέμνονα δι' ὅχλον ἦν τοῖς θεαταῖς ἐπισταμένοις τὸ πᾶν καὶ περιμένονσιν ἰδεῖν τὰ ἐξ Ὀρέστου γενόμενα. Hermann: „The sense is: when present matters shall remind thee, then will it behoove thee to remember these things.“ On the phrase παρουσία φράζει compare v. 39. καιρὸς εἰσάγει.

V. 1235. πρόποι — ἐννέπειν] See examples of this position of the verb πρόποι in Matth. §. 297.

V. 1238. Schol.: σώξου τόδε· ποῖον; τό ἐλευθεροστομεῖν. τοιγαροῦν ἀντέχον τῆς ἐλευθεροστομίας. Hermann remarks. „This interpretation of the Scholiast is altogether wrong. After Orestes

ΗΛΕΚΤΡΑ.

τί δρωῶσα;

ΟΡΕΣΤΗΣ.

1240 οὐ μὴ 'στι καιρός, μὴ μακρὰν βούλου λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἂν ἄξιαν γε, σοῦ πεφηνότος,

1260

μεταβάλουτ' ἂν ὥδε σιγὰν λόγων;

ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐξεῖδον.

ΟΡΕΣΤΗΣ.

1245 τότε εἶδες, ὅτε θεοὶ μ' ἐπώτρυναν μολεῖν.

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν

1265

τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν

1250 ἀμέτερα πρὸς μέλαθρα· δαιμόνιον

αὐτὸ τίθημ' ἐγώ.

1270

V. 1241. We must omit the particle ἄν, which is wanting in La. a pr. m., Γ. and Par. C., though this does not completely rectify the verse. *τίς* — *πεφηνότος*, two lines in Dind.

V. 1245. *ἐπώτρυναν* was first restored by Brunck. MSS. *ῶτρυναν*. Triclinius *θεοὶ γέ μ' ὦτρυναν*. Brunck, Hermann, Dindorf and others think that a verse spoken by Orestes has been lost after this one, and Hermann suspects that it was to this effect: *αὐτοὶ γεγῶτες τῆςδε τῆς ὁδοῦ βραβῆς*. See my critical note on Ant. 1280.

had remarked that now was not a fit time for relating the murder of his father, Electra says there is no time when she ought not to speak of it, meaning that even then it was not to be considered unfit. Orestes mistaking her meaning, replies: you say well that any time will suffice for this; keep therefore to your opinion, and put off till another time a story that is now inopportune. On the verb *σώζεσθαι* in this sense see Elmsl. on Eur. Bacch. 791. "The fact is, however, that Hermann is wrong, and the Scholiast's explanation perfectly right. It is sufficient to bear in mind the *τίδρωῶσα* which follows. The sense then is: do not therefore cause yourself to lose a liberty scarcely yet given.

V. 1240. *μὴ μακρὰν* — *λέγειν* So Aj. 1040. *μὴ τεῖνε μακρὰν*, and Oed. R. 220. *οὐ γὰρ ἂν μακρὰν ἔχγενον*. Trachin. 317. *οὐδ' ἀνιστόρουν μακρὰν*. Cf. Lobeck on Aj. v. 1040, ed. sec.

V. 1241 sq. *τίς οὖν* — *λόγων*;] Schol.: *τίς ἂν, φησί, σοῦ φανέντος, δικαίως ἔλοιτο ἀντὶ λόγων σιωπῆν*;

V. 1245. *τότ' εἶδες* — *μολεῖν*] Orestes, referring to the words of Electra, *ἐπεὶ σε νῦν ἀφράστως ἀέλπτως τ' ἐξεῖδον*, says that he has arrived, and pretends that he is ordered by the Gods to return to his own country and avenge the murder of his father.

V. 1247. Schol.: *τᾶς πάρος χάριτος· τῆς σῆς παρουσίας*. For the use of the verb *ἐπόρισεν* cf. Oed. C. 1458: *Θησέα πόροι*.

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργάθειν, τὰ δὲ
δέδοικα λίαν ἡδονῇ νικωμένην.

(ἐπ' ὁδός.)

ΗΛΕΚΤΡΑ.

1255 ἰὼ χρόνῳ μακρῷ φιλτάταν ὁδὸν
ἐπαξιώσας ὥδέ μοι φανῆναι,
μή τί με, πολύπονον ὥδ' ἰδῶν, 1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσης
τῶν σῶν προσώπων ἡδονὰν μεθιέσθαι.

ΟΡΕΣΤΗΣ.

ἦ κάρτα καὶν ἄλλοισι θυμοίμην ἰδῶν.

ΗΛΕΚΤΡΑ.

1260 ξυναινεῖς;

ΟΡΕΣΤΗΣ.

τί μὴν οὔ; 1280

ΗΛΕΚΤΡΑ.

ὦ φίλοι, ἔκλνον ἄν

V. 1258. Porson on Eur. Med. 734. suggests ἄδονᾶν, in which he is followed by Erfurdt and Schaefer. Dind. ἄδονάν.

V. 1262 sqq. ὦ φίλοι — τάλαινα]. Both the sense and the metre shew that this passage is very corrupt, but the correction is so difficult, that I have retained the corrupt reading of the MSS. It is plain, however, that the stop is wrongly placed after

V. 1252. τὰ μὲν — τὰ δέ] See the common reading by making the accusative ἡδονάν depend on the verb ἀποστερήσης, and the infinitive μεθιέσθαι explicative, for which see Porson on Eur. Med. 1396. and Matth. §. 532. d.

V. 1254 sq. φιλτάταν ὁδὸν — φανῆναι] So Aj. 877: τὴν ἀφ' ἡλίου βολῶν κέλευθον — φανείς.

V. 1257 sq. Schol.: μή ἀποστερήσης με, φησί, τοῦ μεθιέσθαι τῶν προσώπων, καὶ ἀπαλλαγῆναι μετὰ ἡδονῆς, ὅπερ μοι παρέσται ἐπιπλέον μετεχούσῃ σου καὶ ἀπολαυούσῃ· οὕτω γὰρ ἀπαλλαγῆσομαι μετὰ ἡδονῆς· ἐὰν δὲ ἤδη ἀποστερήσης σαντοῦ, μετὰ λύπῃς ἀπαλλαγῆσομαι. No doubt in the MS. used by the Scholiast the reading was ἡδονᾶ.

V. 1261. τί μὴν οὔ;] Seidler compares Rhes. 706: δοκεῖς γὰρ; — τί μὴν οὔ;

V. 1262 sq. ὦ φίλοι — τάλαινα] These words are so cor-

- ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν,
 ἔσχον ὄργαν' ἀναυδον,
 1265 οὐδὲ σὺν βοᾷ κλύουσα τάλαινα.
 νῦν δ' ἔχω σε' προὔφανης δὲ 1285
 φιλτάταν ἔχων πρόσοψιν,
 ἄς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

ΟΡΕΣΤΗΣ.

- τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
 1270 καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με,
 μήθ' ὥς πατρώαν κτῆσιν Αἰγισθοῦς δόμων 1290
 ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
 χρόνου γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.
 ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
 1275 σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
 γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295
 οὕτως δ', ὅπως μήτηρ σε μὴ' πινυώσεται

αὐδάν: see the explanatory note. Hermann added ἄρ', after ἔκλινον, placed a comma after ὄργαν', and the article ἃ before τάλαινα, distributing the verses thus: ἀναυδον οὐδὲ σὺν βοᾷ κλύουσα, ἃ τάλαινα· νῦν δ' ἔχω σε. — In a letter to me he remarks that some words may have been lost before ἔσχον; so that Electra, on hearing the voice of Orestes, might say that she could not restrain herself from exclaiming with the greatest joy. He thinks therefore, that something was written to this effect:

γλώσσας δὲ πῶς ἂν εὐφρον' ἔσχον ὄργαν'
 ἀναυδον οὐδὲ σὺν βοᾷ, κλύουσα;

V. 1273. Reiske preferred reading ἔργον instead of χρόνον, possibly rightly.

rupt, that it is impossible to give their sense. They are plainly, however, joined so as to form two members, the one containing the protasis, the other ἔσχον — τάλαινα the apodosis, as if it had been written: ὦ φίλ', ὅτ' ἔκλινον ἂν — αὐδάν, ἔσχον κτλ. There is no reason why Electra should here be supposed to address the Chorus. The word αὐδάν must be understood of the report of the death of Orestes.

V. 1273. Schol.: ἀφαιρεῖται γὰρ, φησὶν, τὴν εὐκαιρίαν τῶν μελλόντων πραχθῆναι τῶν λόγων ἢ ἀδολεσχείαι. From which interpretation Brunk conjectures that the Scho-

liast read ἔργον γὰρ κτλ. which reading Reiske had before suggested. Hermann thinks the common one correct, if we take χρόνον καιρὸν for τὸ καιρίον τοῦ χρόνου, a criticism more ingenious than true.

V. 1274. ἃ δ' ἀρμόσει.] On the intransitive force of this word see Ant. 1295.

V. 1276. γελῶντας ἐχθροὺς παύσομεν.] to cause the enemy to cease to laugh i. e. to slay the murderers of Agamemnon. Cf. v. 1153.

V. 1277 sq. οὕτως δ', ὅπως κτλ.] He says this: but arrange so that thy mother may not,

φαιδρῶ προσώπῳ, νῶν ἐπελθόντων δόμους,
 ἀλλ' ὥς ἐπ' αὕτῃ τῇ μάτῃν λελεγμένη
 1280 στέναξ'· ὅταν γὰρ εὐτυχήσωμεν, τότε
 χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως. 1300

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ κασίγνηθ', ὦδ', ὅπως καὶ σοὶ φίλον,
 καὶ τοῦμὸν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς
 πρὸς σοῦ λαβοῦσα κούκ ἐμὰς ἐκτησάμην.
 1285 κούδ' ἂν σε λυπήσασα δεξαίμην βραχὺ
 αὐτὴ μέγ' εὐρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305
 ὑπηρετοίμην τῷ παρόντι δαίμονι.

V. 1285. Vulg. and Dind. βουλοίμην, which is evidently a gloss of the verb δεξαίμην. But δεξαίμην is found in Palat. and λεξαίμην with the gloss βουλοίμην in La.

V. 1287. Hermann has written ὑπηρετοίμην, following Elmsley on Eur. Heracl. 1017. and on Soph. Oed. C. 491. And so Dind.

or beware lest thy mother recognize thee from thy joyful countenance (i. e. lest thy mother perceive thy thoughts from thy hilarity) when we enter the house. We must not supply σήμαινε with οὕτως from the preceding words, but follow, with Brunck, the Greek interpreter, and understand σόπει, ποίει. See Matth. §. 623, 2. Hermann (who compares vs. 1372 sqq.) rightly notices that νῶν ἐπελθόντων refer to Orestes and Pylades, at the same time Orestes evidently intends Electra to enter the house with himself and Pylades. For how could Electra's joy be witnessed by Clytaemnestra, whom Orestes and Pylades were going to attack at home, if she did not go with them? We know that she did so. Cf. 1398—1403.

V. 1279. τῇ μάτῃν λελεγμένη] So above 63: λόγῳ μάτῃν δηήσκοντας. See v. 629.

V. 1282 sq. ὦδ', ὅπως καὶ — ἔσται τῇδ'·] On the particle καὶ placed in the first member of a sentence see Oed. C. 53. The fulness of the expression ὦδε — τῇδε, as Schaefer observes, gives greater strength to the language. So in

German: so wie du willst, ganz so will auch ich.

V. 1283 sq. ἐπεὶ τὰς ἡδονὰς ἐκτησάμην] I. e. ἐπεὶ τὰς ἡδονὰς, ἃς ἐκτησάμην, πρὸς σοῦ ἔλαβον κτλ.

V. 1285 sq. δεξαίμην — εὐρεῖν] Δέχομαι is here followed by an infinitive, so as to mean βούλομαι, in which sense it is frequently used by prose writers. This is the only passage where it is to be found in Sophocles.

V. 1286. εὐρεῖν κέρδος] So above v. 1061. ὄνησιν εὐρεῖν.

V. 1287. Schol. rec.: ὑπηρετοίμην· ὑπουργοίμην· ὑπηρετῶ καὶ ὑπηρετούμαι ἐπὶ τοῦ αὐτοῦ· ὦν τὸ μὲν λέγεται κοινῶς, τὸ δὲ ὑπηρετούμαι παρὰ τοῖς Ἀττικοῖς. The middle form, though not found elsewhere, has been retained, as most suitable to the sense of the passage. For as Electra served the deity who was favourable to the children of Agamemnon, so she at the same time studied her own advantage. A similar use of the verb προορᾶσθαι occurs in Xenophon Cyrop. IV, 3, 21., where, in shewing why horses seem to him to surpass the hippocentaurs, he has the following words among

- ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οὐ; κλύων,
 ὀθονύνε' Αἰγισθος μὲν οὐ κατὰ στέρας,
 1290 μῆτηρ δ' ἐν οἴκοις ἦν σὺ μὴ δεισῆς ποθ', ὥς
 γέλωτι φαιδρὸν τοῦμόν ὄψεται κάρα. 1310
 μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
 κἀπεί σ' ἐξείδον, οὐ ποτ' ἐκλήξω χαρᾶ
 δακρυρόοοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγὼ,
 1295 ἥτις μῖα σε τῇδ' ὀδῶ θανόντα τε
 καὶ ζῶντ' ἐξείδον; εἰργασαι δέ μ' ἄσκοπα 1315
 ὥστ', εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν
 τέρας νομίζειν αὐτό, πιστεύειν δ' ὄρᾶν.
 ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,
 1300 ἄρχ' αὐτός, ὥς σοι θυμός. ὥς ἐγὼ μόνῃ

V. 1293. I have written *χαρᾶ* from the conjecture of Schaefer Mel. Crit. p. 113. MSS. *χαρᾶς*. This is defended by Hermann, who explains it thus: *συνεχῶς χαιρήσω δακρύνουσα*. But the words of Eurip. Med. 454., quoted by Neve, are different: *σὺ δ' οὐκ ἀνίης μορίας, λέγουσ' αἰετὶς κακῶς τυράννου*.

others: *ὁ μὲν γὰρ (ἱπποκένταυρος) δυοῖν ὀφθαλμοῖν προεωράτο καὶ δυοῖν ὤτοιιν ἤκουεν*. ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὥσιν αἰσθῆσομαι. πολλὰ γὰρ φασὶ καὶ ἱπποκένταυροι τοῖς ὀφθαλμοῖς προεωράτω ὅντα δηλοῦν κτλ. See the examples collected on Aj. 628.

V. 1288. ἀλλ' οἶσθα μὲν κτλ.] Schol.: *εἰκὸς γὰρ καὶ ἔξωθεν ταῦτα πεπύσθαι τὸν Ὀρέστην*. Cf. vs. 310 sqq. For *τὰνθένδε* Neve compares v. 1339. Oed. R. 1267. Oed. C. 476. Phil. 895.

V. 1290. ἦν σὺ μὴ δεισῆς — ὥς κτλ.] On the construction see Schaefer Melet. cr. p. 113. Elmsl. on Eur. Heracl. 250. Matth. §. 520. not. 1. Rost §. 122. not. 5.

V. 1292. ἐντέτηκέ μοι] An elegant metaphor, by which hatred or desire is said to adhere to the mind as wax poured in. Lucian in morte Peregrini p. 346: *τοσοῦτος ἔως τῆς δόξης ἐνέτηκεν αὐτῷ*. [Aelian H. A. I, 32: *ἡ δεινὴν κακὴν — ἐχθρὰ καὶ μῖσος συμφυῆς, εἴπερ οὖν καὶ τοῖς ἀλό-*

γοῖς ἐντέτηκεν. Julian, p. 130. C: *ἐντέτηκέ μοι δεινὸς τοῦ θεοῦ πόθος*. F. I.] This form is frequent, but the inverse one, by which the mind is said to be poured out upon, i. e. to waste away upon any thing, is more rare, as Trach. 463: *εἰ κάρτ' ἐντακείη τῷ φιλεῖν*. BR.

V. 1296. ἄσκοπα] See v. 848.

V. 1298. τέρας νομίζειν] On the noun *τέρας* cf. Ant. 374.

V. 1300 sq. ὥς ἐγὼ μόνῃ — ἡμαρτσν] He uses an abbreviated form of expression, meaning this: For you find me quite ready for all things, for if I had been alone I should have obtained one or the other of these things. On the expression *δυοῖν ἀμαρτεῖν* Hermann quotes: Thucyd. I, 33: *μὴ δυοῖν φθάσαι ἀμάρτωσιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι*. and Andoc. de myst. 20: *ἐν ᾧ δυοῖν τοῖν μεγίστοιιν κακοῖιν οὐκ ἦν αὐτῷ ἀμαρτεῖν*. ἢ γὰρ, ἐμοὶ δοξάντος τὰ ὄντα μηνύσαι κατ' ἐκείνου, ὑπ' ἐμοῦ ἀποθανεῖν, ἢ αὐτῷ σωθέντι ἐμὲ ἀποκτείνειν. Compare also

οὐκ ἂν δυοῖν ἡμαρτον· ἥ γὰρ ἂν καλῶς 1320
ἔσωσ' ἑμαυτήν, ἥ καλῶς ἀπωλόμην.

ΟΡΕΣΤΗΣ.

σιγᾶν ἐπήνεσ'· ὥς ἐπ' ἐξόδῳ κλύω
τῶν ἐνδοθεν χωροῦντος.

ΗΛΕΚΤΡΑ.

1305 ἄλλως τε καὶ φέροντες οἳ' ἂν οὔτε τις
δόμων ἀπώσaiτ' οὔτ' ἂν ἡσθείῃ λαβών. 1325

ΠΑΙΔΑΓΩΓΟΣ.

ᾧ πλεῖστα μῶροι καὶ φρενῶν τητῶμενοι,
πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,
ἥ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενῆς.

Trach. 100. δισσαῖσιν ἀπείροις κλιθεῖς, which none of the commentators have rightly understood.

V. 1303 sq. σιγᾶν ἐπήνεσ' κτλ.] Schol.: τοῦ παιδαγωγοῦ μέλλοντος ἐξιέναι, ὁ Ὀρέστης αἰσθόμενος τοῦ ψόφου, ἀγνοῶν κελεύει αὐτήν σιγᾶν· διὸ καὶ ἡ Ἥλεκτρα ὥς ξένοις διαλέγεται. — Τινὲς τὸν Χορὸν φασὶ λέγειν ταῦτα. These words are spoken by Orestes, as is clear also from v. 1235. For the expression ὥς ἐπ' ἐξόδῳ cf. Trach. 532. In the participle χωροῦντος the pronoun τινός is contained. Cf. Matth. §. 295.

V. 1304. εἴς ιτ', ὧ ξένοι] Camerarius rightly observes that this is done with design. For as Electra did not know who was coming, she pretends not to recognize the presence of Orestes, and bids them enter as common guests or strangers.

V. 1305 sq. ἄλλως τε καὶ — λαβών] Hermann observes: „Electra makes such a reply as the servants might hear without danger. In this we may observe an ambiguity frequent in the tragedians; for the servants evidently understand these words of the ashes of Orestes, but Electra of him as living, and returning as an object of fear to their mutual ene-

mies.“ The ambiguity lies rather in the fact that Electra, in speaking of the ashes which were brought, says that they will neither be rejected nor received with pleasure, meaning that no one will be able to avoid the death they seemed to bear, nor will any one receive it with pleasure. — For other examples of this ambiguity see Aj. 973.

V. 1307. ᾧ πλεῖστα μῶροι] On the phrase πλεῖστα μῶροι see Philoct. 252.

Ibid. τητῶμενοι] The present τητᾶσθαι is commonly, but incorrectly, explained to be deprived of. It rather means to lack, to be in want of, not only in Soph. as in v. 265. Oed. C. 1200. 1618. Phil. 383., but also in other poets. Hence τητῶμενος is rightly explained by the Scholiasts ἐστερημένος.

V. 1308. παρ' οὐδέν] Nothing. See on Oed. R. 954.

V. 1309. Schol.: ἐγγενῆς· ἐγγεγενημένος, ἢ ἄξιος τοῦ γένους. The former interpretation is correct, and so the later Scholiast explains by ξυμνητός. The reading in Lb. a.p.m. ἐκ γενετῆς, is nothing more than an interpretation of the common reading, ἐκ γενετῆς being wrongly put for ἐκ γενετῆς.

- 1310 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
τοῖσιν μερίστοις ὄντες οὐ γινώσκετε; 1330
ἀλλ' εἰ σταθμοῖσι τοῖςδε μὴ κύρουν ἐγὼ
πάλαι φυλάσσω, ἣν ἂν ὑμῖν ἐν δόμοις
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·
1315 νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.
καὶ νῦν ἀπαλλάχθέντε τῶν μακρῶν λόγων 1335
καὶ τῆς ἀπλήστου τῆςδε σὺν χαρᾷ βοῆς,
εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

ΟΡΕΣΤΗΣ.

- 1320 πῶς οὖν ἔχει τάντευνθεν εἰσιόντι μοι;

ΠΑΙΔΑΓΩΓΟΣ.

- καλῶς. ὑπάρχει γὰρ σε μὴ γνῶναί τινα. 1340

The Paedagogue means: are you now so foolish as to take no care of your own safety, or have you no thought in you?

V. 1310. Schol. rec.: ὅτ' οὐ παρ' αὐτοῖς· ὅτε οὐ πλησίον αὐτῶν, ἀλλ' ἐντὸς αὐτῶν τῶν κινδύνων τῶν μερίστων ὄντες.

V. 1312. Schol. rec.: ἀλλ' εἰ σταθμοῖσι· ἀλλ' εἰ μὴ ἐκ μακροῦ ἐφυλάσσω ἐγὼ ἐν ταῖς παραστάσιν. By the word σταθμοῖς the posts are meant, being put for the gate as a part for the whole. For the Paedagogue was within the house, acting as gate-keeper. On the dative of place see Oed. C. 309 sq.

V. 1313 sq. Schol.: ἣν ἂν ὑμῖν ἐν δόμοις· οἷον πρὶν ἰδεῖν τὰ σώματα ὑμῶν οἱ ἐχθροὶ ἐγνώσαν ἂν τὰ βουλευόμενα τῆς ψυχῆς. The Scholiast correctly explains τὰ δρώμενα by τὰ βουλευόμενα. For τὰ δρώμενα means those things which are undertaken, performed, or which happen, i. e. counsels, attempts, things. A participle is often used for a substantive, see Oed. C. 1214 sq. On this use of τὰ δρώμενα see v. 85. of this play. Oed. C. 1144. οὐ γὰρ λό-

γοῖσι — μάλλον ἢ τοῖς δρώμενοις. Ibid. 1644. μανθάνων τὰ δρώμενα. Trach. 588. Eur. Phoen. 1344. ὅς πᾶν ἀγγελεῖ τὸ δρώμενον. 1367. εἰδέναι τὰ δρώμενα. Iph. T. 1295. εἰδέναι τὰ δρώμενα. Rhes. 76. πρὶν μαθεῖν τὸ δρώμενον. The genitive ὑμῶν depends on τὰ δρώμενα, see Phil. 3 sq. τὰ σώματα is explained at v. 1214. of this play.

V. 1315. νῦν δ' εὐλάβειαν — ἐγώ] I. e. νῦν δὲ ὑπὸ λαβῇ τὰδε or τόδε. See Oed. C. 462. The whole verse contains the same meaning as the preceding words, σταθμοῖσι τοῖςδε ἐκύρουν φυλάσσω, cf. Oed. R. 258. with note.

V. 1318 sq. ὥς τὸ μὲν μέλλειν — ἀκμή] For when such matters are going on, one must not delay, but commence instantly, that the work may be accomplished as quickly as possible. Cf. v. 22.

V. 1321. ὑπάρχει — γνῶναί τινα] Ὑπάρχει is joined with the infinitive in the same manner as συμβαίνει or συνέβη are often found. So γίνεσθαι is joined with the infinitive, as in Xen. Cyr. V, 2, 12: εὐχονται πᾶσι θεοῖς γε-

ΟΡΕΣΤΗΣ.

ἡγγειλας, ὥς ἔοικέ, μ' ὥς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἷς τῶν ἐν Ἀιδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.

ΟΡΕΣΤΗΣ.

καίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;

ΠΑΙΔΑΓΩΓΟΣ.

1325 τελουμένων, εἵπομ' ἄν· ὥς δὲ νῦν ἔχει,
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

1345

ΗΛΕΚΤΡΑ.

τίς οὗτος ἔστ', ἀδελφέ; πρὸς θεῶν, φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ', ὅτῳ μ' ἔδωκας ἐς χεῖράς ποτε;

V. 1322. Dind. *ἔοικεν*.

V. 1329. *χέρας ποτέ*; Dind.

νέσθαι ποτὲ ἐπιδείξασθαι, ὥς πιστοὶ μὲν εἰσιν οὐδὲν ἤττον ἐμοῦ τοῖς φίλοις.

V. 1322. ἡγγειλας — ὥς τεθνηκότα] So Oed. R. 955 sq. Cf. Matth. §. 569, 5. Although the repetition of the particle ὥς appears harsh, it is not unusual. So Antig. 735: ὁρᾷς τόδ' ὥς εἶρη-κας ὥς ἄγαν νεός; Trach. 394: διδάξον, ὥς ξεποντος, ὥς ὁρᾷς, ἐμοῦ. Ibid. 1241: οἴμοι, τάχ', ὥς ἔοικας, ὥς νοσεῖς φράσεις.

V. 1325. τελουμένων] Cf. Matth. §. 563. Rost §. 131. not. 5. Schol.: θανμαστῶς ὑπὲρ τοῦ μὴ ἐπιπλέον διατρέβειν, ὥς καὶ Ὀρέστης ἐν τοῖς ἔμπροσθεν· τὰ μὲν περὶ σσεύοντα τῶν λόγων ἄφες. Ὁ δὲ νῦν καὶ τὰ μὴ καλῶς, ἀλλὰ κακῶς αὐτοῖς ἔχοντα, καὶ αὐτὰ νῦν καλῶς ἔχει, ἕως οὐδέπω τιμωρίας ἀπὸ γράχάνουσιν· ἀπερ-λεγομένα πρὸς ἄλλον ἐστὶ παρο-ξυντικά. Hermann more correctly explains: as matters now

stand, every thing is well with regard to them, even what is not well, i. e. all things are opportunity for your undertaking, even the wicked delight of Clytaemnestra at the death of Orestes, and her great [fancied] security resulting from it.

V. 1327. Schol.: τίς οὗτος ἔστ', ἀδελφέ· οὐκ ἠρώτησε τοῦτο Ὀρέστην πρότερον ἢ Ἠλέκτρα ὑπὸ τῆς χαρᾶς, ἀλλ' ἐφύλαξε νῦν ὁ ποιητῆς εἰς ἕτερον ἀναγνωρι-σμόν.

V. 1328. οὐδέ γ' — φέρω] Properly: it has not even occurred to me, i. e. I cannot even conjecture. Cf. Oed. R. 975. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλῃς. For the particle γέ cf. Oed. C. 1743. μηδέ γε μάτενε.

V. 1330 sq. Schol.: οὐ τὸ Φω-κέων πέδον· οὐ χερσὶν εἰς τὸ Φωκέων πέδον ὑπεξεπέμφθην σὴ προμηθίῃ. On the accusative τὸ

ΗΛΕΚΤΡΑ.

1330 πόω; τί φωνεῖς;

ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον

ὑπεξέπεμφθην σῇ προμηθίᾳ χεροῖν.

1350

ΗΛΕΚΤΡΑ.

ἦ κείνος οὗτος, ὅν ποτ' ἐκ πολλῶν ἐγὼ
μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ;

ΟΡΕΣΤΗΣ.

ὄδ' ἐστί. μή μ' ἔλεγχε πλεόσιν λόγοις.

ΗΛΕΚΤΡΑ.

1335 ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
'Αγαμέμνονος, πῶς ἤλθες; ἦ σὺ κείνος εἶ,
ὃς τόνδε κἄμ' ἔσωσας ἐκ πολλῶν πόνων;
ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων
ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι

1355

1340 ξυνῶν μ' ἔλθες, οὐδ' ἔφαινες, ἀλλὰ με
λόγοις ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί;
χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾷν δοκῶ.
χαῖρ'. ἴσθι δ', ὥς μάλιστα σ' ἀνθρώπων ἐγὼ
ἠχθῆρα κἀφίλησ' ἐν ἡμέρᾳ μιᾷ.

1360

ΠΑΙΔΑΓΩΓΟΣ.

1345 ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους

πέδον see Matth. §. 409. a. Rost §. 104. not. 4.

V. 1335. ὦ φίλτατον φῶς] Cf. v. 1205.

V. 1338 sq. ὦ φίλταται — ὑπηρέτημα] She calls the hands of the old man beloved, because he had by them saved Orestes from the slaughter in which his father had fallen (vs. 1348—1350.); and speaks of the office of his feet as most sweet, because he had brought Orestes to Phocis, performing a kindness most pleasing to Electra. Bothe suggests the reading ὦ φιλιτάτας μ. χεῖρας κτλ. for ὦ φίλταται μ. χεῖρες κτλ. We must recollect, however, that as we often take a dear friend by the hand, there is

no impropriety in addressing his hands, though this is never the case with regard to the feet. Probably Electra, while speaking, seized the old man's hands. Her meaning is this: O thou, who art most dear on account of the kindness thou hast rendered to me.

V. 1340. Schol. rec.: οὐδ' ἔφαινες· οὐδ' ἐδείκνυς, σαντὸν δηλονότι.

V. 1341. ἔργ' ἔχων] Cf. 60. Oed. C. 782: λόγῳ μὲν ἐσθλά, τοῖσι δ' ἐργοῖσιν κακά.

V. 1345. τοὺς γὰρ ἐν μέσῳ λόγους] Properly: whatever may be said concerning the things which have happened in the interval between my

πολλὰ κνικλοῦνται νύκτες ἡμέραι τ' ἶσαι, 1365
αἶ ταυτὰ σοι δείξουσιν, Ἥλεκτρα, σαφῇ.

σφῶν δ' ἐννέπω γὰρ τοῖν παρεστῶτον, ὅτι
νῦν καιρὸς ἔρδειν. νῦν Κλυταιμνήστρα μόνη·

1350 νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,
φροντίζεθ', ὥς τούτοις τε καὶ σοφωτέροις 1370
ἄλλοισι τούτων πλείοσιν μαχοῦμενοι.

ΟΡΕΣΤΗΣ.

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος

1355 χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδη
θεῶν, ὅσοι περ πρόπυλα ναλοῦσιν τάδε. 1375

departure and return, i. e. which have happened in the mean time.

V. 1345 sqq. τοὺς γὰρ — σαφῇ] The accusative τοὺς λόγους depends upon the verb δείξουσιν, πολλὰ κνικλοῦνται νύκτες — αἶ meaning πολλὰ νύκτες κνικλούμεναι. For the whole expression cf. Oed. C. 619 sq. and Ant. 1064 sq.

V. 1347. αἶ ταυτὰ — σαφῇ] The pronoun ταυτὰ is put pleonastically; for the accusative depending upon the verb δείξουσιν had already preceded in v. 1345, but as that is masculine, correct syntax would require τούτους — σαφεῖς here. This is, however, a common use of the neuter in Greek. In Xenoph. Anab. I, 5. 10. extr. τοῦτο relates to μελίνης. Cf. Heindorf on Plat. Phaedr. p. 221. and my note on Theocrit. p. 219. SCHAEFF. See also Matth. §. 439. not. 1. compared with §. 472. 1. a. Schol.: ταυτὰ τὰ κατ' ἐμὲ, φησί.

V. 1349. Schol.: ἐνταῦθα ἀνεκάλυψε τὸ χρησίμον τῆς ἀποδημίας Αἰγίσθου. Cf. v. 312 sq.

V. 1350. εἰ δ' ἐφέξετον] So Phil. 539: ἐπίσχετον, μάθωμεν. Oed. C. 856: ἐπίσχες ἀγροῦ, ξεῖνε.

V. 1353 sqq. οὐκ ἂν — χωρεῖν ἔσω] The words τόδ' εἴη τοῦργον are joined both with the

genitive μακρῶν λόγων and with the infinitive χωρεῖν ἔσω. The expression οὐδὲν ἔργον ἐστὶ μακρῶν λόγων may be compared with Phil. 12: ἀκηγὰρ οὐ μακρῶν ἡμῖν λόγων. For the phrase ἔργον ἐστὶ χωρεῖν ἔσω cf. Aj. 11. with my note.

V. 1355 sq. πατρῷα πρ. ἔδη θεῶν κτλ.] Musgrave renders ἔδη images, statues, quoting Hesychius: ἔδος· — ἄγαλμα. Clem. Alexandrin. Strom. Lib. V. p. 662: τὸ τῆς Ἀθηνᾶς ἔδος ὑπαιθρον ἀφώρισαν. Callim. fragm. 105. Compare also Oed. R. 885: δαιμόνων ἔδη σέβων. Isocrat. de Permutat. §. 2: τὸ τῆς Ἀθηνᾶς ἔδος ἐργασάμενον. Plutarch, Pericl. c. 13: ὁ δὲ Φειδίας ἐργάζετο μὲν τῆς θεοῦ τὸ χρυσοῦν ἔδος, where see Xylander. Pollux. Onom. I. 7. p. 5. ed. Dind.: αὐτὰ δέ, ἃ θεραπεύομεν, ἀγάλματα, ξόανα, ἔδη θεῶν, εἰκασματα θεῶν, εἰκόνες, μιμητὰ τυπώματα, εἶδη, ἰδέαι. O. Mueller on Aesch. Eum. p. 155. not. 9.

Now there is no doubt that the statue of Apollo is the one we must understand; for Orestes and Py-lades had implored the help of the God, as is plain from the words of Electra. Compare Ant. 1163. sq. with note. πατρῷα ἔδη θεῶν is like τοῦμὸν φρενῶν ὄνειρον, v. 1371. See v. 1054.

ΗΛΕΚΤΡΑ.

- ἀναξ Ἀπολλων, ἔλεως αὐτοῖν κλύε,
 ἐμοῦ τε πρὸς τούτοισιν, ἣ σε πολλὰ δὴ
 ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερσί.
 1360 νῦν δ', ὦ Λύκει' Ἀπολλων, ἐξ οἶων ἔχω
 αἰτῶ, προπιτνῶ, λίσσομαι, γενοῦ πρόφρων 1380
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,
 καὶ δεῖξον ἀνθρώποισι τὰπιτίμια
 τῆς δυσσεβείας οἷα δωροῦνται θεοί.

ΧΟΡΟΣ.

(στροφή.)

1365 Ἰδεθ', ὅπη προνέμεται

V. 1357 sqq. ἀναξ Ἀπολλων κτλ.] Electra says this, while Orestes and Pylades are offering their prayers to Apollo as suppliants, and in silence.

V. 1358 sq. ἣ σε — προὔστην χερσί] On the use of the verb προσεῖναι see Oed. C. 1166. On πολλά δὴ see above v. 507.

V. 1359. ἀφ' ὧν ἔχοιμι] In those things which I possessed, as for instance what she mentions in vs. 450 sqq.

V. 1360. ἐξ οἶων ἔχω] In words only. The sacred offerings were not then at hand.

V. 1363. Schol.: τὰπιτίμια· τοὺς μισθοὺς. Cf. Eur. Hec. 1086: δρᾶσαντι δ' αἰσχρὰ δεινὰ τὰπιτίμια δαίμων ἔδωκεν. Herod. IV, 80: τοῖσι δὲ παρὰκτωμένοισι ξεινικοὺς νόμους τοιαῦτα ἐπιτίμια διδοῦσι.

V. 1365—1378. When Orestes and Pylades, followed by Electra, had entered the house, the Chorus began naturally to sing that the deed was now about to be accomplished; for that the Furies, the avengers of wickedness, were within, and Orestes was prepared, with Mercury's aid, to avenge the murder of Agamemnon.

V. 1365. Ἰδεθ'] The Schol.: τὸ ἰδετε πρὸς ἀλλήλους φασὶν αἱ ἀπὸ τοῦ Χοροῦ. See Trach. 207 sq.

V. 1365sq. ὅπη — Ἀφης] There is great difficulty in these words,

though the sense required evidently is: now the slaughter will be perpetrated. This is shewn by the subsequent words of the Chorus. The name of Mars is often applied to any deity who causes death or pestilence: Cf. v. 1423. αἶμα φνυσῶν is of course equivalent to φόνον πνέων: breathing slaughter or passionately desirous of slaughter. The meaning, however, of ὅπη προνέμεται and τὸ δυσέριστον is very obscure. Musgrave explains προνέμεται goes or runs before as the hunting hound who distances all the others, and thinks that τὸ δυσέριστον may be taken adverbially, which does not seem possible. Fr. Jacobs communicated to me the following remarks: „προνέμεται means goes on, a metaphor taken from cattle who walk along as they feed. Not very different is the Homeric figure by which the soldiers while fighting and destroying the enemy are compared to reapers, Il. λ, 67 sqq. a similar figure to which occurs in Antig. 601. Since αἶμα means slaughter, the epithet δυσέριστον might be explained by δύσμαχον, unless it means destructive, unfriendly, the force of the word being increased by δυσ. Observe, how Mars goes along breathing forth a most destructive slaughter against

τὸ δυσέριστον αἷμα φουσῶν Ἄρης. 1385
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι
μετάδρομοι κακῶν πανουρρημάτων
ἄφνικτοι κύνες·

1370 ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ
τοῦμὸν φρενῶν ὄνειρον αἰωρούμενον. 1390
(ἀντιστροφή.)

παράγεται γὰρ ἐνέρων
δολιόπους ἀρωγὸς εἴσω στέγας,
ἀρχαιοπλουτα πατρὸς εἰς ἐδώλια,
1375 νεακόνητον αἷμα χειροῦν ἔχων·

V. 1375. Hermann wrote *νεακόνητον* from conjecture on account of the metre, which I have shewn to be foreign to the sense, see explanatory note. Nere, comparing the remarks of Lobeck on Phryn. p. 701 sqq. rightly remarks that the second syllable of the word *νεακόνητον* is doubtful.

which no one can strive, i. e. τοῦμὸν φρενῶν ὄνειρον see Matth. §. 445, 6, not. 1.

V. 1367. δωμάτων ὑπόστεγοι] On this pleonastic form cf. Matth. §. 339. A prose writer would have said εἰς τὸ δῶμα.

V. 1368. μετάδρομοι κακῶν παν.] On this genitive see Matth. §. 344.

V. 1369. Schol.: ἄφνικτοι κύνες· ἦτοι εἰς τὸν Ὀρέστην ἀποτείνεται ἐν τῷ ἀφνικτοῖς κύνες, ἢ ἐπὶ τῶν Ἑρινύων· εἰς ἡλθον εἰς τὸν οἶκον αἱ Ἑρινύες, αἷς οὐκ ἔστι φρενῶν. It is plain that the Furies are meant, for Orestes is again mentioned in the antistrophe and the Furies are often spoken of as dogs. Cf. Blomf. gl. on Aesch. Choeph. 911. and Oed. R. 386. with my note.

V. 1370 sq. Schol.: ὥστ' οὐ μακρὰν ἔτ' ἀμμενεῖ· οὐ περὶ τοῦ ὄνειρον τῆς Κλυταιμνήστρας φησί, τοῦτο γὰρ βίαιον, ἀλλὰ τοῦτο φησιν· ἃ κατ' ἐμνητὴν ὄνειροπόλουν, οὐκ εἰς μακρὰν ἔσται μετέωρα, ἀλλ' εὐθὺς τελεσθήσεται. Schol. rec.: ὥστε οὐκέτι ἐπὶ πολὺ ἀναμένει προσδοκώμενον τὸ ὄνειρον τῶν ἐμῶν φρενῶν, τουτέστιν ἡ φαντασία, ἣν ἐφαντάζοντο αἱ ἐμαὶ φρένες. On the form of speech

V. 1372 sq. παράγεται — στέγας] The Scholiast is again in doubt whether the Furies or Orestes are meant. The following words plainly point to Orestes. He is called ἐνέρων ἀρωγός, i. e. the avenger of Agamemnon. Cf. Oed. R. 126: Λαῖον δ' ὀλωλότος οὐδεις ἀρωγὸς ἐν κακοῖς ἐγίγνετο. On the adjective δολιόπους see v. 1083.

V. 1374. Schol.: ἐδώλια· ἐδράσματα.

V. 1375. νεακόνητον αἷμα — ἔχων] Hermann (who suggests the reading *νεακόνητον*) interprets thus: having his hands imbued with blood lately shed, and thinks that this is confirmed by the imitation of Euripides El. 1172: ἀλλ' οἶδ' ἐμὴς νεοφόνους ἐν αἵμασιν πεφυρμένοι, βαίνουσιν ἐξ οἴκων πόδα. Without entering into other objections to prove that Sophocles did not write *νεακόνητον*, and that what Hermann supposes is wrong, it is evident, that Orestes cannot be here said to have his hands imbued in blood, as he had not yet committed the mur-

ὁ Μαίας δὲ παῖς

1395

Ἐρμῆς σφ' ἄγει, δόλον σκότῳ

κρύψας, πρὸς αὐτὸ τέρμα, κούκέτ' ἀμμένει.

(στροφή.)

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναικες, ἄνδρες ἀντίκα

1380 τελοῦσι τοῦργον· ἀλλὰ σῖγα πρόσμμενε.

ΧΟΡΟΣ.

πῶς δῆ; τί νῦν πράσσουσιν;

1400

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον

λέβητα κοσμεῖ, τὸ δ' ἐφέστατον πέλας.

V. 1377. I have written Ἐρμῆς σφ' ἄγει with Brunck and Hermann from the copies of Triclinius and Junt. 2. though it is plain from the Scholiast and the readings of the MSS. that Ἐρμῆς is not from the hand of Sophocles. In Ald. and several MSS. we find Ἐρμῆς ἐπάγει. Elmsley suspects that ἐξάγει or εἰσάγει was the reading in La. a. pr. m. Neve conjectures ἐπὶ σφ' ἄγει.

der, but only to have entered the house with the intention of doing so. The meaning of the passage of Euripides is quite different. It is certain then that αἷμα χειροῖν ἔχειν cannot be used in its proper sense. Hence these words are either corrupt, which is unlikely, or else αἷμα must signify slaughter, in which sense it is often used by the poets. The Chorus in excitement might naturally say that he holds slaughter in his hands, who holds the instrument of death. The instrument in this case can only mean the sword. There is no objection to the adjective νεακόνητον being joined with αἷμα, so as to signify to a certain extent the sword, and this explanation is confirmed by the Scholiast, who has this note: τὸ ξίφος τὸ ἡκουνημένον εἰς αἷμα καὶ φόνον, as also by Hesychius, Suidas, and a grammarian in Bekk. Anecd. T. I. p. 356, 20., who observe that αἷμα is used for μάχαιρα by Sophocles. Somewhat in the same way a sword is called

σφαγεύς by Sophocles and other Greek poets. See Aj. 796.

V. 1376 sqq. Schol.: ὁ Μαίας δὲ παῖς· ὁ Ἐρμῆς αὐτὸν ἄγει πρὸς αὐτὸ τὸ τέρμα, κατακρύψας σκότῳ τὸν ὑπ' αὐτοῦ γινόμενον δόλον. [Εἰς τὸ αὐτό.] Ἐρμῆς. For this office of Mercury compare the passages quoted by Neve, Phil. 133. Iliad. ω, 336. 680. Aeschyl. Choeph. 812: ξυλλάβοι δ' ἐνδίκως παῖς ὁ Μαίας ἐπιφορώτατος πράξιν οὐρίαν θέλων. Eur. Med. 754: ἀλλὰ σ' ὁ Μαίας πομπαῖος ἀναξ πελάσειε δόμοις. Rhes. 216: ἀλλ' εὖ σ' ὁ Μαίας παῖς ἐκείσε καὶ πάλιν πέμψειεν Ἐρμῆς, ὅς γε φηλητῶν ἀναξ.

V. 1379 sq. ὦ φίλταται γυναικες κτλ. Schol.: ἐξερχομένη ταῦτά φησιν.

V. 1381. Schol.: ἐς τάφον· εἰς τὸ περιδαιπνον τὸ ἐπὶ τῷ Ὀρέστῃ δοκουντι ἀπολαλεῖναι.

V. 1382. λέβητα] The urn which was supposed to contain the ashes of Orestes. Cf. Blomf. gloss. on Aesch. Choeph. 674.

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἤξας πρὸς τί;

ΗΛΕΚΤΡΑ.

φρουρήσουσ', ὅπως
Αἰγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

1385 αἰαῖ. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι.

1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλοι;

ΧΟΡΟΣ.

ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρεῖσαι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οἴμοι τάλαιν', Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς;

ΗΛΕΚΤΡΑ.

1390 ἰδοὺ μάλ' αὖ θροεῖ τις.

1410

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ τέκνον, τέκνον,

οἴκτειρε τὴν τεκούσαν.

V. 1383. σὺ δ' ἐκτὸς ἤξας πρὸς τί;] Schol.: ἐν τούτοις δῆλον, ὅτι εἰσῆλθεν ἐν τοῖς ἔμπροσθεν ἡ Ἡλέκτρα.

V. 1385. Schol.: αἰαῖ. ἰὼ στέγαι. ἔθος ἔχουσι τὰ γεγονότα ἔνδον ἀπαγγέλλειν τοῖς ἔξω οἱ ἀγγελιοὶ· νῦν δὲ διὰ τὸ μὴ διατρέβειν ἐν τῷ δράματι οὐκ ἐποίησε. τοῦτο γὰρ προκείμενον τὸ κατὰ τὴν Ἡλέκτραν ἐστὶ πάθος· νῦν τοίνυν βοῶσης ἐν τῇ ἀναιρέσει τῆς Κλυταιμνήστρας ἀκούει ὁ θεατῆς, καὶ ἐνεργέστερον τὸ πρᾶγμα γίνεσθαι ἢ δι' ἀγγέλων σημαίνονμενον· καὶ τὸ μὲν φορτικὸν τῆς ὀψέως ἀπεστι, τὸ δὲ ἐναργὲς οὐδὲν ἦσσαν καὶ διὰ τῆς βοῆς ἐπαγματούσατο.

V. 1386. Schol.: φίλων ἔρημοι· ὁ λόγος ἀποτείνεται πρὸς Αἰγισθον.

V. 1387. Schol.: βοᾷ τις ἔνδον· οἴκειον τὸ διανόημα γυναικῶν. τὸ δὲ ἀνήκουστα οὐχ ὥς καταγινώσκουσαι τοῦ Ὀρέστου φασίν,

ἀλλὰ πᾶν τὸ πρᾶγμα ἐκτροπέμεναι. Triclinius: ἤτοι ἃ οὐ δύναται τις ἀκούειν. πᾶσι γὰρ αἱ τῶν φονενομένων βοαί, καὶ ἐχθροὶ ὧσι, δέος καὶ ὑποστολὴν ἀκούουσιν, φέρουσιν.

V. 1390. ἰδοὺ μάλ' αὖ] See Oed. C. 1466.

V. 1391 sq. ἀλλ' οὐκ — οὐθ' ὁ γεννήσας πατήρ] The MSS. οὐθ', which would require changing to οὐδ', especially in such a collocation of words. The remarks on the connection of οὐ — οὐτς in my review of Elmsley's edition of Eurip. Med. vs. 4. and 1321. and in various places in Sophocles, as Aj. 282. 1178., apply also here, and give additional strength, as may be seen, if a slight pause be made at ὠκτείρετο, thus: ἀλλ' οὐκ ἐκ σέθεν ὠκτείρεθ'; οὗτος, οὐθ' ὁ γεννήσας πατήρ. The sense will then be: ἀλλ' οὐκ ἐκ σέθεν ὠκτείρετο οὐθ' οὗτος οὐθ' ὁ γεννήσας

ΗΛΕΚΤΡΑ.

ἀλλ' οὐκ ἐκ σέθεν
ὥκτειρεθ' οὗτος, οὐθ' ὁ γεννήσας πατήρ.

ΧΟΡΟΣ.

ὦ πόλις, ὦ γενεὰ τάλαινα· νῦν σε
μοῖρα καταμερία φθίνειν, φθίνειν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

1395 ὦμοι πέπληγμαi. 1415

ΗΛΕΚΤΡΑ.

παῖσον, εἰ σθένεις, διπλῆν.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦμοι μάλ' ἀνθις.

ΗΛΕΚΤΡΑ.

εἰ γὰρ Αἰγίσθῳ γ' ὁμοῦ

ΧΟΡΟΣ.

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὕπαι κείμενοι.
παλιρρόντον γὰρ αἶμ' ὑπεξαιροῦσι τῶν κτανόντων

V. 1392. οὗτος οὐδ' Dind.

V. 1394. Dind. φθίνει, φθίνει.

V. 1398. I have written παλιρρόντον from the conjecture of Bothe. The MSS. absurdly πολυρόντον.

πατήρ. For thus the single verb ὥκτειρετο includes both Orestes and Agamemnon, but if we join in reading ἀλλ' οὐκ ἐκ σέθεν ὥκτειρεθ' οὗτος we must of necessity write οὐδ', because then there are two sentences, one of which requires the repeated ὥκτειρετο. HERM. The phrase ὁ γεννήσας πατήρ is explained at v. 334 sq.

V. 1393. Schol.: ὦ πόλις, ὦ γενεὰ· ὦ γενεὰ τοῦ οἴκου τούτου, κατὰ ταύτην, σε τὴν ἡμέραν ἣ μοῖρα εἰς φθοράν καὶ ἐλάττωσιν τοῦ γένους ἄγει.

V. 1395. παῖσον — διπλῆν] i. e. πληγὴν. See Ant. 1286 sq.

V. 1397. τελοῦσ' ἀραί] Τελεῖν is used intransitively, as in Aesch. Sept. adv. Th. 659: τούτῳ τάχ' εἰσόμεσθα τᾶπίσῃ· ὅπῃ τελεῖ. Choeph. 1021: τοῦτ' ἄρ' οἶδ' ὅπῃ τελεῖ.

V. 1398 sq. Schol.: ὑπεξαιροῦσι· ἐκχέουσι τὸ αἷμα τῶν φονευσάντων οἱ φονευθέντες. This explanation is not correct. ὑπεξαιρεῖν cannot mean to pour out, nor can the genitive τῶν κτανόντων depend on the substantive αἷμα. αἷμα ὑπεξαιρεῖν τινος is used here as the Homeric ψυχὴν ἐξαιρεῖσθαί τινος (Il. ω, 754.) or θυμὸν ἐξαιρεῖσθαί μελέων (Od. λ, 200.), αἷμα meaning not only blood, but also the soul, the life, to which signification the verb ὑπεξαιρεῖν is accommodated. On the adjective παλιρρόντον, signifying so that it may flow in turn, i. e. for the sake of taking revenge, Bothe quotes Eur. Herc. f. 739: ἰώ, ἰώ, δίκαι καὶ θεῶν παλιρρόντος πότμος, et El. 1155: παλιρρόντος δὲ τάνδ' ὑπάγεται δίκαι διαδρόμον λέχους. — Neve com-

οἱ πάλοι θανόντες.

1420

(ἀντιστρ.)

ΧΟΡΟΣ.

1400 καὶ μὴν πάρεσιν οἷδε· φοινία δὲ χεῖρ
στάξει θυηλῆς Ἄρεος. οὐδ' ἔχω λέγειν.

ΗΛΕΚΤΡΑ.

Ὅρεστα, πῶς κυρεῖ;

ΟΡΕΣΤΗΣ.

τὰν δόμοισι μὲν

καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425

ΗΛΕΚΤΡΑ.

τέθνηκεν ἡ τάλαινα;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ,

1405 μητροῶν ὥς σε λῆμ' ἀτιμάσει ποτέ.

V. 1400 sqq. Both these words καὶ μὴν — λέγειν, and the following Ὅρεστα, πῶς κυρεῖ are commonly allotted to Electra. This distribution of the persons is really Hermann's, who, however, reads ψέγειν for λέγειν from the conjecture of Erfurdt, and adds the particle δέ after κυρεῖ. On the contrary Reisig Conj. p. 238. and Elmsley recommend πῶς κυρεῖτε; (and so Dind.) comparing Phil. 440, while Brunck fills up the verse by writing τὰ γ' ἐν δόμοισι μὲν.

V. 1405. Hermann suspects that two verses belonging to the part of Electra and one of Orestes have been lost after this, as well as another after v. 1406. belonging to Orestes. He observes on v. 1398. ed. Br.: „Erfurdt perceived the antistrophic character of the verses in this passage, and gave a better division of the persons: but he was wrong in placing the last of the wanting verses after v. 1432. of Brunck's ed. I most willingly agree with him, after carefully studying the passage, that the system of the antistrophic verses is disturbed, unless those four verses have been lost. For, not to mention that the text is evidently mutilated, from v. 1432. ed. Br., the passages themselves shew that the subject requires something more to complete the dialogue. The first is after v. 1427. ed. Br. where one would surely

pare Aesch. Choeph. 886: τὸν I anything to say, i.e. my mind
ζῶντα καίνειν τοὺς τεθνηκότας is so stricken with terror (cf. 1407.),
λέγω. that I know not what to say.

V. 1401. στάξει θυηλῆς Ἄρεος] The Schol. edited by Johnson observes: στάξει αἱματος, Ἀττικῶς, ὡς ἐπὶ τοῦ ὕδατος. σταλάξει σταλαγμοὺς φόνον αἱματος, ἡγοῦν ὁ εἰργάσατο ὁ φόνος. The following words οὐδ' ἔχω λέγειν, must be rendered: nor have

V. 1403. Schol.: Ἀπόλλων εἰ καλῶς ἐθέσπισεν· οἷον οὐκ ἀπ' ἑμαντοῦ ἐπιβαλλόμενος ἔπραξα, ἀλλὰ παιδόμενος τῷ θεῷ.

V. 1405. μητροῶν — λῆμ'] i. e. τὸ τῆς μητρὸς λῆμα. See A. j. 134. The phrase μη ἐκφοβοῦ, ὡς

σε ἀτιμάσει is explained at v. 1290.

ΧΟΡΟΣ.

παύσασθε. λεύσσω γὰρ Αἰγισθον ἐκ προδῆλον.

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄπορόν; 1430

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ
τὸν ἄνδρ' ;

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου
χωρεῖ γεγηθῶς * * * *

expect Electra to exclaim: *ὦ ὦ Αἴκα*, and to add some remark to shew that her mother had been justly punished, and that Orestes would confirm her words. Another hiatus occurs in v. 1429. ed. Br. where, contrary to the method usually observed by the tragedians in the construction of the dialogue, the words of the Chorus are immediately repeated by Electra, without Orestes speaking. This is the more strange, because, although advised to depart, he says a great deal more before doing so. No doubt when he heard the Chorus say that Aegisthus is nigh, he said something to this effect: *ἀλλ' ἐξίκοιτό γ', ὥς παρεσπενάσμεθα*, and so Electra would observe: *ὦ παῖδες, οὐκ ἄπορόν*; but the verse consists of two successive strophes and their antistrophes, so that the words which belong to the Chorus, or to Clytaemnestra in the first strophe, are Electra's in the antistrophe, except the two first, which, in order to observe this law of reponse, are necessarily given to the Chorus, and those belonging to Electra in the strophe to Orestes. In the second strophe and antistrophe the Chorus answers both itself and Electra, but in the antistrophe the words of Orestes are those which belonged in the strophe to Clytaemnestra whose place he occupied after her death." That much of this disputation is probable, no one will deny, but I cannot assent to all. For instance, it seems very improbable that Orestes should have said what Hermann thinks after v. 1429. ed. Br. For he immediately after says that he is ready to depart. It is plain, too, that Electra by no means repeats the words of the Chorus in v. 1429. ed. B. in saying: *ὦ παῖδες, οὐκ ἄπορόν*;

V. 1409. Brunck thinks that half a verse has been lost after *γεγηθῶς*. Hermann supposes that the poet added something to this effect: *κάρτα σὺν σπονδῇ ποδός*.

V. 1406. *ἐκ προδῆλον*] Cf. Matth. §. 574. The Chorus in this verse are persuading Orestes and Electra to cease conversing, while Electra in the following words *ὦ — ἄπορόν* bids Orestes and Py-lades retire

V. 1407. *οὐκ ἄπορόν*] See

Oed R. 1115. The full expression occurs in Aj. 369: *οὐκ ἄπορόν ἐκνεμεῖ πόδα*;

V. 1407 sq. *εἰσορᾶτε ποῦ τὸν ἄνδρ'*] Orestes asks this that he may know where to retire out of sight. — In the following words *οὗτος* is used as in vs. 6. and 1374. *αὐτή*.

ΧΟΡΟΣ.

1410 βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,
νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὥς πάλιν.

ΟΡΕΣΤΗΣ.

θάροσει· τελοῦμεν, ἦ νοεῖς. 1435

ΗΛΕΚΤΡΑ.

ἔπειγέ νυν.

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τὰνθάδ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

οἶ' ὥτ' ὅς ἂν παῦρά γ' ὥς ἡπίως ἐννέπειν

V. 1412. Hermann assigns the words ἦ νοεῖς to Electra. And so Dind.

V. 1414. It is evident from the Scholia that the MSS. must have read both νηπίων and νηπίω. The first of these is explained by one of the Scholiasts in this note: ὡς ἂν μικρῶν παίδων ὄψματα, οὕτως αὐτῶ ἀφελῶς διαλέγεσθαι δεῖ, μὴ ἀνακαλυπτοντας εὐθέως τὸ γεγονὸς κατὰ τὸν οἶκον. The Scholiast who adopts the other reading: καθ' ὑπερβατον· συμφέροι ἂν πρὸς τοῦτον τὸν ἄνδρα ὀλίγα δι' ὧτ' οὗτος αὐτοῦ ἐννέπειν, ὡς ἂν ἀνοήτῳ διαλεγόμενον. λείπει δὲ καὶ τῷ λόγῳ, διαλεγόμενον τῷ νηπίῳ.

V. 1410. κατ' ἀντιθύρων] Porson on Eur. Or. 1035. with Schol.: πορεύθητε κατὰ τῶν ὀπισθεν τῆς θύρας μερῶν. ἀντίθυρα, τὰ ὀπισθεν τῆς θύρας, ὡς περ ἀντικινήμια, τὰ ὀπισθεν τῶν κινήμων. The ἀντίθυρον is a place in the interior of the house opposite the doors. See Lucian Alex. 16. T. II. p. 224. and Hemsterh. Append. Animadv. p. 15. HERM.

V. 1412. ἐπείγεις] For the verb ἐπείγειν used intransitively see Porson on Eur. Or. 288.

V. 1413. μέλοιτο] So v. 74.

V. 1414. Schol.: οἶ' ὥτ' ὅς ἂν παῦρά γε· μὴ ἀνατεταμένως φθέγγεσθαι, ἀλλ' ἐλαφρῶς· ἐν τῷ λαλεῖν δεῖ μὴδὲ μηκύνειν τὸν λόγον. The words ὡς ἡπίως are explained by the glossographers: λίαν πρᾶως. For Electra commonly shewed herself fierce (θρασεῖαν) towards her mother, for which Aegisthus blames her immediately after. But now she is advised by the Chorus, to speak a few words to Aegisthus with a milder spirit. On the phrase ὡς ἡπίως cf. Viger.

1415 πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς ὀρούση 1440
πρὸς δίκας ἁγῶνα.

ΛΙΓΙΣΘΟΣ.

Τίς οἶδεν ὑμῶν, ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις;
1420 σέ τοι, σέ κρίνω, καὶ σέ, τὴν ἐν τῷ πάρος 1445
χρόνῳ θρασείαν· ὥς μάλιστά σοι μέλειν
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλότητος.

ΛΙΓΙΣΘΟΣ.

1425 ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με. 1450

ΗΛΕΚΤΡΑ.

ἔνδον. φίλης γὰρ πρὸς ξένου κατήνυσαν.

V. 1426. I have restored *πρὸς ξένου* from my own conjecture. MSS. (and Dind.) *προξένου*, which cannot be read in this passage, as I have shewn in *Miscell. Soph.* p. 21 sqq. But the particle *γὰρ* is sufficient to shew that by the words *φίλης — κατήνυσαν* we should understand the meaning of *ἐνδον* just before; and that Electra should assert why those guests, who are asking after Aegisthus, are in the house. For Aegisthus might well wonder why strangers unknown to the family were inside with Clytaemnestra. It follows that Sophocles ought to have written something to this effect: they are joined in the bonds of friendship and hospitality with her to whom they have

p. 563. and Passow. *Lex. Gr.* on the word *ὥς* A. II, 3. a. So immediately after v. 1452: *ὥς ἐτητύμως*.

V. 1415 sq. *λαθραῖον ὥς — ἁγῶνα*] *Schol.*: *ὅπως ἂν ἀπατηθῇς ἐμπέσῃ εἰς τὸν ἁγῶνα τῆς δίκης τὸν λαθρα κατ' αὐτοῦ γινόμενον*.

V. 1419. *ἱππικοῖσιν ἐν ναυαγίοις*] See v. 717.

V. 1420. *κρίνω*] I ask. Other examples of this usage are quoted on *Ant.* 397.

V. 1423 sq. *συμφορᾶς — τῆς φιλότητος*] Johnson observes that there is a studied ambiguity in all that Electra says up to V. 1440. Thus here: I should not

partake in the lot of my relations dearest to me, meaning by the words *συμφορᾶς τῆς φιλότητος* the wished-for fortune of her brother alive and returned to his home as the avenger of wickedness; but Aegisthus applies them to the fate of those who are dear to her, i. e. the death of her brother. — On the phrase *ἔξω εἶναι τινος* see *Philoct.* 886. For *ἔξωθεν* put for *ἔξω* see v. 1041.

V. 1426. *φίλης — ξένου*] For the form of the gender cf. *Eurip. Suppl.* v. 94: *ξένους θ' ὁμοῦ γυναικας*. The sense is: they are within, for they have come to the house of a friendly hostess.

ΑΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἤγγειλαν ὥς ἐτητύμως;

ΗΛΕΚΤΡΑ.

οὐκ· ἀλλὰ καπέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν, ὥστε κάμφανῃ μαθεῖν;

ΗΛΕΚΤΡΑ.

1430 πάρεστι δῆτα, καὶ μάλ' ἄξηλος θέα.

1455

ΑΙΓΙΣΘΟΣ.

ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ.

χαίροις ἄν, εἰ σοι χαρτὰ τυγχάνοι τάδε.

ΑΙΓΙΣΘΟΣ.

σιγᾶν ἄνωγα, κἀναδεικνύναι πύλας
πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄραν,

come. This sense, which the whole passage requires, is opposed not only to the use of the verb *κατανύειν*, but also to the word *πρόξενος*, which always means a public entertainer, and could never be applied to Clytaemnestra, a woman; while on the contrary, if we read *πρὸς ξένον*, nothing will be wrong.

V. 1429. A comma is usually placed after *μαθεῖν*. I put a question.

V. 1427. ὥς ἐτητύμως] See v. 1414.

V. 1428. ἀλλὰ καπέδειξαν — μόνον] Notice the unusual construction. We should expect a verb like *ἤγγειλαν* instead of the substantive *λόγῳ*. The verb *ἐπέδειξαν*, however, also implies this signification: they have proved in fact, sc. that he is dead.

V. 1429. πάρεστ' ἄρ' ἡμῖν κτλ.] Is it allowed us. For the redundant ὥστε cf. Phil. 656: ἄρ' ἔστιν, ὥστε ἀγγυθὲν θέαν λαβεῖν;

V. 1430. πάρεστι δῆτα] On the particle *δῆτα* see vs. 1144 sq. On *καὶ μάλ' α* cf. 1178. and Schaeffer on Dionys. Hal. de Comp. p. 332 sq.

V. 1431. ἦ πολλὰ χαίρειν μ' εἶπας] Neve renders: you bid me rejoice greatly.

V. 1432. χαίροις ἄν] So v. 1491: *χωροῖς ἄν*. See Matth. §. 515. γ. Rost §. 119, 3. B. b.

V. 1433 sq. Schol.: *κλενέει ὁ Αἰγισθος ἐμφανῶς δεινύσθαι τὸ σῶμα τοῦ Ὀρέστου, οἱ δὲ ἐπιδεικνύουσι τὸ τῆς Κλυταιμνήστρας.*

Ibid. *κἀναδεικνύναι πύλας* — ὄραν] The phrase *ἀναδεικνύναι πύλας* is remarkable as signifying *ἀνεωγμένον τῶν πυλῶν δεικνύναι τὰ ἐντὸς*, the more common expression being *δόμον ἀναδεικνύναι*, as in Aristoph. Nub. 304: *ἵνα μυστοδόκος δόμος ἐν τελεταῖς ἀγίαις ἀναδείκνυται*. *ἀναδεικνύναι* properly means to shew by removing or opening anything. On the redundant *ὄραν* cf. Oed. R. 765. *γένος δ' ἄτλητον ἐν-θρῶποισι δηλώσοιμ' ὄραν*, with note.

- 1435 ὥς, εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος 1460
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρων νεκρόν,
 στόμια δέχγεται τὰμά, μηδὲ πρὸς βίαν,
 ἐμοῦ κολαστοῦ προστυχῶν, φύσῃ φρένας.

ΗΛΕΚΤΡΑ.

- καὶ δὴ τελεῖται τὰπ' ἐμοῦ. τῷ γὰρ χρόνῳ
 1440 νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. 1465

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμ', ἄνευ φθόνου μέν, εὖ

V. 1441. Dind. reads οὐ.

V. 1435 sq. ἐλπίσιν — ἀνδρὸς τοῦδε] For the phrase ἐλπίς ἀνδρός see vs. 818 sq.

V. 1437 sq. μηδὲ πρὸς βίαν — φύσῃ φρένας] The later Scholiast: μηδὲ βιάως καὶ μετὰ ἀνάγκης φύσῃ φρένας, τουτέστι σωφρονήσῃ, ἐμοῦ τυχῶν κολαστοῦ. The phrase φύνει φρένας is explained at Oed. C. 149. and 801 sq., the aorist participle at v. 1063. of this play. The verb προστυχεῖν is here used in the same sense as τυχεῖν elsewhere. See Advers. in Phil. p. 83 sq.

V. 1439. καὶ δὴ τελεῖται τὰπ' ἐμοῦ] On the particles καὶ δὴ see v. 310., on τὰπ' ἐμοῦ Oed. C. 1610. She means: my office, or that which is likely to result from me is already accomplished. Hermann remarks: There is an ambiguity in these words. For she is herself supposed to open the doors, and should be made to say that Aegisthus sees this; but the Chorus and spectators know that she alludes to Aegisthus being entrapped in the snares laid for him.

V. 1439 sq. τῷ γὰρ χρόνῳ — κρείσσοσιν] Here τοῖς κρείσσοσιν is used ambiguously. Aegisthus supposes himself the person meant, but Electra means Orestes. — συμφέρειν τινί is put for συμφέρεσθαι τινί by the dramatic poets, in the sense of to apply oneself, to agree with anyone. The later

Scholiast observes on this passage: ἐνταῦθα τὸ συμφέρειν οὐ τὸ λυσιτελεῖν, ἀλλὰ τὸ συμφέρεσθαι φησι καὶ συμφωνεῖν. So Aj. 430: τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; Aristoph. Lysistr. 165: οὐ γὰρ οὐδέ ποτ' εὐφρανθήσεται ἀνὴρ, ἐὰν μὴ τῇ γυναικὶ συμφέρῃ. Eurip. Med. 13: αὐτὴ τε πάντα συμφέρονσ' ἰάσωνι. νοῦν ἔχειν is joined to a simple infinitive in v. 1013: αὐτὴ δὲ νοῦν σχὲς ἀλλὰ τῷ χρόνῳ ποτέ, — τοῖς κρατοῦσιν ἐλάθειν, compare Aj. 1264. The meaning of the one phrase is this: learn to obey the powerful, but of the other: I have only learnt this thing, to submit to the powerful. Very similar is the distinction between the phrase ἐμέλησέ μοι, ὅπως τοῦτο εἰδείην, and ἐμέλησέ μοι, ὥστε τοῦτο εἰδέναι, the former meaning: it was my care to learn this, i. e. I studied to get a knowledge of this thing, but the latter: it has been my care, so that I know it. Cf. Xen. Cyr. VI, 3, 19.

V. 1441 sq. δέδορκα φάσμ' — οὐ λέγω] I see a spectacle, which, be it spoken without entailing Envy, has fallen out well; but which, if Nemesis be at hand, I wish not to be mentioned. He means: I say that it has happened prosperously, that I see this body prostrate,

πεπτωκός, εἰ δ' ἔπεστι νέμεσις, οὐ λέγω.
χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως
τὸ συγγενές τοι κἀπ' ἐμοῦ θορήνῳν τύχῃ.

ΟΡΕΣΤΗΣ.

1445 αὐτὸς σὺ βάσταξ'· οὐκ ἐμὸν τόδ', ἀλλὰ σόν, 1470
τὸ ταῦθ' ὄραν τε καὶ προσηγορεῖν φίλως.

ΑΙΓΙΣΘΟΣ.

ἀλλ' εὖ παραινεῖς, κἀπιπέισομαι· σὺ δέ,
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

V. 1442. πεπτωκός· Dind.

if the Gods envy not my good fortune; but if it is wicked, and cannot be spoken with impunity, I wish it to remain unmentioned. From this it is clear that Φθόνος and Νέμεσις cannot, as Brunek supposes, mean the same. It is true that it sometimes was of little consequence whether Envy or Nemesis were invoked, but at the same time both this and other passages clearly shew that the tragic poets distinguished Φθόνος as the God who envied the good fortunes of men, and led them into calamities, Νέμεσις as the deity, who punished the insolent words and deeds of men, and so hindered their enjoying prosperity. Hence they, who feared evil, when they had met with any great good, invoked Φθόνος. See Monk on Eur. Alc. 1140. and to the passages he has collected add Aesch. Ag. 903 sq.: τοιοῖσδε τοί νιν ἀξίῳ προσφθέγματος· φθόνος δ' ἀπέστω. Nemesis, however, is only mentioned by these poets as the avenger of crime, especially of insolence. Cf. Philoct. 509 sq.: τὰν θεῶν νέμεσιν ἐκφυγῶν. 593: τίς ὁ πόθος αὐτοῦς ἐκεῖ· ἡ θεῶν βία καὶ νέμεσις, οὔτερ ἔργ' ἀμύνουσιν κακὰ. Eurip. Or. 1362: διὰ δίκας ἔβα θεῶν νέμεσις ἐς

Ἑλέναν. Phoen. 183 sq.: ἰώ, νέμεσι καὶ Διὶς βραρύνβοροι βρονταί, κεραυνίον τε πῦρ αἰθαλόεν, σὺ τοι μεγαληγορίαν ὑπεράνορα κοιμίζεις. Fragm. inc. CLXXXI. ed. Dind.: ὅταν ἰδῇς πρὸς ὕψος ἡρμένον τινὰ λαμπρῷ τε πλούτῳ καὶ γένει γανρούμενον, ὄφρυν τε μεῖζω τῆς τύχης ἐπηρεότα, τούτου ταχεῖαν νέμεσιν εὐθὺς προσδόκα· ἐπαίρεται γὰρ μεῖζον, ἵνα μεῖζον πέσῃ. Still more to the point is v. 792. of this play, where also Clytaemnestra says that Orestes had rightly perished, and Electra invokes the Nemesis of the dead Orestes to avenge the impiety of her words. Aegisthus utters these words on beholding, as he thinks, the body of Orestes, when it was really that of Clytaemnestra. — On the phrase οὐ λέγω cf. Hermann on Vig. p. 756.

V. 1445. Schol. rec.: βάσταξ'. αἶρε τὸ κάλυμμα. Βαστάζειν does not mean to lift up, but to handle. It does not follow that because Aegisthus handled the drapery for the purpose of removing it, that the verb βαστάζειν is here used in the sense of lifting. See Philoct. 648 sq.

V. 1449. αὕτη] Used as οὗτος in v. 1408.

ΑΙΓΙΣΘΟΣ.

1450 οἴμοι, τί λεύσσω;

1475

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ; τίν' ἄγνοεῖς;

ΑΙΓΙΣΘΟΣ.

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι,
ζῶντας θανούσιν οὐνεκ' ἀντανδᾶς ἴσα;

ΑΙΓΙΣΘΟΣ.

οἴμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
1455 ὅδ' οὐκ Ὀρέστης ἔσθ' ὁ προςφρωνῶν ἐμέ.

1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι;

ΑΙΓΙΣΘΟΣ.

ὄλωλα δὴ δείλαιοι. ἀλλὰ μοι πάρες
κἂν σμικρὸν εἶπεν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα,
πρὸς θεῶν, ἀδελφέ, μηδὲ μηκύνειν λόγους.

1460 τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένον

1485

V. 1451. ἐν μέσοις ἀρκυστά-
τοις] ἄρκυς is often applied to
snares.

V. 1452 sq. οὐ γὰρ — ἴσα] Have you not therefore seen that you have been addressing the living as if they were dead? i. e. that what you have spoken as if to the dead Orestes you have been saying to the living. HERM.

V. 1456. καὶ μάντις — πά-
λαι] And have you, so excel-
lent a prophet, been so long
deceived? Spoken ironically in
this sense: you ought to have
known beforehand what you
now see clearly, that you
should pay to me the penalty
of your wickedness, i. e. you
have become a prophet too late.

See v. 1474. On the particle καὶ cf.
Ant. 1102. Philoct. 921. and Xen.
Cyr. VI. 3, 22: καὶ τις εἶπε τῶν
μυριάρχων, καὶ δοκοῦμέν σοι, ἔφη,
ὦ Κῦρε, ἰκανῶς ἔξειν εἰς τοσού-
τους τεταγμένοι πρὸς οὕτω βα-
θεῖαν φάλαγγα; On a similar use
of the Latin copula et see Hand's
Tursell. T. II. p. 492 sqq.

V. 1458. κἂν σμικρὸν] Neve
refers to Buttmann on Demosth.
Mid. 15.

Ibid. μὴ πέρα λέγειν ἔα]
Schol.: περισσὴ γὰρ καὶ ἀπείθανος
διατριβὴ πρὸς τῷ τέλει ἐπιτείνειν
λόγους. Cf. Antig. 577 sqq.

V. 1460 sq. τί γὰρ βροτῶν —
φέρου] Βροτῶν — μεμιγμένον
are genitives absolute, when men
lie oppressed with evils, and
σὺν κακοῖς μεμιγμένον is used

θυήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;
ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανὼν πρόθεσ
ταφεῦσιν, ὧν τόνδ' εἰκός ἐστι τυγχάνειν,
ἄποπτον ἡμῶν. ὡς ἐμοὶ τόδ' ἂν κακῶν

1465 μόνον γένοιτο τῶν πάλαι λυτήριον.

1490

ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἶσω σὺν τάχει. λόγων γὰρ οὐ
νῦν ἔστιν ἄγών, ἀλλὰ σῆς ψυχῆς πέρι.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἴ κτανεῖν;

ΟΡΕΣΤΗΣ.

1470 μὴ τάσσε· χώρει δ' ἔνθαπερ κατέκτανες
πατέρα τὸν ἄμῶν, ὡς ἂν ἐν ταύτῳ θάνῃς.

1495

ΑΙΓΙΣΘΟΣ.

ἦ πᾶς' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

for the more common κακοῖς συμ-
μεμιγμένων, which expression is
explained at Ant. 1289. The phrase
τοῦ χρόνου κέρδος τι φέρειν pro-
perly signifies to gain anything
by time, here to gain anything
by putting off death. For the
use of the active verb φέρειν
see v. 1069.

V. 1462 sq. πρόθεσ — τυγχά-
νειν] Schol.: οἰωνοῖς καὶ κνσὶ
πρόθεσ αὐτόν. See Ant. 1062. Cf.
Eur. El. 894 sqq. where Orestes
says to Electra: ἦκα γὰρ οὐ λό-
γοισιν, ἀλλ' ἔργοις κτανὼν Αἰγι-
σθον· ὡς δὲ τῷ σάφ' εἰδέναι τὰδε
προθῶμεν, αὐτὸν τὸν θανόντα σοι
φέρω, ὅν, εἴτε χρηῖς, θηροῖν
ἀρπαγὴν πρόθεσ, ἢ σκύλον οἰω-
νοῖσιν, αἰθέρος τέκνοις, πῆξας
ἔρεισον σκύλοπι. and Hom. Od. γ,
256 sqq.

V. 1464. ἄποπτον ἡμῶν] Ἀποπτος is used both passively
and actively: not seen and not
seeing. It is put passively, as

here, in Aj. 15., actively in Oed.
R. 762: ὡς πλείστον εἴη τοῦδ'
ἄποπτος ἄσσεως. So ἄκλαντος un-
wept (Ant. 29. and elsewhere),
and not weeping (v. 912. of this
play). For other examples see
Mehlhorn on Anacreon p. 242.

V. 1465. λυτήριον] See v. 622.
V. 1466. χωροῖς ἂν] Equivalent
to an imperative, as is explained
V. 1432.

V. 1469. κοῦ πρόχειρος εἴ
κτανεῖν] Πρόχειρος is used in
the same manner with the dative,
by Euripides Herc. f. 161: τῇ φνγῇ
πρόχειρος ἦν.

V. 1470. Schol.: μὴ τάσσε· μὴ
ἐπίτασσε, πρόφασιν ἱκανὴν εὔρε
τοῦ μὴ ἐν τῷ ἐμφανεῖ, φανεῦσαι
αὐτόν.

V. 1472. ἦ πᾶς' ἀνάγκη] On
the use of πᾶς see Ant. 770.

V. 1473. Triclinius: καὶ μέλ-
λοντα· τοῦτο λέγει, ὥσπερ προ-
μαντευόμενος, ἵν' ἀπολυθῇ, ἐκφο-
βῶν αὐτοὺς διὰ τούτου.

ΟΡΕΣΤΗΣ.

τὰ γούν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

1475 ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας.

1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἣ δ' ὁδὸς βραδύνεται.

ἀλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἦ μὴ φύγω σε;

ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἡδονὴν

θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.

1480 χορὴν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν δίκην,

1505

ὅς τις πέρα πράσσειν τι τῶν νόμων θέλοι,

κτείνειν. τὸ γὰρ πανούργον οὐκ ἂν ἦν πολὺ.

V. 1481. *πράσσειν τι* I have restored myself. All the MSS. and edd. *πράσσειν γε*. It is strange that the particle *γε* should be read so long, as it is quite inapposite. Dind. θέλει.

V. 1474. *τὰ γούν — ἄκρος*] pay the penalty of his daughter's death with his own, he would have kept from the perpetration of that wickedness.

V. 1480. *δίκην*] Punishment. See v. 570.

V. 1481. *ὅς τις — θέλοι*] Whoever wished, or as often as anyone wished. On the singular *ὅς τις* referring to the plural *τοῖς πᾶσιν* see Aj. 741. On the phrase *πράσσειν τι πέρα τῶν νόμων* cf. Demosth. Aristog. II, 802, 22: *ὥστε παρὰ τοὺς νόμους τι τοὺς κειμένους ὑμῖν πράξαι*.

V. 1475. *ἀλλ' οὐ — ἐκόμπασας*] He says this with bitterness: I do not see why you should boast the prophetic art, for if you be like your sire, it is not credible that you should possess it. For if he

V. 1482. *κτείνειν*] Gl. λέγω τὸ κτείνειν. It is in apposition with the preceding *τήνδε δίκην*. BR.

Ibid. Schol. rec.: τὸ γὰρ πανούργον· ἥγονν ἢ πανουργία.

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρεΰς, ὥς πολλὰ παθὼν
δι' ἐλευθερίας μόλις ἐξῆλθες,

1485 τῇ νῦν ὁρμῇ τελεωθέν.

1510

See Phil. 83. Probably wicked men are meant rather than wickedness. So Phil. 443. καί πως τὰ μὲν πανούργα καὶ παλιντροιβῇ χαίρουσ' (οἱ θεοὶ) ἀναστρέφοντες ἐξ Αἴδου, τὰ δὲ δίκαια καὶ τὰ χορήστ' ἀποστέλλουσ' αἰεὶ. πολὺ means much, in German zahlreich. So στρατεύμα πολὺ an army composed of many soldiers, ἔθνος πολὺ (Xenoph. Cyr. V, 2, 25.) a nation consisting of many men, and many other places. — With these words Orestes enters the royal household with Pylades and Electra to inflict death upon Aegisthus. On their quitting the scene, the Chorus repeats the last three verses.

V. 1483 sq. ὥς πολλὰ — ἐξῆλθες] Schol.: ἀντὶ τοῦ μετὰ πολλῶν καμάτων μόλις ἤλευθερώθης. The words δι' ἐλ. ἐξῆλθες signify: you have escaped free. Cf. Matth. §. 580. c. Rost §. 110, 2. and on the word ἐξελεθεῖν signifying to escape, Oed. R. 982. with note.

V. 1485. τῇ νῦν ὁρμῇ τελεωθέν] Orestes and Electra, who have obtained their liberty, are now said to be τῇ νῦν ὁρμῇ τελεωθέν, to have accomplished their end by this effort, i. e. their liberty is accomplished and secured by their attack on Aegisthus. Brunck wrongly interprets τῇ νῦν ὁρμῇ by this journey.

The
METRES
OF
THE FOREGOING PLAY.

Vs. 1—85. trimeter iambs. except v. 77. which is an antispast.

Vs. 86—102. an anapaestic system, the first verse a monometer, the third and fourth dimeter catalectic.

Vs. 120—134.

120 — — — — , — — — — glycon. polyschem. (Herm. El. p. 525.).

— — — — , — — — — , — — — — , — — — — , — — — — two glyconic verses,
one of which has an
antispast instead of
the last iambic.

$\text{— — — — — — — — — —}$ tetram. dactyl.

id.

125 — — — — , — — — — — — — — , — — — — — — — — trim. iamb.

— — — — — — — — , — — — — — — — — antispast and penth. iamb.

$\text{— — — — — — — — — —}$ trim. dact.

$\text{— — — — — — — — — —}$ tetram. dact.

id.

130 id.

id.

$\text{— — — — — — — — — —}$ antisp. and tetram. dact.

— — — — — — — — , — — — — — — — — dim. iamb. cat.

— — — — — — — — penth. iamb.

Vs. 150—167.

- 150 — — — —, — — — — dim. anap. cat.
 — — — — — — — — dim. iamb. brachyc.
 — — — — — —, — — — — — — two iamb penthem.
 id.
 — — — — — — — — — — — — hexam. dact.
 155 — — — —, — — — — dim. iamb. cat.
 — — — —, — — — — iamb. and antisp.
 id.
 — — — — — — — — — — — — tetram. dact.
 — — — — — —, — — — —, — — — — trim. iamb. cat.
-

- 160 — — — — — —, — — — —, — — — — id.
 — — — — — —, — — — — — — the same as v. 152.
 — — — — — — — — — — — — tetram. dact.
 id.
 id.
 165 id.
 — — — —, — — — — antisp. and. iamb.
 — — — —, — — — — — — the same as v. 126.

Vs. 186—189. a system of loose anapaests, commonly called spondaic. The first and last are dimeters catalectic, the middle ones acatalectic. See on these kinds of verse Seidler on Eur. Troad. 122. and Herm. El. p. 384. Epit. p. 147., who does not think with Seidler that these anapaests are in every case antistrophic. Those, for instance, are not so which are found below v. 226—228. and 232—235.

Vs. 190—193. legitimate dimeter anapaestics and a dimeter trochaic brachycatalectic or ithyphallic verse, on which see Hermann El. p. 94 sq.

Vs. 194—205.

- — — —, — — — — dim. anap.
 195 — — — —, — — — — dim. anap. cat.
 — — — —, — — — — dim. anap.
 — — — — monom. anap.

— ∪ ∪ ∪ ∪ — dochm.

∪ ∪ — —, ∪ ∪ — — dim. anap.

200 — ∪ ∪ —, — ∪ — diiamb. and cret.

∪ ∪ — ∪ — ∪ — dim. troch. cat.

— ∪ ∪ ∪ ∪, ∪ — — dim. iamb.

id.

— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — tetram. dact.

∪ — ∪ ∪ —, ∪ — ∪ — dim. iamb. cat.

Vs. 226—228. dimeter anapaestic catal.

Vs. 229 and the following are tetrameter dactylic.

Vs. 231—235. loose dimeter anapaestic.

V. 236—243.

— ∪ ∪ ∪ — dact. and cret.

— ∪ ∪ ∪ —, — ∪ ∪ — — the same feet.

— ∪ — — monom. troch. hyperc.

240 id.

— —, — ∪ ∪ —, ∪ — glycon.

— — ∪ — — penthem. iamb.

∪ — — —, ∪ — ∪ — — antisp. and penth. iamb.

Vs. 244—464. trim. iambb.

Vs. 465—477.

465 — —, — ∪ ∪ —, — ∪ ∪ — dim. chori. with a base.

— — —, — ∪ ∪ —, ∪ — moloss., chori., iamb.

— ∪ — — — ithyphallic.

∪ — — —, ∪ ∪ ∪ —, ∪ — — trim. iamb.

∪ — — —, ∪ ∪ ∪ — ∪ — penth. iamb. and dim. iamb. brachyc.

470 — ∪ — — ∪ — dim. iamb. brachyc.

— ∪ ∪ — ∪ — —, — ∪ — — ∪ — logaoed. (consisting of a dactyl and trochee).

— — — —, — — — — dim. iamb. hyperc.

— — — — — dochm.

475 — — — —, ∪ — — — ∪ — dim. iamb. hyperc.

— — — — — dochm.

— — ∪ ∪ — — — —, — — — — —.

V. 477. These verses, as well as those in Oed. R. 1066., prior to my edition of Sophocles published at Leipzig in the year 1825, were divided into two verses thus;

ἄ νιν κατέπεφνεν αἰ-
σχίσταις ἐν αἰνίταις.
λήϊε Φοῖβε, σοὶ
δὲ ταῦτ' ἀρέστω' εἴη.

The reason of this is plain, if we compare the antistrophic verses. But I have long since observed in the Leipzig edition that the verses must be joined in one, so that this one may consist of two divisions, the first a logaoedic with the anacrusis placed before, the latter composed of a cretic and trochee. Now there is nothing objectionable in the syllable of the logaoedic being sometimes long, sometimes short, and in a short answering to a long, as both here and Oed. R. 1066. Many similar verses are found in Sophocles. For instance, the following form:

⏏, ⏏⏏⏏⏏⏏⏏⏏⏏, ⏏⏏⏏⏏⏏⏏⏏⏏,

cf. Oed. R. 858 sq. and 860 sq. Trachin. 624 sq. and 944 sq., or with the anacrusis omitted:

⏏⏏⏏⏏⏏⏏⏏⏏, ⏏⏏⏏⏏⏏⏏⏏⏏,

the metre of v. 471. of this play. Very similar is the metre used by Cratinus, consisting of a logaoedic rank with anacrusis and ithyphallic:

⏏, ⏏⏏⏏⏏⏏⏏⏏⏏, ⏏⏏⏏⏏⏏⏏⏏,

which is discussed by Herm. El. p. 594. Epit. 211.

Vs. 491—502. except vs. 494. and 500., which are cretic, each consist of an antispast and iambic, which latter is changed at pleasure into a tribrach, dactyl, or spondee. The same kind of verse is used by Sophocles in this play vs. 156. 157. Oed. C. 1448. Trach. 818. 819. 1065. 1066. Phil. 815. 818. 819.

Vs. 503—809. trim. iammb.

Vs. 810—821.

810 — ⏏⏏⏏⏏, ⏏⏏⏏⏏, ⏏⏏⏏⏏ { Form one verse, consisting of an
⏏⏏⏏⏏, ⏏⏏⏏⏏ { iambic dipodia and a tetram.
—, ⏏⏏⏏⏏⏏⏏ chori. hyperc. with anacrusis.

∪ ∪ ∪ — ionicus a min.

— 502 — as v. 812.

815 $\frac{1}{2}$ arsis nuda.

-, $\frac{1}{2} \cup \cup - \cup$ as v. 812.

υ υ ± - ion. a minore.

—, $\dot{\cup} \cup \cup$ —, $\dot{\cup} \cup \cup$ — dim. chori. with the anacrusis.

820 $\frac{1}{2} \cup \cup -$, $\frac{1}{2} \cup \cup -$, $\frac{1}{2} \cup \cup -$, $\frac{1}{2} \cup \cup -$ tetram. chori.

$\underline{\text{—}} \cup \cup \text{—}$, $\underline{\text{—}} \cup$ chori, with a trochee.

Vs. 834—843.

$\underline{\text{—}} \cup \text{—}, \underline{\text{—}} \cup \text{—} \cup \text{—}$ cret. and trochees.

835 - - - - - dim. anap.

— $\frac{1}{2}$ — —, — $\frac{1}{2}$ — — id.

— 255 —, — 256 dim. anap. cat.

$\frac{1}{2} \cup \frac{1}{2} = 1$, $\frac{1}{2} -$ as v. 821.

$\frac{1}{2} \cup -$, $\frac{1}{2} \cup \cup$ dim. cretic.

840 *U. J. J. J. J.* dochm.

∪ ∪ iamb.

$\cup \bar{\cup} = \emptyset$, $\bar{\cup} \bar{\cup} = \text{iambelegus}$.

— — — — — logaoedic.

Vs. 854—1040. trimeter iambs.

Vs. 1041—1052.

} This is one verse or period, consisting of diambics and choriambics, ending with a logaoedic consisting of two dactyls and the same number of trochees.

 $\frac{1}{2}-, \frac{1}{2} \cup \cup -, \cup -$ glycon. $\frac{1}{2} - , \frac{1}{2} \cup \cup - , \cup - \text{ id.}$ $\pm \cup, \pm \cup \cup - \cup$ pherecr. (glyc. cat.).

1050 $\begin{array}{l} \text{—} \text{—} \text{—} \text{—}, \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—}, \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—}, \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—}, \text{—} \text{—} \text{—} \text{—} \end{array} \left. \begin{array}{l} \text{One verse consisting of choriambics} \\ \text{and diambics, ending with a logaoedic} \\ \text{consisting of two dactyls and the same} \\ \text{number of trochees.} \end{array} \right\}$

Vs. 1065—1070.

1065 $\underline{\text{—}} \text{—} \text{—} \text{—} \text{—}$ penthem dactyl.

$\bar{\text{u}}\text{u}\bar{\text{u}}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\bar{\text{u}}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\bar{\text{u}}$ two epitrites and a cretic.

$\bar{\text{u}}\text{u}\text{u}\bar{\text{u}}\bar{\text{u}}$ penthem. dactyl.

$\bar{\text{u}}$, $\bar{\text{u}}\text{u}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\text{u}\bar{\text{u}}$ dim. cret. with anacrusis and
ithyph.

$\text{u}\text{u}\text{u}\bar{\text{u}}$, $\text{u}\text{u}\text{u}\bar{\text{u}}$, $\text{u}\text{u}\text{u}\text{u}\bar{\text{u}}$, $\text{u}\text{u}\text{u}\text{u}\bar{\text{u}}$ tetram. iamb.

1070 $\text{u}\text{u}\text{u}\bar{\text{u}}$, $\text{u}\text{u}\text{u}\bar{\text{u}}$ two penthem. iamb.

V. 1077—1138. trim. iambb.

Vs. 1139—1143.

$\bar{\text{u}}\bar{\text{u}}\bar{\text{u}}$ molossus.

1140 $\bar{\text{u}}\text{u}\text{u}\bar{\text{u}}$ monom. anap.

$\bar{\text{u}}\bar{\text{u}}$ anapaest.

$\bar{\text{u}}\text{u}\text{u}\bar{\text{u}}$ as v. 1140.

$\bar{\text{u}}\bar{\text{u}}$ as v. 1139.

Vs. 1144—1212. trim. iambb.

Vs. 1213—1233.

$\text{u}\bar{\text{u}}\bar{\text{u}}$ dipod. iamb.

$\text{u}\bar{\text{u}}\text{u}\bar{\text{u}}$, $\text{u}\bar{\text{u}}\text{u}\bar{\text{u}}$ dim. dochm.

1215 $\text{u}\text{u}\text{u}\bar{\text{u}}$ dochm.

$\text{u}\bar{\text{u}}\bar{\text{u}}$, $\text{u}\bar{\text{u}}\text{u}\bar{\text{u}}$, $\text{u}\bar{\text{u}}\bar{\text{u}}$ trim. iamb.

id.

$\text{u}\bar{\text{u}}\bar{\text{u}}$ bacchius.

$\bar{\text{u}}\text{u}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\bar{\text{u}}$, $\text{u}\bar{\text{u}}\bar{\text{u}}$ trim. iamb.

1220 doubtful metre.

$\text{u}\text{u}\text{u}\text{u}\bar{\text{u}}$, $\text{u}\bar{\text{u}}\text{u}\bar{\text{u}}$ dim. dochm.

$\text{u}\bar{\text{u}}\text{u}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\bar{\text{u}}$ $\left\{ \begin{array}{l} \text{dim. iamb. \& brachyc., cret., two} \\ \text{trochees.} \end{array} \right.$

1224 trimeter iamb.

1225 id.

$\text{u}\text{u}\text{u}\text{u}\bar{\text{u}}$ dim. iamb. brachyc.

$\bar{\text{u}}\text{u}\text{u}\text{u}\text{u}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\text{u}\text{u}\text{u}\bar{\text{u}}$ dim. dochm.

1230 $\text{u}\text{u}\text{u}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\text{u}\bar{\text{u}}$, $\bar{\text{u}}\text{u}\text{u}\bar{\text{u}}$ trim. cret.

$\bar{\text{u}}\text{u}\text{u}\text{u}\bar{\text{u}}$ dochm.

trim. iamb.

id.

Vs. 1254—1268.

◡ ◡ ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ iambic and trochaic.

1255 ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ trim. iamb. cat.

◡ ◡ ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ dim. iamb.

◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ as v. 1255.

id.

trim. iamb.

1260 ◡ ◡ ◡ ◡ bacchius.

id.

V. 1262—1265. As these verses are corrupt, they cannot be reduced to a positive metre, and I have therefore retained the old division of the lines preserved in the early editions. But they appear to be trochaic, like those which follow, vs. 1266—1268.

Vs. 1269—1364 trim. iambb.

Vs. 1365—1371.

1365 ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ dim. cret.

◡ ◡ ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ dim. dochm.

trim. iamb.

◡ ◡ ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ dim. dochm.

◡ ◡ ◡ ◡ ◡ ◡ dochm.

1370 ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ dim. iamb.

◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ trim iamb.

Vs. 1379—1384. trim. iambb.

Vs. 1385—1399.

1385 ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ dim. iamb. brachyc.

trim. iamb.

id.

◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ dip. iamb., cret., troch.

trim. iamb.

1390 id.

id.

id.

◡ ◡ ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ logaoedic.

◡ ◡ ◡ ◡ ◡ ◡, ◡ ◡ ◡ ◡ ◡ ◡ logaoedic.

1395 trim. iamb.

id.

◡ ◡ ◡ —, ◡ ◡ —, ◡ ◡ —, ◡ ◡ — dip. iamb. and trim. cret.

◡ ◡ ◡ —, ◡ ◡ ◡ —, — ◡ ◡ —, ◡ ◡ — tetram. iamb. cat.

◡ ◡ ◡ ◡ — ◡ ithyphall.

Vs. 1417—1482. trim. iambb.

Vs. 1483—1485. an anapaestic system, consisting of dimeter verses.

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Υ Π Ο Θ Ε Σ Ι Σ.

Ἀποθανόντα Πολυνείκην ἐν τῇ πρὸς τὸν ἀδελφὸν μονομαχίᾳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδένα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἢ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα, οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δρᾶσαντα ἐξεύροιεν. οὔτοι τὴν κόνιν τὴν ἐπιβεβλημένην καθάραντες οὐδὲν ἤττον ἐφρουρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν, ἀνοιμῶξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθείρξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱὸς, ὃς ἐμνᾶτο αὐτὴν, ἀγανακτήσας ἑαυτὸν ἐπισφάζει τῇ κόρῃ ἀπολομένη ἄγχονῃ, Τειρεσίῳ ταῦτα προθεσπίσαντος. ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετὴ, ἑαυτὴν κατασφάζει. καὶ τέλος θορνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην ἐφωράθη καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνήρηται· ἐφ' ἧ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχρήσατο. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνείλε.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται δὲ τὰ περὶ τὴν ἡρώϊδα ἱστορούμενα καὶ τὴν ἀδελφὴν

αὐτῆς Ἰσμήνην, ἃς ὁ μὲν Ἴων ἐν τοῖς διθυράμβοις κατα-
 προησθῆναι*) φησὶν ἀμφοτέρως ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ
 Λαοδάμαντος**) τοῦ Ἐτεοκλέους. Μίμνερος δέ φησι τὴν
 μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ
 Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι***).

Κεῖται δὲ ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντι-
 γόνῃ· πλήν ἐκεῖ φωραθεῖσα τῷ Αἴμονι†) δίδοται πρὸς
 γάμου κοινωνίαν καὶ τίκτει τὸν Μαίμονα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς
 Βοιωτικαῖς. ὁ δὲ Χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόν-
 των· προλογίζει δὲ ἡ Ἀντιγόνῃ· ὑπόκειται δὲ τὰ πράγματα
 ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι τάφος
 Πολυνείκους, Ἀντιγόνης ἀναίρεσις, θάνατος Αἴμονος καὶ
 μόρος Εὐρυδίκης, τῆς Αἴμονος μητρός. φασὶ δὲ τὸν Σο-
 φοκλέα ἠξιῶσθαι τῆς ἐν Σάμῳ στρατηγίας εὐδοκμήσαντα
 ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται δὲ τὸ δράμα
 τοῦτο τριακοστὸν δεύτερον.

*) καταπροησθῆναι. This is Dindorf's emendation. MSS. καταπρο-
 σθῆναι.

**) Laodamas, son of Eteocles, according to Apollodorus III, 7, Pau-
 sanias IX, 7, and others.

***) After τελευτῆσαι Brunck adds: τὸ δὲ δράμα τὴν ἐπιγραφὴν
 ἔσχευ ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν Ἀντιγόνης, which is
 however not found in the Paris MS. nor in the early editions,
 nor do I think it consistent with the usual style of Aristophanes.

†) τῷ Αἴμονι. I have restored here the reading of the Dresden MS.,
 which is followed by Turnebus and others. The common reading
 is μετὰ τοῦ Αἴμονος. Compare Scholiast on Antig. 1350: ἵστέον
 δὲ, ὅτι διαφέρει τῆς Εὐριπίδου Ἀντιγόνης αὐτῇ, ὅτι φωραθεῖσα
 ἐκείνη διὰ τὸν Αἴμονος ἔρωτα ἐξεδόθη πρὸς γάμον. ἐνταῦθα
 δὲ τὸναντίον.

ANTIPHONH.

ΑΝΤΙΦΩΝΗ.

ᾧ Κοινὸν ἀντάδελφον Ἰσμῆνης κἀρα,
ἄρ' οἶσθ', ὅτι Ζεὺς τῶν ἀπ' Οἰδίπουν κακῶν

V. 2. ὅτι is Hermann's correction. [Dind. retains the common reading, ὅ τι.]

V. 1. κοινὸν — κἀρα] Antigone comes on the stage to tell her sister Ismene of the edict of Creon and particularly to urge her to assist her in the burial of their brother, and the violation of that edict. So that she rightly gives an emphasis to the word κοινόν, by placing it at the beginning of the speech, implying that the common tie of blood should bring a common tie of duty in the performance of these funeral rites. Hence she says v. 41: εἰ ξυμπονήσεις καὶ ξυνεργάσει, σκόπει. v. 43: εἰ τὸν νεκρὸν ἔξιν τῇδε κομφεῖς χερεῖ. v. 45: τὸν γοῶν ἐμὸν καὶ τὸν σόν. Compare the words of Antigone in Aeschyl. Spt. c. Th. 1031: δεινὸν τὸ κοινὸν σπλάγγχον, οὗ πεφύκαμεν, μητρὸς ταλαίνης ἀπὸ δυστήνου πατρὸς. τοιγὰρ θέλονσ' ἄκοντι κοινῶναι κακῶν ψυχῇ, θανόντι ζῶσα συγγονῶ φρενί. The adjectives κοινόν and ἀντάδελφον are here placed ἀσυνδέτως with greater effect than with the usual copula καί, as in Aesch. Eum. 89: σὺ δ', ἀντάδελφον αἷμα καὶ κοινοῦ πατρὸς, Ἑσμι. Soph. El. 12: πρὸς σῆς ὀμαιμον καὶ κασιγνήτης. On which passage Eustathius p. 419, 35. (311, 18.) observes: ὅρα, ὅτι, Ὀμήρῳ τοὺς κασιγνήτους ἐρηγνέσαντος, Σοφοκλῆς τὴν ὀμαιμον διασαφεῖ ἐν τῷ πρὸς σῆς ὀμαίμον καὶ

κασιγνήτης. ποιεῖ δὲ τοῦτο ἐκεῖνος διὰ τὸ μὴ πάντα ὀμαιμον ἤδη καὶ κασιγνήτον εἶναι. ὀμαιμοὶ γὰρ πολλαχοῦ καὶ οἱ ἀπλῶς καθ' αἷμα καὶ προσγενεῖς, ὡς δηλοῖ καὶ Ἀννόφρων, ὁ καὶ ἀνδομαίμους τοὺς τοῦ αὐτοῦ γένους εἰπών. But the adjective κοινός in this passage evidently means nearly the same as ὀμαιμος in El. 12. For κἀρα thus added cf. Oed. R. 40. and on κἀρα see Matth. §. 430.

V. 2 sq. ἄρ' οἶσθ', ὅτι — τελεῖ] Knowest thou that Jove omits not accomplishing any of the evils resulting from Oedipus, during our life? In order to give animation to the sentence, Sophocles has written ὅποιον οὐχὶ τῶν κακῶν τελεῖ (for which, with a trifling difference, he might have said τί οὐχὶ τ. κ. τελεῖ) instead of οὐδὲν τῶν κ. οὐ τελεῖ, or πάντα τὰ κακὰ τελεῖ. Very similar to the present passage is Oed. R. 1401 sq.: ἄρά μιν μέμνησθ', ὅτι οἱ ἔργα δράσας ὑμῖν εἶτα δευρ' ἰὼν ὅποι' ἐπρασσον αὐτίς; where the poet has also preferred the interrogative οἷα ἔργα to the affirmative expression κἀμιστὰ ἔργα, which he had in mind. For he means this: ἄρα μέμνησθε, ὅτι ἐγὼ κἀμιστὰ ἔργα ὑμῖν ἐδράσα etc.

V. 2. τῶν ἀπ' Οἰδίπουν κακῶν] We must not only under-

ὅποιον οὐχὶ νῶν ἔτι ζώσαιν τελεῖ;
οὐδὲν γὰρ οὐτ' ἀλγεινὸν οὐτ' ἄγης ἄτερ
5 οὐτ' αἰσχρὸν οὐτ' αἰτιμὸν ἐσθ', ὅποιον οὐ
τῶν σῶν τε καμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
κῆρυγμα θεῖναι τὸν στρατηγὸν ἀρετίῳ;

V. 4. ἄγης ἄτερ is the conjecture of Coray, adopted by Erfurdt and Schaefer. MSS. ἄτης ἄτερ, which, although read by Dydimus, as we learn from the Scholiast, never came from the hand of Sophocles. Nor do I think the reading lately proposed by Ullrich (Ueber die religiöse und sittliche Bedeutung der Antigone etc. Hamburg 1853 p. 58 sqq.) at all in keeping with the elegant style of Sophocles. He thinks οὐδὲν ἄτης ἄτερ the same as οὐδὲν μετὸν ἄτης or ἀτηρόν. [ἄτης ἄτερ Dind.]

stand those evils which the imprecations of Oedipus had called down upon his sons (see Oed. C. 1370 sqq.), but likewise those which are mentioned in vs. 49 sqq.

V. 3. νῶν ἔτι ζώσαιν] Schaefer and others have rightly observed that these are genitives, not datives, as the Scholiast supposed. Seidler compares Trach. 305: ὦ Ζεῦ τροπαῖε, μή ποτ' εἰσίδοιμί σε πρὸς τοῦμόν οὐτω σπέρμα χωρήσαντά μοι, μηδ' εἰ τι δράσεις, τῆς δέ γε ζώσης ἔτι.

V. 4 sqq. οὐδὲν γὰρ — ἐγὼ κακῶν] For there is nothing either grievous, or unhappy (rather, unenviable), or disgraceful or shameful, which I have not beheld in thy troubles and mine own. She says that they are afflicted both with grief and pain, ignominy and insult, through the evils they have suffered, which are detailed in vs. 48 sqq. and Oed. R. 1284 sq. For she does not speak of the cruel decree of Creon till v. 7.

V. 4. ἄγης ἄτερ] Suidas and Etym. M. ἄγῃ· ζῆλος. Hesychius: ἄγαις· ζηλώσειςιν. Αἰσχύλος Θρηῖσαις. Therefore ἄγης ἄτερ will mean the same as ἄζηλον, i. e. ἀνολβον, δυστυχές. Cf. Trach. 284: ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον. See also 745. of the same play. El. 1455.

V. 5 sq. ὅποιον οὐ — οὐκ ὅπωπ' ἐγὼ κακῶν] Of this repeated negative the commentators adduce the following examples. Aesch. Agam. 1634: ὅς οὐκ, ἐπειδὴ τῷδ' ἐβούλευσας μῦθον, δρᾶσαι τὸδ' ἔργον οὐκ ἐτλης αὐτοκτονίᾳς. Soph. Trach. 1014: καὶ νῦν ἐπὶ τῷδε νοσοῦντι οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει; Thucyd. I, 122 extr.: καὶ οὐκ ἴσμεν, ὅπως τὰδε τριῶν τῶν μεγίστων ξυμφορῶν οὐκ ἀπήλλακται. Cf. Boeckh nott. critt. Pind. Pyth. III extr. and Reisig Comm. critt. Oed. C. 350. — On the genitive κακῶν see Matth. §. 322.

V. 7. Schol.: πανδήμῳ πόλει· πάσῃ τῇ πόλει. So 1141. and El. 982. Compare also below v. 733: Θήβης τῆςδ' ὁμόπολις λεώς. Aj. 814: πανδήμον στρατοῦ.

V. 8. τὸν στρατηγόν] The king, i. e. Creon. The word στρατός, as in Latin exercitus, signifies both the people and the soldiers, of whom in fact the citizens in early ages consisted. Cf. Fischer on Aristoph. Plut. 192., who also refers to Van Dale Dissert. ad marm. ant. V, 3., which whole chapter treats of the strateges and scribes of the Greeks, also J. C. F. Baehr on Plutarch. Philopoem. 11. ΒΟΤΗΕ. Cf. Trachin. 785 sqq.

ἔχεις τι κείσῃκουσας; ἥ σε λανθάνει
10 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά;

ΙΣΜΗΝΗ.

ἔμοι μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
οὐθ' ἡδὺς οὐτ' ἀλγεινὸς ἔκετ', ἐξ ὅτου
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο
μιᾷ θανόντων ἡμέρα διπλῇ χειρί·

15 ἔπει δὲ φροῦδός ἐστιν Ἀργείων στρατός
ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέριτερον,
οὐτ' εὐτυχοῦσα μᾶλλον οὐτ' ἀτωμένῃ.

V. 9. ἔχεις] Dost thou know. Ἐχειν is sometimes used in this sense. See Trach. 318. with the Schol. Phil. 560. 789. Eur. Or. 1120: ἔχω τοσοῦτον, ταπύλοιπα δ' οὐκ ἔχω, where Schol.: νοῶ ὅσον λέγεις, τὰ λοιπὰ δὲ οὐ νοῶ, Hipp. 1436: ἔχεις γὰρ μοῖραν, ἣ διεφθάρης. Alc. 51: ἔχω λόγον δη καὶ προθυμίαν σέθεν. The Latins use habere in the same manner. See the examples adduced on Cic. pro Planc. XXIII, 55. in my note p. 152.

V. 9 sq. ἥ σε λανθάνει — κακά] The sense is this: Does it escape thee that such evils are approaching our friends, as our enemies are wont to suffer? i. e. do you not know that the insult which is usually the lot of our enemies, viz. their being deprived of the rites of sepulture after death, and being exposed to wild beasts, is now being offered to Polynices, our brother? Others render τῶν ἐχθρῶν κακά the evils which are being prepared by our enemies, i. e. the unjust designs of Creon against Polynices. On the plural τοὺς φίλους see at Oed. R. 361.

V. 11. μῦθος — φίλων] A word respecting our friends. So Aj. 220: ἀνέρος αἰθιποπος ἀγγελίαν. See Matth. §. 342. 1. Rost §. 108. not. 1.

V. 13. δυοῖν — δύο] This is a favourite form of speech with Sophocles. Cf. below 73. 142. Aj. 267:

κοινὸς ἐν κοινοῖσι. 467: μόνος μόνους. 620: ἀφιλα παρ' ἀφίλοις. 1283: μόνος μόνον. Oed. C. 184: ξείνος ἐπὶ ξένης. Phil. 135: ἐν ξένῳ ξέρον. Trach. v. 613: καινῶ καινὸν ἐν πεπλώματι.

V. 14. Schol.: διπλῇ χειρί· τῇ ὑπ' ἀλλήλων· τοῦτο γὰρ δηλοῖ τὸ διπλῇ, οἷον ὑπ' ἀλλήλων ἀναιρεθέντων τῶν ἀδελφῶν. But διπλοῦν neither means mutual in any other passages, nor, if it might bear this signification, could it, I think, be understood so here; for the words μιᾷ ἡμέρᾳ, which are opposed, sufficiently show that twofold or twain is the meaning. Cf. v. 55: τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν etc. and 170: ὅτ' οὖν ἐκείνοι πρὸς διπλῆς μοίρας μίαν καθ' ἡμέραν ὥλοντο. See also Valck. on Eur. Hipp. 1403. The sense is therefore: so that a twofold slaughter happened on one day.

V. 15. Schol.: ἐπεὶ· ἀντὶ τοῦ ἄφ' οὗ. Cf. Porson on Eur. Med. 138. and Blomf. on Aesch. Agam. gl. 39.

V. 16. ἐν νυκτὶ τῇ νῦν] These words are spoken early in the morning after the night on which the Argives had departed. Cf. 100 sqq. and 253.

V. 16 sq. Schol.: ὑπέριτερον· ἀντὶ τοῦ πλέον. Hermann rightly interprets: I know nothing more, neither that I have

ΑΝΤΙΓΟΝΗ.

ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν
τοῦδ' οὐνεκ' ἐξέπεμπον, ὥς μόνῃ κλύοις.

ΙΣΜΗΝΗ.

20 τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.

ΑΝΤΙΓΟΝΗ.

οὐ γὰρ τάφον νῶν τὸ κασιγνήτω Κρέων
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
Ἔτεοκλέα μὲν, ὥς λέγουσι, σὺν δίκη
χρησθεὶς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς
25 ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς.

V. 24. This passage labours under three defects. For neither is *χρησθεὶς* used for *χρησάμενος*, nor is there such a phrase as *χρησθαι σὺν τινι*, nor is the substantive *δίκη* joined with the adjective *δίκαιος*. But we can scarcely believe Sophocles to have been at once guilty of three faults, each of which excites suspicion. But suppose this verse be the work of an interpreter? We certainly lose nothing by its omission; since we may easily supply *τάφῳ*, or some similar noun after *ἔκρυψε*, from the preceding words. But there is no occasion to understand any substantive; since the verb *κρύπτειν* is used absolutely in the same sense in vs. 285. [*Ἔτεοκλέα μὲν, ὥς λόγος, κατὰ χθονὸς ἔκρυψε κ. τ. λ.* Dind.]

become happier nor more unhappy.

V. 18. *ἤδη καλῶς*] We must evidently supply: that you had heard nothing.

V. 19. Schol.: *τοῦδ' οὐνεκ' ἐξέπεμπον*. ἀντὶ τοῦ διὰ τοῦτό σε ἡγάγον ἐνταῦθα· τὸ δὲ ἐξέπεμπον ἀντὶ τοῦ μετεπεμπόμην. Cf. 161: *κοινῷ κηρύγματι πέμψας*. Sophocles often uses *στέλλειν* in this sense.

V. 20. *δηλοῖς γάρ τι καλχαίνουσ' ἔπος*] The sense is: you are evidently disturbed at something you are about to say to me. But it is unusual to say *καλχαίνειν ἔπος τι*, and another example cannot be found. The accusative seems to depend upon the idea of agitating or reflecting on, which is contained in the verb *καλχαίνειν*, and the poet doubtless referred to the Homeric *πολλὰ δέ οἱ κραδίη πόρρυσσε*.

V. 21. *τάφον νῶν*] The geni-

tive *τάφον* depends both on *προτίσας* and *ἀτιμάσας*, here equivalent to *ἀξιώσας* and *οὐκ ἀξιώσας*, with a particular emphasis on the latter. — Wex observes that *νῶν* is rightly considered the dative by Reisig on Oed. C. p. 359. Cf. Matth. §. 389. g.

Ibid. *τὸ κασιγνήτω* — *τὸν μὲν, τὸν δὲ*] A well known phrase. So v. 561. Cf. Matth. §. 289. note 8. Rost §. 101. 3. b.

V. 25. *τοῖς ἔνερθεν ἔντιμον νεκροῖς*] The ancients thought that if any one was either suffered to lie unburied after death, or did not meet with due honours, he was treated with contempt among the shades. Hence Electra in Aesch. Choeph. 482: *παρ' εὐδείπνοις ἔσῃ ἄτιμος*, and Clytaemnestra in Eumenid. 97: *ὄνειδος ἐν φθιτοῖσιν οὐκ ἀπόλλνται*. Musg. Cf. Virg. Aen. VI, 325 sqq. But these words are spoken by prolepsis, on which see Matth. §. 446. note 2. Rost §. 97. 4. ed. VII.

τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἀστοῖσιν φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι, μηδὲ κωκυῖσάι τινα,
 ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκύν

30 θησαυρόν εἰσορῶσι πρὸς χάριν βορᾶς.

τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ
 κάμοι, λέγω γὰρ κάμῃ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύσσοντα, καὶ τὸ πρᾶγμ' ἄγειν

35 οὐχ ὡς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δοῖ,
 φόνον προκείσθαι δημόλευστον ἐν πόλει.

οὕτως ἔχει σοὶ ταῦτα, καὶ δειξέεις τάχα,

V. 30. Brunck [followed by Dind.] writes *εἰσορῶσι* from the conjecture of some scholar: perhaps rightly.

V. 31. Vulg. *Κρέοντά σοι*, which Schaefer first corrected. We may however defend the common reading.

V. 33. *τοῖσι μὴ εἰδόσιν* is from the conjecture of Heath, received by Hermann. MSS. *τοῖς μὴ εἰδόσιν*. Brunck *τοῖς μὴ οὐκ εἰδόσιν*.

V. 26. Schol.: *Πολυνείκους νέκυν' ἀντὶ τοῦ ἀντὶ τὸν Πολυνείκη*. For the phrase *τὸν θανόντα νέκυν* it will be sufficient to compare the Homeric *νέκυς τεθνηώς* and *νέκυς κατατεθνηώς*. So below v. 467. 515.

V. 27. *ἐκκεκηρῦχθαι*] Both here and v. 203. and Oed. C. 430. the verb *ἐκηρύσσειν* is put for the simple *κηρύσσειν*.

V. 30. Schol.: *θησαυρόν' ἔρμαιον, εὖρημα*. Brunck observes that *πρὸς χάριν* means *ἐνεκα*, as in v. 908: *τίνος νόμον πρὸς χάριν*; i. e. *τίνος ἐνεκα νόμον*. In Euripides Med. 541: *πρὸς ἰσχύος χάριν* is the same as *πρὸς βίαν*, κατ' ἰσχύον. Cf. Matth. §. 591. ε. We may compare this Greek phrase with the German *zu Gefallen*, which frequently, as is known, does not differ from the particle *wegen*.

V. 31. Schol.: *ἀγαθόν' ἐν εἰρωνείᾳ*.

V. 32. *λέγω γὰρ κάμῃ*] Erfurdt rightly observes that Antigone means: Creon little knows

me, when he bids me do things contrary to the piety due to my brother.

V. 33. Schol.: *νεῖσθαι' ἀντὶ τοῦ πορεύεσθαι*.

V. 34. *ἄγειν*] The Schol. rightly explains this by *ἡγείσθαι*. So Eurip. Bacch. 1035: *Θήβας δ' ἀνάνδρους ὧδ' ἄγεις*;

V. 35. Schol.: *οὐχ ὡς παρ' οὐδέν' οὐχ ὡς ἐτυχεῖν ἔχειν τὸ πρᾶγμα, ἀντὶ τοῦ οὐκ εὐτελῶς καὶ ὡς πάρεργον, ἀλλ' ὡς μέγα*. "Ἡ οὕτως' οὐχ ὡς οὐδέν, ἀλλὰ μέγα. Of the phrase *παρ' οὐδέν ἄγειν* or *ἡγείσθαι* I have already treated at Oed. R. 954.

V. 36. *φόνον προκείσθαι* etc.] *Τούτῳ* is omitted. See note on Phil. 137—139. For the phrase *δημόλευστον φόνον* cf. Aesch. Spt. c. Th. 183: *λευστήρα δήμον' οὐτι μὴ φύγη μόρον*, and Blomf. gloss. in loc. Trach. 357: *ὁ ῥιπτός Ἰφίτου μόρος*. On this description of punishment see at Oed. C. 431.

V. 37. *οὕτως ἔχει σοὶ ταῦτα*] So El. 761: *τοιαῦτά σοι ταῦτ' ἐστίν*.

εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ.

ΙΣΜΗΝΗ.

τί δ', ὦ ταλαῖφρον, εἰ τὰδ' ἐν τούτοις, ἐγὼ
40 λύνουσ' ἂν ἢ φάπτουσα προςθεῖμην πλέον;

ΑΝΤΙΓΟΝΗ.

εἰ ξυμπονήσεις καὶ ξυνεργάσει, σκόπει.

ΙΣΜΗΝΗ.

ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;

ΑΝΤΙΓΟΝΗ.

εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί.

ΙΣΜΗΝΗ.

ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;

V. 38. εἴτ' ἐσθλῶν κακῇ] i. e. εἴτ' ἐσθλῶν πεφυνκῖα κακῇ εἶ. On the genitive see Matth. §. 374. Rost §. 107. III. 3. ed. VII., on εἴτε — εἴτε Matth. §. 617. 5.

V. 39. τί δ', ὦ ταλαῖφρον etc.] When Musgrave suggested λέγονσ' ἂν ἢ πράττουσα instead of λύνουσ' ἂν ἢ φάπτουσα, although no one ever approved of this emendation, yet he appears to have correctly seen the drift of what the poet ought to have said. But Boeckh has lately, with great acuteness, shown that this very sense, which he proposed to restore, exists in the words as they now stand. For he has very properly remarked that the words λύνουσα ἢ ἐφάπτουσα are a proverbial expression, in which λύνειν nearly means to interpose one's self to unweave the difficulties of anything, but ἐφάπτειν to accomplish, or to take part in some act. He compares the proverbial phrase κάθαρμα λύνειν, referring to Eur. Hippol. 666. Zenob. IV, 46. Hesychius, Suidas, and also Aj. 1317: εἰ μὴ ξυνάψων, ἀλλὰ σὺλλύσων πάρεϊ. So συνάπτειν and λύνειν are opposed to each other in Plutarch Alcib. c. 14. Compare also vs. 1092 sq. below, with my note. The same critic has also rightly remarked

that the words τί πλέον προςθεῖμην must be joined, so that πλέον τι τίθεσθαι may mean to obtain any advantage, as πλέον ποιῶ, πλέον ἐργάζομαι, and other such phrases are used, on which see Valck. at Eur. Hipp. 284. and Diatr. Eur. C. XIV, p. 150. Cf. also v. 268. — On the words ἐν τούτοις see at Oed. R. 865. The Schol. rightly interprets εἰ τὰδ' ἐν τούτοις εἰ ταῦτα Κρέων ἐκέλευσεν.

V. 42. ποῦ γνώμης ποτ' εἶ] Cf. Oed. C. 167: ποῖ τις φροντίδος ἔλθῃ; with note.

V. 43. ξὺν τῇδε κουφιεῖς χερσί] Schaefer (Melett. critt. p. 114.) thinks that χερσί is used pleonastically, and that ξὺν τῇδε signifies with me. Hermann, with Erfurdt, thinks it better to join ξὺν τῇδε χερσί, comparing Eur. Hipp. 661: σὺν πατρὸς μολὼν ποδί. In this he is followed by Matth. §. 430. κουφίζειν νεκρὸν is used in the poets in the same sense as the prose writers say ἀναιρεῖσθαι νεκρὸν.

V. 44. θάπτειν σφ', ἀπόρρητον πόλει] Matthiae on Eur. Or. 30. and Gr. Gr. §. 564. seems correct in explaining thus: when it is prohibited or forbidden. The Schol. however, with the approval of Erfurdt, con-

ΑΝΤΙΓΟΝΗ.

45 τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἣν σὺ μὴ θέλῃς.

ΙΣΜΗΝΗ.

ὦ σχετλία, Κρέοντος ἀντειρηκότος;

ΑΝΤΙΓΟΝΗ.

ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἵργειν μέτα.

ΙΣΜΗΝΗ.

οἶμοι, φρόνησον, ὦ κασιγνήτη, πατὴρ
50 ὥς νῶν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο,
πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
ὄψεις ἀράξας αὐτὸς αὐτουργῷ χειρί.

V. 45. After this verse the following is added in all the MSS.: ἀδελφόν. οὐ γὰρ δὴ προδοῦς, ἀλώσομαι. I have clearly proved in my Comment. de Schol. in Soph. tragg. auctoritate p. 19 sqq. that this could not have been the work of Sophocles.

V. 49 sq. Hermann placed the comma after ἀμπλακημάτων, which is usually found after ἀπώλετο. So also Dindorf.

siders ἀπόδδῃτον as masculine, observing: τὸν ἀπηγορευμένον καὶ κεκωλυμένον ὑπὸ τῆς πόλεως τολμᾶς θάπτειν σὺ;

V. 45. τὸν γοῦν—θέλῃς] We must bear in mind that τὸν ἐμὸν and τὸν σόν are put for substantives, meaning whom it is fitting for me, for thee to bury. Antigone means: I will certainly fulfil my duty of sepulture, and thine at the same time, if thou wilt not; i. e. I will certainly bury Polynices, and by that deed I will fulfil my own duty, and also thine, if thou art unwilling to inter him thyself. When Ismene says ἡ γὰρ νοεῖς θάπτειν σφ' ἀπόδδῃτον πόλει, dost thou intend to bury him to whom the city has forbidden burial, and in that expression not only asserts what she would not do, but her reason for refusing, Antigone shortly replies that she will both bury Polynices and do so because he is her brother, i. e. because he is such a person as she ought to bury, or as the city shall not pre-

vent her from burying, in a word, her brother. Τὸν ἐμὸν is opposed to the words ἀπόδδῃτον πόλει. She immediately after states her intention more fully, when, on Ismene asking: ὦ σχ. — ἀντειρηκότος; she replies: ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἵργειν μέτα. And we must here understand τὸν ἐμὸν in the same manner as τῶν ἐμῶν there (see my remarks on this use of the plural at Oed. R. 361.). Cf. also El. 536: ἀλλ' οὐ μετῆν αὐτοῖσι τήν γ' ἐμὴν κτανεῖν, and Oed. C. 830: οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς.

V. 50. Schol.: πατὴρ ὥς νῶν ἀπεχθὴς· τὰς συμφορὰς σκόπησον τοῦ παντός γένους καὶ πῶς ὁ πατὴρ ἀκλεῆς ἀπώλετο· οὐ μόνον δὲ ἀκλεῆς, ἀλλὰ καὶ ἀπεχθὴς διὰ τὸν γεγόμενον λοιμόν.

V. 51. πρὸς αὐτοφ. ἀμπλακημάτων] The self-detected crimes of Oedipus are said to have caused him to tear out his own eyes. Examples of this use of πρὸς are given by Matth. §. 590. a. Comp. also Oed. R. 492. 1236. El. 1211: πρὸς δίκης, which Electra immediately after explains by δίκη.

ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,
πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·

55 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν
αὐτοκτονοῦντε τῷ ταλαιπώρῳ μόρον
κοινὸν κατειργάσαντ' ἐπ' ἀλλήλοιν χεροῖν.
νῦν δ' αὖ μόνα δὴ νῶ λειμιμένα, σκόπει,
ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμον βία

60 ψῆφον τυράννων ἢ κράτη παρῆξιμεν.
ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν, γυναιχ' ὅτι
ἔφρυμεν ὡς πρὸς ἄνδρας οὐ μαχουμένα·
ἔπειτα δ', οὐνεκ' ἀρχόμεσθ' ἐκ κρείσσονων,
καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα.

65 ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς

V. 57. Hermann proposes a good reading, ἐπαλλήλοιν χεροῖν. [adopted by Dind.] Sophocles may have written τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν κοινὸν κατειργάσαντ' ἐπ' ἀλλήλοιν μόρον.

V. 53. Schol.: διπλοῦν ἔπος. διπλοῦν ὄνομα ἔχουσα, μήτηρ τε καὶ γυνή. Jocasta is said contrary to the course of nature to be of a twofold character, at once mother and wife to the same person.

V. 54. Schol.: ἀρτάναισι· ἀρχόνας. λωβᾶται· ἀφανίζει, ἀπόλλυσιν.

V. 56. αὐτοκτονοῦντε] Neve compares Aesch. Spt. c. Th. 681: θάνατος ὧδ' αὐτοκτόνος. ibid. 734: ἐπειδὴν αὐτοκτόνως αὐτοδαίκτοι θάνωσι. 805: ἐκ χειρῶν αὐτοκτόνων.

V. 59. νόμον βία] lege invita. See on Oed. C. 656.

V. 61. τοῦτο μὲν] This answers to v. 63: ἔπειτα δέ. Cf. Matth. §. 288. not. 2. For the sense cf. El. 997: γυνή μὲν, οὐδ' ἀνὴρ ἔφρυς· σθένει δ' ἔλασσον τῶν ἐναντίων χερσὶ.

V. 63 sq. ἔπειτα δ' — ἀλγίονα] I cannot agree with those commentators who think that οὐνεκ is here put in the same sense as ὅτι before. For, to omit other objections, the infinitive ἀκούειν can hardly be dependent on the

words ἀρχ. ἐκ κρ. and the examples adduced by Matth. §. 532. d. to confirm this interpretation, are inapposite. I should therefore prefer taking in the verb χρὴ from the preceding words with ἔπειτα δὲ καὶ ταῦτ' ἀν. etc. with Fr. Jacobs. The poet, if he had wished to continue the construction with which he commenced, ought to have written: ἔπειτα δέ (sc. ἐννοεῖν χρὴ), ὅτι, οὐνεκα ἀρχ. ἐκ κρ., καὶ ταῦτα ἡμᾶς χρὴ ἀκούειν etc. But aiming at brevity, he went on as if he had first said: but first, as we should bear in mind, we, being women, ought not to fight with men. See my note on v. 1277 sq.

V. 64. ταῦτ' ἀκούειν] To obey these or similar commands. Cf. 666 sq. El. 340. and the similar phrase in v. 219: ἀπιστεῖν τάδε, to disobey this edict. See also my notes on Aj. 1215. and Trachin. 1208.

V. 65. Schol.: τοὺς ὑπὸ χθονός· ἢ τὸν Πολυνείκη, ἢ τοὺς χθονίους δαίμονας· πιθανῶς δὲ καὶ τοῦ πρέποντος ἐφρόντισε· φησὶ γάρ, ὅτι ἀπολογησεται τοῖς κατὰ χθονός. Jacobs thinks that this

ξύγγνοιαν ἴσχειν, ὥς βιάζομαι τάδε,
τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

ANTIGONH.

οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν, εἰ θέλοις ἔτι
70 πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρωῆς μέτα.
ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ· κείνον δ' ἐγὼ
θάψω. καλόν μοι τοῦτο ποιούσῃ θανεῖν.
φίλῃ μετ' αὐτοῦ κείσομαι, φίλου μέτα,
ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος,
75 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.
ἐκεῖ γὰρ αἰὲς κείσομαι· σοὶ δ' εἰ δοκεῖ,
τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας· ἔχε.

[V. 76. Dindorf puts a comma at σοὶ δ'.]

is to be understood both of Poly-
nices and of the infernal gods,
which cannot possibly, I think, be
permitted. It is certainly Poly-
nices who is meant. On the plural
see v. 10.

V. 66. Schol.: ξύγγνοιαν
ἴσχειν· συγγνώμην ἔχειν, ὅτι βιά-
ζομαι ταῦτα. On the phrase βιά-
ζομαι τάδε, which means nearly
the same as ἀναγκάζομαι τάδε, see
Oed. R. 259 sq. It is plain that βιά-
ζομαι both here and in v. 1073.
is used passively.

V. 67. Schol.: τοῖς ἐν τέλει·
βασιλεῦσι. Cf. Aj. 1327. Phil. 385.
925. and Blomf. on Aesch. Ag.
gloss. 104. — Creon alone is to be
understood. On βεβῶσι see at Oed.
C. 52.

V. 68. Schol.: τὸ γὰρ πε-
ρισσὰ πράσσειν· γνῶμολογι-
κῶς ἀπαλλάττεται· τὸ γὰρ παρὰ
δύναμιν τι πράττειν ἡλίθιον. On
νοῦν ἔχει joined with the verb τὸ
πράσσειν cf. El. 351: ταῦτα δει-
λίαν ἔχει.

V. 70. ἡδέως] viz., ἐμοί.

V. 71. Schol.: ἀλλ' ἴσθ' ὅποιά
σοι δοκεῖ· γίνωσκε ὅποια σὺ
θέλεις, τὸ πεῖθεσθαι τοῖς τυράν-
νοις· ἢ τοιαύτη γενοῦ, ὅποια καὶ
βούλει. Observe the bitterness of
the passage: know what it

pleases you to know, i. e.
keep that knowledge to yourself.
Antigone refers to the words of
Ismene in v. 61. Cf. El. 1055 sq.:
ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσα
τι φρονεῖν, φρόνει τοιαῦτα.

V. 73. φίλῃ — φίλου μέτα]
So in Plato Menex. p. 247: καὶ
ἐὰν μὲν ταῦτα ἐπιτηδεύσῃτε, φί-
λοι παρὰ φίλους ἡμᾶς ἀφίξεσθε,
ὅταν δὴ ὑμᾶς ἡ προσηκουσα μοῖρα
κομίσῃ· ἀμελήσαντας δὲ ὑμᾶς καὶ
κακισθέντας οὐδεὶς εὐμενῶς ὑπο-
δέξεται.

V. 74. Schol.: ὅσια πανουρ-
γήσας· δίκαια μετὰ πανουργίας
ἐργασαμένη, ὥς αὐτὴ λέγεις· ἐπεὶ
προεῖπεν τὸ γὰρ περισσὰ πράσ-
σειν οὐκ ἔχει νοῦν οὐδένα.
"Ἡ οὕτως· ὅσια πανουργήσας,
ἀντὶ τοῦ εὐσεβῶς πάντα ἐργασα-
μένη. Camerarius: a holy deed of
wrong, just as we say an honour-
able theft, a pious fraud, etc.

V. 74 sq. ἐπεὶ πλείων χρό-
νος — τῶν ἐνθάδε] i. e. ἐπεὶ
πλείονα χρόνον δεῖ μ' ἀρέσκειν
τοῖς κάτω ἢ τοῖς ἐνθάδε. Cf.
Matth. § 454. Rost § 97. 8. add.
1. ed. VII.

V. 77. Schol.: τὰ τῶν — ἔχε·
τὰ παρὰ θεοῖς τίμια ἀτιμάζε· τε-
τίμηται γὰρ παρὰ θεοῖς καὶ ὅσιον
νερόμισται τὸ θάπτειν νεκροῦς·

ΙΣΜΗΝΗ.

ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι· τὸ δὲ
βία πολιτῶν δρᾶν ἔφην ἀμήχανος.

ΑΝΤΙΓΟΝΗ.

80 σὺ μὲν τάδ' ἂν προὔχοι'. ἐγὼ δὲ δὴ τάφον
χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.

ΙΣΜΗΝΗ.

οἴμοι, ταλαίνης ὥς ὑπερδέδοικά σου.

ΑΝΤΙΓΟΝΗ.

μή μου προτάρβει. τὸν σὸν ἐξόρθον πότιμον.

ΙΣΜΗΝΗ.

ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ
85 τοῦργον, κρυφῇ δὲ κεῖθε· σὺν δ' αὖτως ἐγώ.

ΑΝΤΙΓΟΝΗ.

οἴμοι, κατανύδα. πολλὸν ἐχθίων ἔσει

V. 82. I have adopted the punctuation of Stephens. Vulg. οἴμοι ταλαίνης, ὥς etc.

οἷς μᾶλλον δεῖ περθεσθαι ἢ τοῖς
τοῦ Κρέοντος κηρύγμασιν. Cf. 450
sqq. On the genitive τῶν θεῶν
depending on ἐντιμα see Matth.
§. 345.

V. 78. ἄτιμα ποιοῦμαι] i. e.
ἀτιμάζω. Cf. Matth. §. 421. note
4. On the article placed before
the infinitive see §. 543. note 2.
Rost §. 125, 3. b. β.

V. 80. Schol.: σὺ μὲν τάδ'
ἂν προὔχοιο· σὺ μὲν τοιαῦτα
προφασίζον· τὰς γὰρ προφάσεις
προχάνας ἐκάλουν, ὡς καὶ Καλλι-
μαχος· Ἀγροδέτω [ἄγραδέ ποι-
emend. Buttm. Gr. ampl. T. II, p.
275 not.] πάρησιν ἐπὶ προχά-
ναισιν ἐφοίτα. ἐν τῷ ᾧ Αἰτιῶν.
"H σὺ ταῦτα προβάλλου· ἢ σὺ μὲν
τούτοις ἂν σαντήν σκεπάζεις. Ja-
cobs well observes that προὔχοιο
is a metaphorical expression deriv-
ed from a shield placed before
the body in self defence.

V. 82. οἴμοι, ταλαίνης] Schol.:
φιλόστοργον καὶ ταύτης
τὸ ἦθος, ἀλλ' ἐνλαβές· δέδοικεν
οὖν καὶ περὶ τῇ ἀδελφῇ καὶ ἀνα-
βοῇ περιπαθῶς.

V. 84. προμηνύσης — μη-
δενι] On the particle μή thus
placed after, see at Oed. C. 1360.
and compare the following pas-
sages cited by Neve, El. 432:
τούτων μὲν — τύμβῳ προσάψης
μηδέν. Oed. C. 1737: φίλαι, τρέ-
σητε μηδέν. Philoct. 332: φράσης
μοι μὴ πέρα.

V. 85. κρυφῇ δὲ κεῖθε] For
this redundancy see note on Oed.
R. 65. and on σὺν used adver-
bially Matth. §. 594. 1.

V. 86. οἴμοι] Antigone declares
that she is grieved because Is-
mene thinks that the pious duty
she was about to perform for her
dead brother, ought to be con-
cealed and hidden as an evil deed.
Οἴμοι is placed in a somewhat si-
milar manner v. 320. Schol.: οἴ-
μοι κατανύδα· διὰ τούτου δη-
λοῖ· ὅτι ἐφ' οἷς ποιῶ ἀγέλλομαι·
πᾶσιν οὖν ἀπαγγέλλε αὐτά. ἅμα
δὲ καὶ ἐκρυβίξει ἐν οἷς δοκεῖ αὐτῇ
προσχαρίζεσθαι. For the form πολ-
λόν cf. Trach. 1196. and 1223. 1236.
below. For the accusative πολλόν
Matth. §. 425. 1. a.

σιγῶς, ἐὰν μὴ πᾶσι κηρύξῃς τάδε.

ΙΣΜΗΝΗ.

θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

ΑΝΤΙΓΟΝΗ.

ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χορή.

ΙΣΜΗΝΗ.

90 εἰ καὶ δυνήσῃ γ'· ἀλλ' ἀμηχάνων ἐρᾷς.

ΑΝΤΙΓΟΝΗ.

οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣΜΗΝΗ.

ἀρχὴν δὲ θηρᾶν οὐ πρόπει τάμήχανα.

ΑΝΤΙΓΟΝΗ.

εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,

ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.

95 ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν

V. 87. σιγῶς, ἐὰν etc.] The words ἐὰν — τάδε do not so much explain the participle σιγῶσα as form a kind of opposition, thus, — yea tell it forth to all. In the same way—Aesch. Choeph. 742: ἡ δὲ γλῶσσος ἐκείνος εὐφρανεῖ νόον, εὐτ' ἂν πύθεται μῦθον. See note on Trach. 895.

V. 88. Schol.: θερμὴν ἐπὶ ψυχροῖσι· ἐπὶ ἀδυνάτοις νεανιερῇ καὶ ἐπὶ ἀηδέσι τέτρη τὴν ψυχὴν. This commentator has shown a far more correct perception of the sense than most of the more recent interpreters. Ismene means: you are carried away by the ardour of your disposition to the very thing from which others turn away in dread. She says this, because she perceived from the words of Antigone, οἱμοι — τάδε, that she thought that deed, which she herself dreaded so much, so glorious and praiseworthy, that she wished it to be known to all the world. For the word ψυχρός see v. 650. Hermann compares Aesch. Prom. 692: δέιματ' ἀμφήκει κέντρῳ ψύχειν ψυχάν ἐμάν, Neve Pind. Pyth. IV, 73: κρυόνει μάντευμα. Isthm. I, 37: ἐν κρυοέσσῃ

συντυχία. Hom. Il. IX, 2 and XIII, 48, where φόβος is styled κρυερὸς and κρυοίς, i. e. cold, chilly.

V. 89. Schol.: οἷς μάλισθ' ἀδεῖν με χορή. τῇ τῶν θεῶν ὁσία διὰ τὸ θαπτεῖν τὸν νεκρόν, καὶ μάλιστα ἀδελφόν.

V. 90. ἀμηχάνων ἐρᾷς] Wex quotes Lucian D. D. VIII: πλήν οἶδα, ὅτι ἀδυνάτων ἐρᾷς. Eur. Herc. f. 318: ἄλλως δ' ἀδυνάτων ἔοικ' ἐρᾶν. Zenobius and Suidas include ἀδύνατα θηροῦς among the proverbs. Stobaeus p. 45 among other sayings of Chilo has: μὴ ἐπιθύμει ἀδύνατα. See Hemsterh. on Lucian. T. II, p. 275.

V. 91. οὐκοῦν — πεπαύσομαι] Matth. §. 610. 5. treats on οὐκοῦν, and on the use of the fut. πεπαύσομαι §. 498. See Rost §. 116. 11. note 9.

V. 92. ἀρχὴν] Hermann observes that ἀρχὴν means immediately from the beginning. But that which is not so, is not at all.

V. 93. ἐχθαρεῖ] On the second future middle used passively see on Oed. R. 1466.

V. 95. ἔα] ἔα is here a monosyllable, as in Oed. R. 1451.

παθεῖν τὸ δεινὸν τοῦτο. πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν, ὥστε μὴ οὐ καλῶς θανεῖν.

ΙΣΜΗΝΗ.

ἀλλ', εἰ δοκεῖ σοι, στεῖχε' τοῦτο δ' ἴσθ', ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

(στροφὴ α'.)

100 Ἀκτὺς ἀελίοιο, κάλλιστον ἑπταπύλῳ φανέν
Θήβα τῶν προτέρων φάος,
ἐφάνθης ποτ', ὧ χροσέας
ἀμέρας βλέφαρον,

[V. 100. ἀελίον τὸ κάλλ. Dind.]

[V. 103—104 in one line Dindorf.]

Oed. C. 1192. Eur. Ion 540. So ἔατε is a dissyllable in Trach. 1005. In Homer ἔα is frequently a monosyllable. Cf. Heyne on Il. V. 256. Erf. On the phrase τὴν ἐξ ἑμοῦ δυσβουλίαν see v. 193.

V. 96. τὸ δεινὸν τοῦτο] Which seems to you to be a dreadful thing. Antigone uses these words with much bitterness.

V. 96 sq. Schol.: πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν· οὐδὲν δεινὸν, φησὶ, πείσομαι, ὅπερ με τῆς ἐνκλείας τοῦ καλοῦ θανάτου ἀποστερήσει· ἀντὶ τοῦ οὐδὲν τηλικούτον κακὸν πείσομαι, ὥστε μὴ οὐ καλῶς ἀποθανεῖν. On the position of οὐ Neve compares Aj. 545. 551. 682. 1330. Oed. R. 137. Oed. C. 125. 363. 906. 1000. Trach. 44. 425. Phil. 12. 887. See also note v. 223. below and Oed. C. 1560.

V. 99. Schol.: ἄνους μὲν ἔρχη' ἀνοήτως μὲν καὶ φιλοκινδύνως πράττεις, ἐννοικῶς δὲ τῷ θανόντι. For ὀρθῶς, signifying truly, see v. 403. and Oed. R. 505: ὀρθὸν ἔπος, and Eur. Iph. T. 596: τοῖς φίλοις ὀρθῶς φίλος. On the verb ἔρχεσθαι, signifying to go away, see at Phil. 48.

V. 100 sqq. Schol.: Σύνοδος τιμῶν Θεβαίων γερόντων, ἐξ ὧν ὁ χορὸς συνεστήκει. Μετάπειμποι δὲ εὐοκίασιν οὗτοι ὑπὸ τοῦ Κρέοντος (see 159 sq.) γεγενῆσθαι, ἐπεὶ καὶ τὰς προφάσεις τῆς εἰσόδου τῶν

χορῶν πιθανὰς εἶναι δεῖ· καὶ ἐπειδὴ κατωρθώκασι τῇ προτεραίᾳ οἱ Θεβαῖοι, καὶ οἱ ἀρίστοι πάντες τῶν Ἀργείων ἀνηγήνται, εὐκρίτως περιχαρεῖς εἰσι, καὶ τῇ παρούσῃ ἡμέρᾳ εὐχαριστοῦσιν. Ὁ δὲ λόγος· ὦ φίλη ἡμέρα, παρὰ τὰς πρόσθεν, ἡμέρας φαιδρὰ ἡμῖν φανείσα. See also some very correct remarks on the connection of the whole canto by the Schol. on v. 155 sqq.

V. 100. ἀελίοιο] Sophocles has made use of this same form below v. 1107. See the critical notes on Oed. R. 1070. and 1191.

V. 100 sqq. κάλλιστον — φάος] On the superlative see v. 1212 sq. and Matth. §. 464. On the short syllable in φάος and the hiatus in v. 119. see critical note on Oed. R. 1173.

V. 103. ἐφάνθης ποτ'] On ποτέ, signifying at length, see Phil. 1071., on the first syllable of the adjective χροσέας made short, Passow Gr. Lex. s. v. Musgrave observes that the elegance of this address will be heightened, if we suppose it spoken immediately after the rising of the sun. See on v. 16.

V. 103 sqq. Schol.: ὁ χροσέας ἀμέρας· ὡς ἀκτὺς τῆς ἡμέρας ὀφθαλμός· ὁ δὲ νοῦς· ὦ καλλίστη ἡμέρα, ἐφάνθης ἐν Θήβαις, βάντα τον Ἀργολικὸν στρατὸν τον

105 Διορκίων ὑπὲρ ξεέθρων μολοῦσα,
τὸν λεύκασπιν Ἀπιόθεν
φῶτα βάντα πανσαγία
φνγάδα πρόδρομον ὀξυτέρῳ
κινήσασα χαλινῷ
(σύστημα α΄.)

110 ὅς ἐφ' ἀμετέρῳ γᾶ Πολυνείκους

V. 106. Ἀπιόθεν] This is the reading of H. K. Ahrens for the common Ἀργόθεν, coll. Oed. C. 1303: γῆς ὅσοι περ Ἀπίας πρότοι καλοῦνται. Different ways of filling up the wanting syllable have been proposed. Brunck conjectures ἐξ Ἀργόθεν, Erfurdt ἀπ' Ἀργόθεν, Hermann Ἀργόθεν ἐν. [Dindorf reads in one line τὸν λ. Ἀργόθεν ἐν φ. β. π.]

[V. 108—109 one line in Dindorf.]

V. 110. ὅς — Πολυνείκους] I have written thus with Brunck from the conjecture of Scaliger and Mudge. MSS. δὲ — Πολυνείκης, which is quite unsuited to v. 114. and 117. where λευκῆς χιόνος πτέρυγι στεγανός and στάς δ' ὑπὲρ etc. must of necessity be referred to the whole Argive army rather than to Polynices alone. Those who defend the common reading, suppose some omission to have taken place. Erfurdt would supply ἐπόρευσε, θοῶς δ', Boeckh ἀγῶν θούριος before ὀξεία, Hermann συναγείρας before ὑπερέπτα, and so on. The deficiency seems to them evident from the inequality of the antistystema. But anapaests are excepted from antistrophic agreement. Cf. below 809 sqq. 826 sqq., Oed. C. 137 sqq. 167 sqq., Phil. 144 sqq. 159 sqq. [ἡμετέρῳ γᾶ Dind.]

λεύκασπιν, πανσαγία, τουτέστι πά-
ση σάγγη καὶ σκευῇ χρησάμενον,
ὀξυτέρῳ κινήσασα χαλινῷ φνγάδα.
The phrase χρυσίας ἀμέρας βλέφα-
ρον is illustrated by Blomf. gloss.
Aesch. Sept. c. Th. 386.

V. 105. Schol.: Δίρκη κρήνη καὶ
ποταμός Θηβῶν. On its situation
see Mueller Orchom. p. 486 sq.

V. 106. Schol.: λεύκασπιν·
καὶ Εὐριπίδης (Phoen. 1106)· λεύκ-
ασπιν εἰσορῶμεν Ἀργείων
στρατόν. So Aesch. Spt. c. Th. 89
sq.: βοᾷ ὑπὲρ τειχέων ὁ λεύκ-
ασπίς, ὄρνυται λαὸς εὐτρεπής.
ὁ λεύκασπις φῶς here means the
whole army of the Argives. Cf.
Matth. §. 293.

V. 107. Schol.: πανσαγία,
σὺν πανοπλίᾳ.

V. 108 sq. φνγάδα—χαλινῷ]
After thou didst cause him
to flee with headlong course,
seizing the bridle more swift-
ly. For ὀξυτέρῳ χαλινῷ seems

to be so used, that what would
properly be attributed to the course
or flight, is here asserted of the
reins. The comparative implies
that they fled more quickly in the
morning than in the night. On
the adjectives φνγάδα πρόδρο-
μον thus joined see Oed. C.
1076 sq. For πρόδρομος cf.
Aesch. Spt. c. Th. 169: ἀλλ' ἐπὶ
δαιμόνων πρόδρομος ἦ ἔθον ἀρχαῖα
βρέτη. Eur. Iph. A. 424: ἐγὼ δὲ
πρόδρομος σῆς παρασκευῆς χάριν
ἦκα. Moreover φνγάδα πρ. κινή-
σασα is a tragic mode of expres-
sion for φνγάδα πρ. ποιήσασα.
Cf. Advers. in Soph. Phil. p. 52.
Lastly, on the day being said to
put the Argives to flight, Neve
compares El. 179. Aj. 131. 646.
714. Oed. R. 438. Oed. C. 1215.

V. 110 sq. ὅς ἐφ' — ἀμφι-
λόγων] Who (scil. the army of
the Argives) raised up against
our city on account of the

ἀρθεῖς νεικέων ἐξ ἀμφιλόγων,
 ὀξέα κλάζων
 αἰετὸς εἰς γᾶν ὑπερέπτα,
 λευκῆς χιόνος πτέρυγι στεγανός,
 115 πολλῶν μεθ' ὅπλων
 ξύν θ' ἱπποκόμοις κορύνθεσσι.

(ἀντιστροφὴ α'.)

στάς δ' ὑπὲρ μελάθρων φρονώσασιν ἀμφιχανῶν κύκλω
 λόγχαις ἐπτάπυλον στόμα
 120 ἔβα, πρὶν ποθ' ἀμετέρων
 αἱμάτων γένυσιν
 πλησθῆναί τε καὶ στεφάνωμα πύργων
 πευκᾶενθ' Ἥφαιστον ἐλεῖν.

[V. 113. αἰετὸς εἰς γᾶν ὑπερέπτη, Dind.]

V. 120—121 one line in Dind.

V. 123—124 one line in Dind.

doubtful quarrels of Poly-
 nices. — For the phrase νει-
 κέων ἀμφιλόγων cf. Eur. Phoen.
 503: ἀμφίλεκτος ἔρις, and on Πο-
 λυνείκους and νεικέων Valck. on
 Phoen. 639.

V. 112. ὀξέα κλάζων] Neve
 compares Hom. Il. XII, 125:] τοὶ
 δ' ἄμ' ἔποντο ὀξέα κεκλήγοντες,
 XVII, 88: βῆ δὲ διὰ προμάχων
 — ὀξέα κεκληγώς, and XVI, 429:
 οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες,
 ἀγκυλοχεῖλαι, πέτορ' ἐφ' ὑψηλῇ
 μεγάλα κλάζοντες μάχωνται.

V. 113. αἰετὸς — ὑπερέπτα] Flew down from above upon
 our land like an eagle. Cf.
 117: στάς δ' ὑπὲρ etc. The poets
 constantly omit the particle of
 comparison in similar passages.

V. 114. Schol.: λευκῆς χιό-
 νος πτέρυγι τοῦτο ἀλληγορι-
 κῶς φησιν, ὡς ἐπὶ αἰετοῦ· δηλοῖ
 δὲ, ὅτι λευκασπὶς ἦν ὁ τῶν Ἀρ-
 γείων στρατός. On the phrase
 πτέρυγι χιόνος see Matth. §. 316 f.

V. 117 sq. Schol.: στάς δ' ὑπὲρ
 μελάθρων· ὡς αἰετὸς κυκλώσας
 τὰς Θήβας ταῖς τῶν φόνων ἐρω-
 σαῖς λόγχαις, ἀμφιχανῶν ἔβα· ἐνέ-
 μινε δὲ τῇ μεταφορᾷ.

V. 119. ἐπτάπυλον στόμα]

The editors compare a fragment of
 Sophocles quoted by Dicaear-
 chus p. 36 ed. Manzi: Θήβας λέ-
 γεις μοι τὰς πύλας ἐπταστόμους.
 Eur. Suppl. 401: Ἐτεοκλέους θα-
 νόντος ἀμφ' ἐπταστόμους πύλας.
 Phoen. 294: ἐλήλυθας ἐπτάστομον
 πύργωμα Θηβαίης χθονός.

V. 121. αἱμάτων γένυσιν] On the plural αἱμάτων see Blomf.
 on Aesch. Choeph. 60. gl., on the
 local dative γένυσιν at Oed. C.
 309 sq. The Scholiast observes:
 παρῆλλαξε! τὸ ὄνομα, τὰ χεῖλη
 τοῦ αἰετοῦ γένυς εἰπών. Neve is
 of the same opinion, comparing
 Eur. Hel. 1110: σὲ ἀναβοάσω, τὰν
 ἀηδόνα δακρυόεσσαν, ἔλθ' ὦ διὰ
 ξουθᾶν γενύων ἐλελιζομένα. I
 myself think that the poet has
 appropriately chosen a word ca-
 pable of being referred both to
 the eagle and to the enemy.

V. 122. στεφάνωμα πύργων] i. e. πύργους τὴν πόλιν στεφα-
 νοῦντας. Cf. Oed. C. 14 sq.: πύρ-
 γοι μὲν, οἱ πόλιν στέφουσιν, if
 Sophocles, as would seem, really
 wrote so. Gloss. τὸν κύκλον τοῦ
 αἰετος.

V. 123. Schol.: πευκᾶενθ' Ἥφαιστον ἐλεῖν· τὸν ἐκ τῆς

τοῖος ἀμφὶ νῶτ' ἐτάθη
125 πάταγος Ἄρεος ἀντιπάλῳ
δυσχεύρωμα δράκοντι.

(ἀντισύστ. α'.)

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
ὑπερεχθαίρει· καὶ σφας ἐσιδὼν
πολλῷ δεύματι προσνισσομένους
130 χρυσοῦ καναχῇ θ' ὑπερόπτας,
παλτῷ ριπτεῖ πυρὶ βαλβίδων
ἐπ' ἄκρων ἤδη
νίκην ὀρμῶντ' ἀλαλάξαι·

(στροφὴ β'.)

ἀντιτύπα δ' ἐπὶ γᾶ πέσε ταυταλωθεῖς,

[V. 125—126 one line. Ἄρεος, ἀντιπάλων δυσχ. δράκοντος. Dind.]

V. 134. I have written ἀντιτύπα with Porson Adv. p. 169, instead of ἀντίτυπα. Neve proves that the common reading cannot be defended by the doubtful passage in Eur. Hipp. 1130: νυμφίδια δ' ἀπόλωλε etc. He shows too from Eustath. p. 1701, 18. (458, 24.) that the old reading was ἀντιτύπα.

πενύκης ἐγειρόμενον. So Trach. 757 (766). φλόξ αἵματηρά. Neve compares Virg. Aen. XI, 786: pineus ardor.

V. 126 sqq. The sense is: such an attack was made by the Thebans upon the Argives, that it could not be overcome or resisted, but the Argives were forced to turn their backs. On the double nominative see Matth. §. 433. not. 3. The word δράκοντι in reference to the dragon's love of slaughter is applied, not to the Thebans, but to the Argives.

V. 127 sq. μεγάλης γλώσσης] Cf. 1350: μεγάλοι λόγοι, and on the boasting of the Argives Eur. Phoen. 1179 sqq. Aesch. Spt. c. Th. 425 sq, for the sentiment Aesch. Pers. 827: Ζεὺς τοι νολαστῆς τῶν ὑπερκόμπων ἄγαν φρονιμάτων ἔπεστιν. Prom. 829. Eur. Bacch. 385 sq. Herod. VII, 10: φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα νολοῦεν. Wex.

V. 129. πολλῷ δεύματι προσν.

Aesch. Pers. 410: δεύμα Περσικοῦ στρατοῦ. Eur. Iph. T. 1448: δεύμα τ' ἐξορμῶν στρατοῦ. Other examples are adduced by Blomf. on Aesch. Spt. c. Th. gl. 64.

V. 130. χρυσοῦ καναχῇ θ' ὑπερόπτας] Proud in the clang of their golden arms.

V. 131. Schol.: παλτῷ ριπτεῖ πυρὶ τῷ κεραινω τῷ ἀνωθεν παλθέντι. Τὸ δὲ βαλβίδων μεταφορικῶς ἀπὸ τῶν ὀρμῶν. βαλβίδων τῶν κρηπιδων τοῦ τεύχους.

V. 133. ὀρμῶντ'] Capaneus. Sophocles means that Jove wished to avenge the insolence of the whole army upon one of its leaders as H. Stephens has well observed. ERR. The participle ὀρμῶντ' is used to mean some one, who was preparing. Cf. Electr. 1323. On Capaneus see Eur. Phoen. 1187 sqq. Apollod. III, 6. Pausan. IX, 8.

Ibid. Schol.: ἀλαλάξαι· παίωνισαι· ἀλάλαγμα δὲ ἔστιν ἐπινίκιος ᾠδή.

V. 134. ἀντιτύπα δ' ἐπὶ γᾶ] He is said to have fallen with

135 πυρφόρος ὃς τότε μαινομένα ξὺν ὀρμῇ
βακχεύων ἐπέπνει

ῥιπαῖς ἐχθίστων ἀνέμων.

εἶχε δ' ἄλλα μὲν ἄλλ',

ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης

140 δεξιόσειρος.

(σύστημα β').

ἐπὶ λοχαγοὶ γὰρ ἐφ' ἐπὶ πύλαις

ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον

V. 138 sq. I formerly read with Boeckh: εἶχε δ' ἄλλα τὰ μὲν, ἄλλα etc. MSS. εἶχε δ' ἄλλα, τὰ μὲν ἄλλα, τὰ etc. I have now adopted the conjecture of Emper. Dindorf reads ἄλλα τὰ μὲν, = ἄλλα δ'.

such force that the earth, upon which he fell, caused him to rebound. And one of the Scholiasts has already given this interpretation: ἀνωθεν τυπεῖς ὑπὸ τοῦ κεραυνοῦ, κατωθεν δὲ ὑπὸ τῆς γῆς. On the termination of the word ἀντιτύπη see Porson, praef. ad Eur. Hec. p. X sq. and on Med. 822.

Ibid. ταυταλωθεῖς] Schol.: ὅτι δὲ ταυταλωθεῖς σημαίνει τὸ διασεισθεῖς, μαρτυρεῖ καὶ Ἀνακρέων· μελαμφύλλῳ δάφνῃ χαλκῷ τ' ἐλαίᾳ ταυταλίζει.

V. 135. Schol.: πυρφόρος· πῦρ φέρων ἐν αὐτῷ· ὁ πῦρ τοῖς τεύχεσι προσάγων. On the position of the relative pronoun cf. 182. Aj. 358. 1414.

V. 136. Schol.: βακχεύων· ἐνθούσιων, καὶ μέγα φροσῶν, καὶ πνέων ὀργῇ. Erfurdt compares Aesch. Spt. c. Th. 343: μαινόμενος δ' ἐπιπνεῖ λαοδάμας Ἄρης.

V. 137. ῥιπαῖς ἐχθίστων ἀνέμων] i. e. with the ardour of a most hostile spirit (of an elated disposition). So below 928: ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν. The phrase ἀνέμων ῥιπαὶ is used by Plutarch. T. II, p. 1103: ὠκείας τε ἀνέμων ῥιπαίς. Erfurdt also quotes Eur. Phoen. 457: θυμοῦ πνοάς, and Aristoph. Av. 1397: καταπαύσῃ τὰς πνοάς.

V. 138 sq. εἶχε δ' ἄλλα etc.] The poet seems to mean: Mars turned away some evils, but brought other evils upon others. For ἔχειν in such a sense cf. Phil. 1098 sq.: στυγεράν ἔχε δύσποτμον ἄρᾶν ἐπ' ἄλλοις, and the note on v. 303 of that play. The Schol.: τὸ εἶχεν οὐκέτι ἐπὶ τοῦ Καπανέως, ἀλλ' ἐπὶ τοῦ Ἄρεως ἔστιν· ὅτι Ἄρης βοηθῶν ἡμῖν πανταχοῦ τροπὰς ἐποιεῖτο τῶν πολέμιων. — στυφελίζων· ταράσσων.

V. 140. Schol.: δεξιόσειρος· ὁ γενναῖος· οἱ γὰρ ἰσχυροὶ ἵπποι εἰς τὴν δεξιὰν σειρὰν ζεύγνυνται τοῦ ἄρματος. Boeckh rightly observes that this epithet is derived from σειραφόρος, but that it means τὸν δεξιὸν Ἄρην, Mars propitious and favourable. The same thing is observed by Seidler, who compares Aesch. Agam. 850: μόνος δ' Ὀδυσσεύς, ὅς περ οὐχ ἐκὼν ἔπλει, ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος.

V. 141. ἐπὶ λοχαγοὶ γὰρ] On these seven leaders see at Oed. C. 1208 sqq. The particle γὰρ serves to give a reason for what has just been said, viz. that Mars had raged against the Argives. On the position of this particle see note on Phil. 1422 sq.

V. 142. ἴσοι πρὸς ἴσους] Erfurdt compares Eur. Phoen.

Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
 πλὴν τοῖν στυγεροῖν, ὦ πατρός ἐνός
 145 μητρός τε μιᾷς φύντε καθ' αὐτοῖν
 δικρατεῖς λόγχας στήσαντ' ἔχετον
 κοινοῦ θανάτου μέρος ἄμφω.

(ἀντιστροφὴ β'.)

ἀλλὰ γὰρ ἃ μεγαλῶννμος ἦλθε Νίκα
 τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,
 150 ἐκ μὲν δὴ πολέμων
 τῶν νῦν θέσθε λησμοσύναν,
 θεῶν δὲ ναοὺς χοροῖς

757: ἴσους ἴσοισι πολεμίοισιν ἀντιθεῖς. Apollod. III, p. 154: Ἐτεοκλῆς, καταστήσας ἡγεμόνας, ἴσους ἴσοις ἔταξε. See note v. 13.

V. 143. τέλη] This seems to mean gifts offered to the Gods in Trach. 238. Eur. Med. 1393. Hence the arms borne by the Argive leaders, after being torn from their bodies to adorn the trophy, are sarcastically said to be offered to Jupiter the God of Trophies. Τέλος, in the sense of a gift, occurs in Aesch. Spt. c. Th. 266. Eurip. apud Athen. p. 40. D: μικρὰ θύοντες τέλη. Musgrave. Boeckh: "Πάγχαλκα τέλη sind nicht Waffen, die als Weihgeschenke aufgehängt werden, sondern zu Tropäen geordnete πάνοπλία, wie schon Ζηνὶ τροπαίῳ zeigt."

V. 144. Tricl.: πλὴν τοῖν στυγεροῖν· οὗτοι γὰρ εἰ καὶ ἀπέθανον, ἀλλὰ διότι οὐ διεκρέθη αὐτῶν ἡ νίκη, διὰ τοῦτο οὐκ ἀνετέθη τὰ ὅπλα αὐτῶν τοῖς θεοῖς.

V. 145. Schol.: καθ' αὐτοῖν· ἀντὶ τοῦ κατ' ἀλλήλων. Cf. Matth. §. 489. III. and Meinek. ad Menandr. fr. 316.

V. 146. Schol.: δικρατεῖς λόγχας· ἀμφοτέρωθεν ἡμιονημένας· ἢ δικρατεῖς φησιν, ὅτι ἀλλήλους ἀπέκτειναν, καὶ ἡ ἑκατέρου λόγχη οὐκ εἰς κενὸν ἀπεπέμφθη, ἀλλ' ἐκράτησε τοῦ ἑτέρου. I think that δικρατεῖς unites the meaning

both of number and victory. For I cannot believe that it means nothing more than δισσάς. The Atridae are in a very similar manner styled δικρατεῖς in Aj. 252, with regard both to their number and their power. See my Review of Lobeck's Ajax p. 90 sq.

V. 148. Schol.: ἃ μεγαλῶννμος· ἡ μεγάλην περιποιουσα δόξαν. For the particles ἀλλὰ γὰρ see Matth. on Eurip. Phoen. 371. The connection is: but as victory has come, let us now forget war.

V. 149. τᾷ πολυαρμάτῳ] See v. 845. and Boeckh Expl. Pind. Ol. VI, 85. p. 161, referred to by Neve. But this adjective signifies the valour of the Thebans, so that victory is said to have come to the Thebans ἀντιχαρεῖσα, thus explained by the Scholiast: ἀντὶ τοῦ ἴσον αὐτῇ χαρεῖσα, ὡς ἀντίθεος. θέλει δὲ εἰπεῖν, ὅτι ὅσον ἐφίλει τὴν νίκην, καὶ ἡ νίκη αὐτὴν ἀντεφίλησεν· πρὸς χαίρουσαν γὰρ αὐτὴν καὶ αὐτὴ χαρεῖσα ἦλθεν. On the dative depending upon ἦλθεν see Oed. C. 70.

V. 150 sq. ἐκ μὲν δὴ — λησμοσύναν] i. e. after these wars be forgetful of them. θέσθαι λησμοσύνην is pretty nearly equivalent to the simple λαθεῖσθαι. See Oed. C. 462. On the connection between πολέμων and θέσθε λησμ. see Phil. 512. With

παννυχίοις πάντας ἐπέλθωμεν· ὁ Θήβας δ' ἐλελίχθων
Βάκχιος ἄρχοι.

(ἀντισύστ. β').

155 ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας,
Κρέων ὁ Μενονικέως, νεοχμοῖσι θεῶν
ἐπὶ συντυχίαις χωρεῖ τίνα δὴ
μῆτιν ἐρέσσω, ὅτι σύγκλητον
160 τήνδε γερόντων προὔθετο λέσχην

V. 156 sq. Κρέων — νεοχμοῖσι θεῶν] This is Dindorf's conjecture. MSS. Κρέων — νεοχμός νεοραῖσι θεῶν.

V. 157. For τινὰ δὴ I have written τίνα δὴ with Hermann. [Dind. τινὰ δὴ. He also reads νε. θε. ἐπὶ συν. = χ. τ. δη. μ. ἐρ. = ὅτ. συ. τη. γε. = πρ. λες.]

this passage we may compare Homer Od. XXIV, 483 sq.: ἡμεῖς δ' αὖ παίδων τε κασιγνήτων τε φόβοιο ἐκλήσιν θέωμεν.

V. 153 sq. Schol.: ὁ Θήβας δ' ἐλελίχθων· ὁ κινήσιχθων· ἐλελίχθονα δὲ τὸν Διόνυσόν φησι διὰ τὰς ἐν ταῖς βακχείαις κινήσεις· ἢ τὸν τήν γῆν σείοντα καὶ ἀναβακχέοντα ταῖς χορείαις. Ὁ δὲ νοῦς· ὁ Θήβας Βακχίως, ὁ Θηβαγενὴς Διόνυσος, ὁ τῆς Θήβης πολίτης, ὁ ἐλελίχθων, ἄρχοι τῆς χορείας. For the pleonastic expression Θήβας ἐλελίχθων the editors compare Aesch. Spt. c. Th. 109: πολιτισσοῦχοι χθονός. Oed. C. 1087. 1348. Trach. 1021. Eurip. Iph. T. 436. Matth.: δουλείας ἐμέθεν δειλαίας πανσίπονος.

V. 154. ἄρχοι] Spanheim on Callim. h. in Del. 17. observes that both ἄρχειν, ἄρχεσθαι, as well as the compounds ἐξάρχειν, κατάρχεσθαι, are used of those persons who in the sacred rites and dances of the ancients first led either the song or the dance, thereby acting as leaders to the rest. Neve compares Il. XVIII, 606. Od. VI, 101. Elmsl. on Eur. Bacch. 141.

V. 155 sqq. Schol.: ἀλλ' ὅδε γὰρ δὴ βασιλεὺς· ἄριστα καὶ μεγαλοφρόνως διεσκέυασται αὐτῷ ὁ χορός· ἕτερος γὰρ ἂν ταῦτα προ-

τον εἰσέγαγεν, ὅτι ἡμεῖς συνήχθημεν ὑπὸ Κρέοντος· χαρίεν δὲ τὸ πρῶτον μὲν εὐχὴν αὐτοῦς ποιήσασθαι, ἐξῆς δὲ δηλώσαι, ὑπὸ τίνος ἡθροίσθησαν. Παρατήρει δὲ, ὅτι πάντῃ ἐπιμελῶς διαγίνεται δηλῶν ἡμῖν τὰ πράγματα ὁ ποιητής, ὥστε ἐσπάρθαι μὲν αὐτὰ καὶ παρακεῖσθαι ἑτέροις προσώποις, πάντα δὲ δηλοῦσθαι. Cf. note on Oed. R. 836—881, on Oed. C. 1206—1243, and Trach. 624. 653.

V. 155. ἀλλ' ὅδε] Ὅδε must be joined with χωρεῖ, meaning: hither comes. See on Oed. C. 111. The connection is: but we must quit this subject, that we may approach the temples of the Gods: for Creon comes. The particles ἀλλὰ—γὰρ are used in the same manner in El. 595 and 619.

V. 156 sq. Κρέων] This is here a monosyllable. Compare the examples collected in Advers. in Soph. Philoct. p. 37. So also πλέων in Homer Od. I, 183. For the phrase θεῶν συντυχίαις cf. Oed. R. 34: δαιμόνων ξυνάλλαγαῖς. Philoct. 1096 (1116): πότμος δαιμόνων.

V. 159. Schol.: ἐρέσσω. ἐν ἑαυτῷ κινῶν καὶ μεριμνῶν· ἐκ μεταφορᾶς τῶν ἐρεσσόντων. Cf. Aj. 251.

V. 160. Schol.: προὔθετο λέσχην· ἀντὶ τοῦ· ὁμίλιαν συνε-

κοινῷ κηρύγματι πέμψας.

ΚΡΕΩΝ.

"Ανδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
πολλῶ σάλῳ σείσαντες ὥρθωσαν πάλιν·
ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα

165 ἔστειλ' ἐκέσθαι, τοῦτο μὲν τὰ Λαῖον
σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη,
τοῦτ' αὖθις, ἥνικ' Οἰδίπους ὥρθου πόλιν,
κάπεὶ διώλετ', ἀμφὶ τοὺς κείνων ἔτι
παῖδας μένοντας ἐμπέδοις φρονήμασιν.

170 ὅτ' οὖν ἐκείνοι πρὸς διπλῆς μοίρας μίαν
καθ' ἡμέραν ὄλοντο παίσαντές τε καὶ
πληγέντες αὐτόχειρι σὺν μιάσματι,

κρότησεν. Cf. Oed. C. 167. Neve observes: "Hermann wishes us to understand from the middle voice, that Creon proclaimed a council, not for the people to express their opinions, but for himself to give some order. Cf. II. VIII, 2. 489. Od. IX, 171. X, 188. XII, 319. The word προτιθέναι has been treated on after Hemsterh. on Lucian Necyom. 19. by Valck. on Herod. VIII, 61."

V. 161. Schol.: πέμψας· μετα-
στειλάμενος. See on v. 19.

V. 162 sq. ἀσφαλῶς — ὥρ-
θωσαν πάλιν] Cf. Oed. R. 51:
ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον
πόλιν.

V. 163. Schol.: πολλῶ σάλῳ·
τροπικῶς, ὡς ἐπὶ νεῶς. Cf. Oed.
R. 22. Brunck compares Plutarch.
Vit. Fab. c. 27: τὴν ἡγεμονίαν ὡς
ἀληθῶς πολλῶ σάλῳ σείσθεισαν
ὥρθωσε πάλιν.

V. 164 sqq. Schol.: ὑμᾶς δ'
ἐγὼ πομποῖσιν· διὰ τῶν πομ-
πῶν ὑμᾶς μετεκαλεσάμην χωρὶς
ἀπάντων, ἐξαιρέτως πρὸς ὑμᾶς μόνον
ἀπεστάλη ἡ ἀγγελία. Ὁ δὲ
λόγος ἐστὶ μὲν καὶ σημαντικὸς τοῦ
πράγματος, ἐστὶ δὲ καὶ τεχνικός·
ἐγκωμιάζει γὰρ πρῶτον αὐτοὺς·
ἀναγκαῖον δὲ τῷ παρόντι πρῶτον
ἐπὶ πολιτικὴν ἀρχὴν εὖρους ἑαυτῷ
καταστῆσαι τοὺς ὑπηκόους. μετε-
πεμφάμην οὖν, φησὶν, ὑμᾶς, εἰ-

δὼς, ὅτι ἀνῴθεν πρὸς Λαῖον καὶ
Οἰδίποδα εὐνοϊκῶς εἴχετε· ὡς δὴ-
πον καὶ πρὸς αὐτὸν τοιοῦτων φρα-
νησομένων. Αἰηλοὶ δὲ διὰ τούτων
καὶ τὴν ἡλικίαν τῶν κατὰ τὸν χο-
ρὸν γερόντων, καὶ ἔτι ἀνωθεν ἀπὸ
Λαῖον ὄντων ἐν πολιτείᾳ.

V. 164 sq. πομποῖσιν —
ἔστειλ' ἐκέσθαι] On this da-
tive see Matth. §. 396., on the
phrase ἔστ. ἐκέσθαι my note on
Philoct. 60. — On τοῦτο μὲν —
τοῦτ' αὖθις see Oed. R. 584.

V. 166. θρόνων] On the use
of this plural see at Oed. C. 371.

V. 168 sq. ἀμφὶ τοὺς — φρο-
νήμασιν] Hermann remarks:
"He calls the offspring of Laius
and Oedipus παῖδας, because they
were the sons of the one, the
grandsons of the other prince."
We may however suppose that Po-
lynices and Eteocles are called
their children, because they were
in a certain manner the sons of
both. — μένειν is put for ἐμέ-
νειν by a poetic usage. See on
Aj. 745.

V. 170. πρὸς διπλῆς μοίρας]
See note v. 14.

V. 172. αὐτόχειρι σὺν μιά-
σματι] i. e. by a direful
wickedness perpetrated by
themselves, or by the infam-
ous crime of a mutual

- ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
 γένους κατ' ἀρχιστεῖα τῶν ὀλωλότων.
- 175 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν,
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
 ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.
 ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
- 180 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλήσας ἔχει,
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ.
 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ' ὀρῶν αἰεῖ,
 185 οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρῶν
 στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἀνδρα δυσμενῇ χθονὸς

slaughter. On the preposition *σύν* see Oed. C. 814.

V. 173. *κράτη — καὶ θρό-
 νους*] For parallel passages see
 Oed. C. 421.

V. 174. Schol.: *κατ' ἀρχι-
 στεῖα· οὐδετέρως· κατ' οἰκειό-
 τητα, κατὰ συγγένειαν*. Cf. Matth.
 §. 581. b.

V. 175 sqq. *ἀμήχανον δὲ
 — ἐμοὶ γὰρ* etc.] The poet has
 consulted brevity by suppressing
 the sentence to which the particle
γὰρ is to be referred. For he
 says: but since it is impossi-
 ble to ascertain the mind,
 disposition and sentiments
 of any man (in power), be-
 fore he has held power and
 given laws for some space
 of time; I, that ye may know
 what sort of king ye will
 have, think fit to address
 these words to you. For to
 me etc. On this use of the par-
 ticle *γὰρ* see v. 238 sq. The pas-
 sage is quoted by Demosth. F. L.
 p. 418. 7 sqq.

V. 175. Schol.: *οἱ μὲν Χίλωνι
 ἀνατιθέασι τὴν γνώμην, οἱ δὲ
 Βίαντι, ὅτι ἀρχὴ ἀνδρα δει-
 κνυσιν*.

V. 180. *γλῶσσαν ἐγκλήσας*]
 Cf. 505: *εἰ μὴ γλῶσσαν ἐγκλήσοι
 φόβος*. Creon secretly refers to
 what he says more plainly in v. 289.

V. 181. Schol.: *νῦν τε καὶ
 πάλαι· καὶ πρὶν ἀρξαι, καὶ νῦν,
 ὅτε ἐπὶ τὴν ἀρχὴν ἐλήλυθα*. Cf.
 El. 676. 907.

V. 182. *μείζον' — ἀντὶ*]
 Examples of this usage are adduc-
 ed by Matth. §. 450. not. 1. and
 Rost §. 109. not. 6. We must
 not however suppose that the pre-
 position *ἀντὶ* loses its proper force
 in this phrase. My remarks on the
 expression *ἄλλος ἀντὶ σοῦ* on Oed.
 C. 484., also hold good in reference
 to this.

V. 183. *οὐδαμοῦ λέγω*] Him
 I rank nowhere, or reckon of
 no account. Erfurdt compares
θεοὺς νομίζων οὐδαμοῦ Aesch.
 Pers. 496. and Ruhnke, on Xen.
 Mem. II, 1, 52. Wytttenb. on Plat.
 Phaed. 183.

V. 186. *ἀντὶ τῆς σωτηρίας*]
 i.e. instead of my own safety.

V. 187. Schol.: *οὔτ' ἂν φί-
 λον· οὐκ ἂν κτησαίμην φίλον τῆς
 ἐμῆς πόλεως δυσμενῆ· τοῦτο δὲ
 εἰς Πολυνεΐκην συντείνει. χθον-
 ος· πόλεως*.

- θείμην ἐμαυτῷ, τοῦτο γιγνώσκων, ὅτι
ἢδ' ἐστὶν ἡ σώζουσα, καὶ ταύτης ἔπι
190 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.
— τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν,
καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
ἄστοισι παίδων τῶν ἀπ' Οἰδίπου πέρι·
Ἑτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
195 ὅλωλε τῆςδε πάντ' ἀριστεύσας δόρει,
τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι,
ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς.
τὸν δ' αὖ ξύναιμον τοῦδε, Πολυννείκην λέγω,

V. 195. δόρει is my own correction. MSS. δορί. See Oed. C. 619.

V. 198. Πολυννείκη. Dind.

V. 189. Schol.: ἢδ' ἐστὶν ἡ σώζουσα· ἡ πόλις δηλονότι. For ἢδε and ταυτης Neve compares vs. 296. 673. Add also Matth. §. 470. 1.

V. 190. Schol.: πλέοντες· πορευόμενοι. ἀπὸ τῶν νεῶν ἡ μεταφορά. The editors compare Cicero ad Fam. XII, 25: una navis est iam bonorum omnium; quam quidem nos damus operam ut rectam teneamus. But by these words: τοῦτο γιγνώσκων — ποιούμεθα Creon means: as I think that our safety is involved in that of our country, and that if we govern that country aright, we shall obtain the friends we seek. For τοὺς φίλους ποιούμεθα cf. El. 302: ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος. Oed. R. 861: εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως with note.

V. 192 sqq. Schol.: ἀδελφά· ἴσα, ὅμοια [Cf. Oed. C. 257.]. Μέλλον δὲ περὶ ἀπεχθοῦς κηρύγματος λέγειν μακροτέρῳ χρῆται τῷ λόγῳ· καὶ πρῶτον μὲν ἐκωμιάζει τὸν Ἑτεοκλέα· ὅστερον δὲ ἐλέγχει τὸν Πολυννείκην, καὶ δείκνυσιν αὐτὸν μίσους ἄξιον καὶ τῆς τοιαύτης τιμωρίας.

V. 193. τῶν ἀπ' Οἰδίπου]

Sophocles often uses the prepositions ἐξ and ἀπὸ in the sense in which they occur here. Cf. Aj. 138. 202. El. 544. 619. Oed. C. 293. Trach. 631. Phil. 260. 560. 940. 1088. and 95. 412 of this play.

V. 195. πάντ' ἀριστεύσας] See Aj. v. 427.

V. 197. ἔρχεται κάτω] Offerings to the dead were believed to penetrate beneath the earth to the very habitations of the Shades. Hence the Chorus in Aesch. Pers. 626: σύ τε πέμπε χάς θαλάμοις ὑπὸ γῆς. Philostratus vit. Apollon. VI, 2: θεοὶ γὰρ χθόνιοι βόθρους ἀσπάζονται καὶ τὰ ἐν κοίλῃ τῇ γῇ δρώμενα. Compare a passage of Porphyry quoted by M. Ant. Delrio on Senec. Oed. 556. Musgr.

V. 198 sqq. τὸν δ' αὖ ξύναιμον etc.] Süvern rightly observes that Creon does not give these orders through a private animosity towards Polynices, but because he deems it the duty of a good king and citizen to be equally just towards those who love their country, and those who prove its enemies; and that his severity towards Antigone is not the result of any enmity, but of a desire to maintain his own power.

- ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 200 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ
 προῆσαι κατάκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλῶσας ἄγειν,
 τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
 μήτε κτερίζειν μήτε κωκῦσαι τινα,
 205 ἔαν δ' ἄθαρπτον καὶ πρὸς οἰωνῶν δέμας
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέντ' ἰδεῖν.
 τοιούδ' ἐμὸν φρόνημα, κοῦ' ποτ' ἔκ γ' ἐμοῦ
 τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανὼν
 210 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμῆσεται.

ΧΟΡΟΣ.

σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέων,
 τὸν τῇδε δύσνον καὶ τὸν εὐμενῇ πόλει.

V. 203. ἐκκεκήρυκται is Musgrave's conjecture. MSS. ἐκ-
 κекηρῶχθαι.

[V. 211. Κρέων, Dind.]

V. 212. καὶ is Dindorf's conj. MSS. καί.

V. 199. τοὺς ἐγγενεῖς] Musgrave compares El. 428: πρὸς νῦν θεῶν σε λίσσασθαι τῶν ἐγγενῶν. Aesch. Spt. c. Th. 588: θεοὺς τοὺς ἐγγενεῖς.

V. 200. κατελθὼν] Having returned. See Oed. C. 599 sq. On κατάκρας see the same play, v. 1237 sq.

V. 202. Schol.: κοινοῦ· ἀντὶ τοῦ ἐμφυλίου· ἢ τοῦ ἀδελφικοῦ αἵματος· παροξεντικὰ δὲ λίαν ταῦτα τῶν ἀκουόντων.

V. 205 sq. καὶ πρὸς — αἰκισθέντ' ἰδεῖν] We must understand ἔαν from the foregoing words; αἰκισθέντ' ἰδεῖν is by the same idiom as ἠδὲ λέγειν and other similar phrases treated on by Matth. §. 535. b. Render: and defiled with his body torn by birds and dogs. ERF.

V. 207 sq. κοῦ' ποτ' — ἐνδίκων] When he says: for a greater degree of honour shall never be awarded by me to the bad than to the good, he seems to mean: wicked men

shall never have any greater advantage than the good. For he assumes that the wicked have some advantage, if they not only succeed in escaping the punishment of their misdeed, but even obtain the same honours as the good.

V. 210. τιμῆσεται] See on Philoct. 48.

V. 211 sq. σοὶ ταῦτ' ἀρέσκει — τὸν τῇδε δύσνον etc.] The chorus, not daring openly to reproach Creon, insinuates by the position of the pronoun σοὶ that the judgment of others would differ from that of Creon. On the preposition placed after the second substantive only, see Matth. §. 595. 4.

V. 212. καὶ τὸν εὐμενῇ] On the crasis καὶ — for so it must be written, not καίς, when before a consonant, as is certain both from the writing of ancient MSS. and common reason — I have treated at Eur. Alc. 841. DINDORF.

νόμῳ δὲ χρῆσθαι παντί που πάρεστί σοι
καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

KPEΩN.

215 πῶς ἂν σκοποὶ νῦν εἴτε τῶν εἰρημένων;

XOPOΣ.

νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεες.

KPEΩN.

ἀλλ' εἰς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

XOPOΣ.

τί δῆτ' ἂν ἄλλῳ τοῦτ' ἐπεντέλλοις ἔτι;

KPEΩN.

τὸ μὴ' πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

XOPOΣ.

220 οὐκ ἔστιν οὕτω μῶρος, ὃς θανεῖν ἐρᾷ.

KPEΩN.

καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὕπ' ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

V. 213. παντί που πάρεστί σοι I have written with Dindorf. MSS. παντί που γ' ἔνεστί σοι.

V. 215. πῶς ἂν σκοποὶ νῦν εἴτε τ. εἰρ. with a note of interrogation, is due to Dindorf. The MSS. read affirmatively ὥς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων.

V. 218. ἄλλο τοῦτ'. Dind.

V. 213. Schol.: ἀντὶ τοῦ ἕξε-
στί σοι ὅπως θέλεις νομοθετεῖν.

V. 215. Schol.: σκοποὶ φύ-
λακες. ἀντὶ τοῦ μελέτω ὑμῖν ἡ
φυλακὴ τῶν εἰρημένων. On the
particles πῶς ἂν joined with the
optative in interrogations I have
treated at Phil. 777.

V. 216. πρόθεες] The editors
compare Trach. 1049: κοῦπω τοι-
οῦτον οὔτ' ἄκοιτις ἢ Διὸς προὔ-
θηκεν οὐδ' ὁ στυγνὸς Ἐνρυσθεὺς
ἐμολ'. Eur. Hipp. 1016: σὺ σαντῶ
τὸνδε προὔθηκας νόμον.

V. 217. ἀλλ' — ἐπίσκοποι] The particle ἀλλά is referred to the suppressed part of the sentence, supplied thus by the gloss: σὺ λέγω ὑμᾶς φυλάσσειν, ἀλλὰ —. For the old men, not clearly understanding Creon's intention, beg to be freed from the labour of guard-

ing the body, which they thought was imposed upon them. Br.

V. 218. τί δῆτ' ἂν — ἔτι] i. e. τί δῆτ' ἂν εἴη τοῦτο, ὃ ἄλλῳ ἐπεντέλλοις ἔτι; the Chorus means itself by the pronoun ἄλλῳ.

V. 219. τὸ μὴ' — τάδε] That you will not sanction those who disobey this edict; i. e. that you take care that no one disobeys it. On ἀπιστεῖν, to disobey, cf. 381: σέ γ' ἀπιστοῦσαν, and 656: ἀπιστήσασαν. Trachin. 1183. 1224. 1228. On the accusative τάδε see at v. 64.

V. 220. οὕτω μῶρος, ὃς] For parallel passages see Matth. §. 479. not. 1. Schaefer on Demosth. F. L. p. 376, v. 7. Apat. 903, 17.

V. 221 sq. ἀλλ' ὕπ' ἐλπίδων — διώλεσεν] But gain has often undone men, because

ΦΥΛΑΞΙ.

"Αναξ, ἐρῶ μὲν οὐχ, ὅπως τάχους ὕπο
δύσπινους ἰκάνω κοῦφον ἐξάρας πόδα·

225 πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις
ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφὴν.

ψυχὴ γὰρ ἡὔδα πολλά μοι μυθουμένη·

τάλας, τί χωρεῖς οἱ μολῶν δώσεις δίκην;

τλήμων, μενεῖς αὖ; κεῖ τὰδ' εἴσεται Κρέων

230 ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ;

τοιαῦθ' ἐλίσσων ἥνυτον σχολῇ βραδύς,

χοῦτως ὁδὸς βραχεῖα γίγνεται μακρά.

τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν

V. 229. καὶ τὰδ' εἴσεται . . . ἀνδρός; πῶς Dind.

V. 231. The later editors have restored the reading *ταχύς* mentioned in the Scholia, instead of *βραδύς*, the absurdity of which I have fully shown in my Comm. de Schol. in Soph. tragg. auctoritate p. 16.

they hoped, i. e. the gain which men have hoped for, or the hope of gain has often undone them.

V. 223. Schol.: ἐρῶ μὲν οὐχ, ὅπως τάχους ὕπο· οὐ τοῦτο λέγω, ὅτι μετὰ σπουδῆς ἀσθμαίνων πρὸς σὲ πεπόρευμαι· πολλάκις γὰρ ἐπιστάς ἐλογισάμην, πότερον ἔλθω πρὸς σὲ, ἢ μὴ. For the position of the particles μὲν οὐχ Neve compares El. 552. 905. 1036. Oed. R. 31. Oed. C. 836. 1370. Elmsl. on Eur. Med. 1053. See also on v. 96. Camerarius well observes: "Servants are fond of prefacing their messages with remarks upon the haste, with which they have come, as in Plaut. Mercat.: seditionem facit lien, occupat praecordia, perii, animam nequeo vertere. nimis nihili tibicen siem. This he now says he cannot do, as he has come quietly and without hurry."

V. 224. κοῦφον ἐξάρας πόδα] So Eurip. Troad. 342: μὴ κοῦφον αἶσθη βῆμ' ἐς Ἀργεῖον στρατόν. See remarks on this passage in my review of Lobeck's Ajax p. 78 sq.

V. 225. πολλὰς γὰρ ἔσχον etc.] Literally: for I have had

many hindrances of deliberation, i. e. for my thoughts have often restrained me or have bid me stand still. Cf. Plutarch. Lysand. c. 17: αἱ δ' ἀπὸ μέρους εἰς ὅλον ἀμαρτία πολλὰς ἐνστάσεις — ἔχουσιν. — On the local dative ὁδοῖς which follows, see v. 121.

V. 227. ἡὔδα — μυθουμένη] See on Aj. 757: ἔφη λέγων.

V. 230. Schol.: οὐκ ἀλγυνεῖ· οὐ τιμωρηθήσῃ. Cf. 754: κλαίων φρενώσεις. 932: κλανυμὰ ὑπάρξει. Oed. R. 368: οὔτι χαίρων. 368: ἢ καὶ γεγηθῶς etc. 401: κλαίων δοκεῖς μοι etc. 1152: κλαίων δ' ἐρεῖς. Phil. 1299: οὔτι χαίρων. Herm. on Vig. p. 767.

V. 231. ἐλίσσων] Gloss.: κατὰ νοῦν στρέφων. On ἥνυτον = I made my way, I arrived, see Oed. C. 1546. But the guard says two things, first that he came unwillingly to Creon (σχολῇ ἥνυτον), and that he was slow in accomplishing the journey (βραδύς ἥνυτον).

V. 233 sq. δεῦρ' ἐν. μολεῖν σοί] On the infinitive μολεῖν depending on ἐνίκησεν see Matth. §. 534. a., on the dative σοί Oed. C. 70. and its position Oed. R. 546. See the critical note.

σοί· καὶ τὸ μηδὲν ἔξεργῶ, φράσω δ' ὅμως.

235 τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένους
τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

KPEΩN.

τί δ' ἔστιν, ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;

ΦΤΛΑΞ.

φράσαι θέλω σοι πρῶτα τὰμαντοῦ. τὸ γὰρ
πρᾶγμ' οὐτ' ἔδρασ', οὐτ' εἶδον ὅστις ἦν ὁ δρῶν,

240 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.

KPEΩN.

εὖ γε στοχάζει, ἀποφάργνυσαι κύκλω

V. 234. Brunek has joined σοί with φράσω. Neither can this be admitted, nor is the common reading correct. For it is absurd that σοί should be here placed in such a situation as to require peculiar emphasis. I therefore conjecture καί σοι τὸ μηδὲν ἔξεργῶ, φράσαι δ' ὅμως. Emper.: ὡς, καὶ τὸ μηδὲν ἔξεργῶ, φράσων ὅμως.

V. 235. La. πεπραγμένους. R. Vat. Aug. b πεφραγμένους, the last with this gl. ἡσφαλισμένους. γρ. δὲ καὶ δεδραγμένους, ὅπερ πρὸς τὸ ἐλπίδος συνάψεις. Dindorf has lately adopted πεφραγμένους. As the matter is doubtful, I have preferred following the greater number of MSS. in the reading confirmed by the Scholiast.

V. 241. Emper rightly observes that στοχάζει must be corrupt,

V. 234. καὶ τὸ μηδὲν etc.] Rightly Schol.: καὶ εἰ μηδὲν τεροπνὸν λέξω. Cf. Matth. §. 437. not. 1. For the other words cf. Oed. R. 302: πόλιν μὲν εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, and Oed. C. 420: ἀλγὼ κλύουσα ταῦτ' ἐγώ, φέρω δ' ὅμως.

V. 235. Schol.: τῆς ἐλπίδος γὰρ ἔρχομαι· ὑπὸ γὰρ τῆς ἐλπίδος νενικημένος ἐλήλυθα. ἢ οὕτως· ἀντειλημμένος τῆς ἐλπίδος ἐλήλυθα.

V. 236. τὸ μὴ παθεῖν ἂν] He speaks as if ἐλπίζω γὰρ had preceded. Cf. Matth. §. 543. not. 2.

V. 238. πρῶτα τὰμαντοῦ] The slave Parmeno in Ter. Eun. V, 5, 9 sq.: here, primum te arbitrari id quod res est velim: quidquid huius factumst, culpa non factumst mea. So also Sostrata addresses her husband in Heaut. IV, 1, 10: primum hoc te oro, ne quid credas me advorsum edictum tuum facere ausam. Br.

V. 238 sq. τὸ γὰρ πρᾶγμ' etc.] The particle γὰρ introduces the thing already announced. So 178: ἐμοὶ γὰρ etc. 998: γνώσει—κλύων. εἰς γὰρ etc. El. 644: ἃ γὰρ προσεῖδον etc. Oed. R. 277: ὥσπερ μ' ἀραῖον ἔλαβες, ὧδ', ἀναξ, ἐρῶ. οὐτ' ἔκτανον γὰρ etc. 711: φανῶ δέ σοι σημεῖα τῶνδε σύντομα. χρησμός γὰρ ἦλθε. Philoct. 1049: νῦν δ' ἐνός κρατῶ λόγον, οὐ γὰρ τοιούτων δεῖ, τοιούτός εἰμ' ἐγώ. So also v. 407 of this play.

V. 239. ὁ δρῶν] The perpetrator. So 319. 325. Aj. 1280: οὐχ ὅδ' ἦν ὁ δρῶν τάδε. El. 200: ἦν ὁ ταῦτα πράσων. So ἡ τίκτουσα, the mother, El. 342. 533. and elsewhere, οἱ λέγοντες, the speakers, as in Xenoph. Cyrop. VI, 1, 9: τοῖς πρόσθεν λέγονσιν.

V. 241 sq. Schol.: ἀποφράγγνυσαι κύκλω· κύκλω σαντὸν ἀσφαλίζη, ἡ αὐτὴν τὴν πρᾶξιν. The sense is: you take good care for yourself, and shift from

τὸ προᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.

ΦΤΛΑΞ.

τὰ δεινὰ γάρ τοι προστίθῃς ὅκνον πολύν.

ΚΡΕΩΝ.

οὐκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει;

ΦΤΛΑΞ.

245 καὶ δὴ λέγω σοι. τὸν νεκρόν τις ἀρτίως

θάψας βέβηκε καπὶ χρωτὶ διψίαν

κόνιν παλύνας κάφαριστεύσας ἃ χροί.

ΚΡΕΩΝ.

τί φῆς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;

ΦΤΛΑΞ.

οὐκ οἶδ'. ἐκεῖ γὰρ οὔτε του γενῆδος ἦν

250 πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ

καὶ χέρος, ἀρῶξ, οὐδ' ἐπημαξευμένη

and would substitute either στεγάζει or σκεπάζει. I have myself restored ἀποφάργυνσαι. MSS. κάποφράγνυσαι. See Aj. 887.

V. 251. I have followed Hermann in placing the comma after χέρος, taking it as an adjective. It has commonly been regarded as a substantive.

yourself the blame of the deed. On the phrase δηλοῖς ὥς σημανῶν see Oed. C. 629; on νέον τι, which means nearly the same as κακόν τι, cf. Philoct. 784: καὶ τι προσδοκῶ νέον. 1229: μῶν τι βουλευεῖ νέον. Eur. Hec. 217: νέον τι πρὸς σὲ σημανῶν ἔπος. Med. 37: δέδοικα δ' αὐτὴν μὴ τι βουλευέση νέον. Heind. on Plat. Protag. p. 461.

V. 243. τὰ δεινὰ γάρ τοι] On the use of the particle τοί I have made mention at Philoct. 81.

V. 244. Schol.: οὐκουν — ἀπαλλαχθεὶς· τοῦ ἀγγέλου περιπλέκοντος τὸν λόγον καὶ εὐλαβομένον σημῆναι τὸ πρᾶχθέν, ἐπιθυμῶν ὁ Κρέων ἀκοῦσαι εὐελπιν αὐτὸν ποιεῖ, ὥς ὅτι οὐδὲν πέσσεται· οὐ γὰρ ἀπειλεῖ κελύων εἰπεῖν, ἀλλὰ φησὶν, ὅτι δηλώσας τὸ προᾶγμα, ἀπὸ αὐτῶς· δίδωσιν οὖν καὶ ἀνδράσι βασιλικοῖς τὸ ψεύσασθαι διὰ τὸ χρήσιμον. On the phrase οὐκουν ἐρεῖς, quin dicis, see Matthiae §. 498. c. β. Rost

§. 124. 6. not. 2. For the words ἀπαλλαχθεὶς ἄπει Neve compares Eur. Phoen. 972. Matth.: φεῦγ' ὥς τάχιστα τῆςδ' ἀπαλλαχθεὶς χθονός.

V. 245. καὶ δὴ λέγω σοι] So El. 317 (310): καὶ δὴ σ' ἐρωτῶ, where see my remarks on the use of the particles καὶ δὴ.

V. 246. Schol.: διψίαν· ξηράν. On ἐφαριστεύσας see v. 196.

V. 249 sqq. ἐκεῖ γὰρ οὔτε του — ἐκβολή] Brunck rightly renders: for nothing there was either struck with the axe, or dug out with the spade. On οὔτε — οὐ see Matth. §. 609.

V. 250 sqq. Schol.: στύφλος· σκληρά. ἀρῶξ· μὴ ἐσιγισμένη. ἐπημαξευμένη· ἐσκαμμένη. On the spirit of the compound verb ἐπημαξέ. Hermann refers to H. Steph. Thes. T. I. p. 381. (or p. 1909. ed. nov.) s. v. καθαμαξέω. Brunck well renders οὐδ' ἐπ. τροχοῖσιν: and not furrowed by the wheels of the waggon.

- τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
 ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος
 δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
 255 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ,
 λεπτή δ', ἄγρος φεύγοντος ὥς, ἐπῆν κόνις.
 σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
 ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
 λόγοι δ' ἐν ἀλλήλοισιν ἐξρόδοιεν κακοί,
 260 φύλαξ ἐλέγχων φύλακα· κἂν ἐγίγνετο
 πληγὴ τελευτῶς, οὐδ' ὁ κωλύσων παρῆν.
 εἷς γὰρ τις ἦν ἕκαστος οὐξεργασμένος,
 κούδεις ἐναργής, ἀλλ' ἔφενγε πᾶς τὸ μῆ.
 ἦμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν

V. 263. ἔφενγε πᾶς τὸ μῆ is Dindorf's conjecture. MSS. ἔφενγε τὸ μῆ εἰδέναι.

V. 252. Schol.: ἀλλ' ἄσημος — ἦν, ὁ τοῦτο ἐργασάμενος ἄγνωστος ἦν. On τις see Matth. §. 487. 4.

V. 255 sq. Schol.: τυμβήρης μὲν οὐ, λεπτή δ' ἄγρος· οὐ κατὰ βάθος τεταμμένος, ἀλλ' ὥς ἐτυχεν, ἐπιβεβλημένη ἦν ἡ ἄμμος. Τοῦτο δὲ ἐποίησεν ὁ θαψας νόμον χάριν· οἱ γὰρ νεκρὸν ὀρώντες ἄταφον καὶ μὴ ἐπαμυσμένοι κόριν ἐναγείς εἶναι ἐδόκουν· ὥστε οὖν τὸ τῆς ἀσεβείας τις ἐγκλημα φεύγων λεπτήν κόνιν ἐπιχέει τοῖς νεκροῖς, οὕτως ἦν καὶ ἐπάνω τοῦ Πολυνείκους· καὶ τοῦτο δὲ ἡ Ἀντιγόνη καθαρῶν ἕνεκα πεποίηται. λόγος δὲ, ὅτι Βουζύγης Ἀθήνησι κατηράσατο τοῖς περιορώσιν ἄταφον σῶμα. Cf. Comm. on Horace Od. I, 28, 30. On the position of the particles μὲν οὖν see v. 223, on the genitive of the participle φεύγοντος Matth. §. 563.

V. 260. φύλαξ ἐλέγχων φύλακα] See v. 413. The poet speaks as if ἐξρόδοιεν had preceded, as in v. 290. Neve quotes Aesch. Prom. 200: στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, οἱ μὲν θέλοντες ἐκβαλεῖν ξέρας Κρόνον, ὡς Ζεὺς ἀνάσσει δῆθεν, οἱ δὲ τοῦμπαιιν σπεύδοντες, ὡς Ζεὺς

μήποτ' ἄρξειεν θεῶν. Hermann compares Eur. Bacch. 1084., on which Matthiae quotes Phoen. 1462. Cf. Rost §. 131, 6.

V. 260 sq. κἂν ἐγίγνετο etc.] One might have expected κἂν ἐγένετο. See Oed. C. 267 sq. On the participle τελευτῶσα Matth. §. 557. Rost §. 130. ann. 4. The protasis is in v. 268. τέλος δ' etc. Neve refers to Thiersch Gr. Gr. §. 334. 3. b. Roman writers have used the same idiom, as Cicero pro P. Sestio C. XVI. §. 35. 36.

V. 261. οὐδ' ὁ — παρῆν] So El. 1197: οὐδ' ὁ κωλύσων πάρα.

V. 262 sq. Schol.: εἷς γὰρ τις ἦν ἕκαστος· ἕκαστος μὲν γὰρ τὸν πλησίον ἐδόκει πεπραχέναι, ἀκριβῶς δὲ αὐτὸν κατελέγχειν οὐκ ἠδύνατο.

V. 263. ἔφενγε πᾶς τὸ μῆ] We must understand ἐξεργασμένος εἶναι. Dindorf aptly compares v. 443: καὶ φημι δοῦσαι κοῦν ἀπαρνοῦμαι τὸ μῆ, and Aj. 96: κόμπος πάρεστι, κοῦν ἀπαρνοῦμαι τὸ μῆ. On which see Herm. on Vig. p. 800. Matth. §. 543. not. 2.

V. 264 sq. Schol.: ἦμεν δ' ἔτοιμοι καὶ μύδρους· ἔτοιμοι ἦμεν πάσας βασάνους υπομένειν πρὸς ἐλέγχον· εἰσάσει δὲ οἱ

- 265 καὶ πῦρ διέρπειν καὶ θεοὺς ὀρκωμοτεῖν
τὸ μῆτε θραῖσαι, μῆτε τῷ ξυνειδέναι
τὸ πρᾶγμα βουλευσάντι μῆτ' εἰργασμένῳ.
τέλος δ', ὅτ' οὐδὲν ἦν ξρευνῶσιν πλέον,
λέγει τις εἷς, ὃς πάντας ἐς πέδον κάρα
270 νεῦσαι φόβῳ προὔτρεψεν. οὐ γὰρ εἶχομεν
οὔτ' ἀντιφωνεῖν, οὔθ' ὅπως θρωῶντες καλῶς
πράξαίμεν. ἦν δ' ὁ μῦθος, ὡς ἀνοιστέον
σοὶ τοῦτορον εἶη τοῦτο κοῦχί κρυπτόν.
καὶ ταῦτ' ἐνίκα, καὶ μὲ τὸν δυσδαίμονα
275 πάλος καθαιρεῖ τοῦτο τάραθόν λαβεῖν.
πάρειμι δ' ἄκων οὐχ ἐκούσιν οἶδ' ὅτι.
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟΡΟΣ.

ἄναξ, ἐμοὶ τοι, μὴ τι καὶ θεήλατον
τοῦτορον τόδ', ἡ ξύννοια βουλεύει πάλαι.

ὁμνούντες καὶ πίστεις διδόντες
μύθους βαστάζειν καὶ πῦρ ὑπερ-
βαίνειν· τοὺς γὰρ μὴ ἐνόχους τῷ
ἀμαρτήματι ὦντο καὶ ἐν τούτοις
μὴ ἄλγειν. — μύθος, πεπνυρακτω-
μένος σίδηρος. I am not aware
of the existence of any older evi-
dence of this superstition, which
for a long time held its influence
over the minds of the Northern
nations. Nothing is more frequent
in history than those ordeals of
purification, by which men on their
oath defended themselves from the
charge of a crime, and pleaded
their own innocence. And of these
there were several kinds, all bear-
ing the common name of judg-
ments of god. A common ordeal
was the walking either over
heated iron or through the
midst of the flame; such was
the *θανμαστός* *ιεροποιία* of the
Hirpi, Virg. Aen. XI, 787: *et*
medium freti pietate per
ignem cultores magna pre-
minimus vestigia pruna. Br.

V. 268. ὅτ' οὐδὲν ἦν — πλέον] On οὐδὲν πλέον ἐστί, nihil expedit, see Matth. §. 391. not. 1., on the participle §. 555. not. 2.

V. 269. τις εἷς] Cf. Matth. §. 487. For the phrase φόβῳ κάρα νεῦσαι cf. Oed. C. 1607; ὀρθίας στήσαι φόβῳ τράχας.

V. 270 sqq. οὐ γὰρ εἶχομεν — πράξαίμεν] Neve aptly compares Aj. 428: οὔτοι σ' ἀπείργειν, οὔθ' ὅπως ἔω λέγειν ἔχω. καλῶς πράξαίμεν is equivalent to ἐντυγχῆσαιμεν.

V. 272 sq. ὡς ἀνοιστέον — τοῦτο] That the thing should be told you.

V. 275. καθαιρεῖ] Condemns. That this is a forensic word is shown by Pollux VIII, 15. Lysias adversus Agoratum p. 467: τὴν μὲν καθαιροῦσαν [ψῆφον] ἐπὶ τὴν ὑστέραν, τὴν δὲ σώζουσαν ἐπὶ τὴν προτέραν. Eur. Or. 862: καθ-εἶλον ἡμᾶς. Musg. τοῦτο τάραθόν is evidently spoken ironically.

V. 276. ἄκων οὐχ ἐκούσιν] Neve compares Trach. 198; οὕτως ἐκείνους οὐχ ἐκῶν, ἐκούσι δὲ ξύνεστι. On the plural see vs. 9sq., on οἶδ' ὅτι Oed. C. 265 sq.

V. 278. μὴ — καὶ] Ne adeo. Comp. Philoct. 13. 46. Electr. 567, note, and Excursus on this play.

V. 278 sq. θεήλατον] So Oed.

KPEΩN.

- 280 παῦσαι, πρὶν ὀργῆς καὶ με μεστῶσαι λέγων,
 μὴ 'φευρεθῆς ἄνους τε καὶ γέρον ἄμα.
 λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων
 * πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
 πότερον ὑπερτιμῶντες ὥς εὐεργέτην
 285 ἔκρουπτον αὐτόν, ὅστις ἀμφικίονας
 ναοὺς πυρώσων ἤλθε ἀναθήματα,
 καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
 ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεοὺς;
 οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
 290 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί,
 κρυφῇ κᾶρα σείοντες, οὐδ' ὑπὸ ξυγγῶ
 λόφον δικαίως εἶχον, ὥς στέργειν ἐμέ.

V. 280. I have written καὶ με from Seidler's conj. Vulg. καμέ.
 [retained by Dind.]

V. 286. Hermann puts a comma after ἤλθε, making ἀναθήματα depend upon the verb διασκεδῶν.

R. 255. οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα κύκλω ὑπὸ κίωνων περιεχόμενοι, μὴ θεήλατον. — On πάλαι see ταῦτόν δ' εἰπεῖν κυκλιθὼν, ὃ κεῖται παρὰ τοῖς παλαιοῖς.
 Hipp. 1085.

V. 280. παῦσαι — λέγων] This phrase deserves notice, as showing that the Gods of a nation were considered in the light of its mancipies. MUSE. Cf. on Oed. C. 38. and 54. and for the verb διασκεδαννύει Oed. C. 620. 1341. V. 289 sqq. ἀλλὰ ταῦτα etc.] He says: but some of the citizens displeased at these things (i. e. at the edict forbidding the burial of Polynices) have long since been murmuring against me. For πάλαι see at v. 278. On καὶ πάλαι Neve compares Trach. 87. Phil. 966. 1218. Heindorf on Plat. Soph. 7.; lastly, on the phrase πόλεως ἄνδρες see Aj. 1044: ἄνδρα στρατοῦ. El. 759: ἄνδρες Φωκέων. Schol.: ἐρρόθουν ἡρέμα ψιθυρίζοντες ὕβριζόν με.

V. 281. μὴ 'φευρεθῆς etc.] Schol.: ἐναντίον γὰρ ἡ ἄνοια τῷ γήρα. He compares Oed. C. 930: καὶ σ' ὁ πληθύνων χρόνος γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.

V. 285 sq. Schol.: ἀμφικίονας τὸν ἀμφοτέρωθεν ὑπὸ κίωνων βασιζομένους ναοὺς. Eustathius p. 706, 22 (590, 6.): ἰστέον δὲ καὶ, ὅτι παρὰ Ἡροδότῳ πυρῶσαι κεῖται τὸ ἐμπρῆσαι ἐν τῷ πυρώσῳ τὰς Ἀθήνας. Κεῖται δὲ ἡ λέξις καὶ παρὰ Σοφοκλεῖ ἐν τῷ ἀμφικίονας ναοὺς πυρώσων ἤλθεν, ἡγουν καύσαν. Ἐνθα ναοὶ ἀμφικίονες ἐρρόθουν οἱ, ὥς καὶ μέχρι νῦν ἐνιαχοῦ φαίνεται, καίως εἶχον ἢ μεταφορὰ ἀπὸ

- ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 295 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι βροτῶν·
 300 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
 ὅσοι δὲ μισθαρονοῦντες ἥνυσαν τάδε,
 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην.
 ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
 305 εὖ τοῦτ' ἐπίστας, ὅρκιος δέ σοι λέγω,

τῶν ὑποζυγίων τῶν μὴ βουλομένων ὑπὸ τὸν ζυγὸν εἶναι. ταῦτα, φησὶν, ὑπ' ἐκείνων πράττεται, βουλομένων λάθρα σαλεύσαι τὴν ἡμετέραν ἀρχήν.

Ibid. ὡς στέργειν ἐμέ] Ὡς is rarely used by the more ancient writers to designate not the intention, but the effect. Cf. v. 303. and Aeschyl, Pers. 509. It is often found among later writers, for the most part with οὕτως, or a word of similar meaning before. HERM. Cf. Trach. 171. and 581. The subjective ἐμέ render: so that I could bear it.

V. 293 sq. Schol.: ἐκ τῶνδε τούτους ἐξεπίσταμαι· ἀπὸ τούτων, φησὶ, τῶν δυσαρκεστῶν μου τοῖς κηρύγμασιν, οἱ φύλακες μισθὸν λαβόντες ἔθαψαν τὸν νεκρόν. — παρηγμένους· ἡπατημένους.

V. 296. νόμισμα] Institution. Blomf. gl. on Aesch. Spt. c. Th. 255. interprets it a rite or custom, comparing Eur. Iph. T. 1471. Aristoph. Nub. 247. Theb. 347. Erfurdt compares Eur. fragm. Oed. V: οὗτοι νόμισμα λευκὸς ἄργυρος μόνον καὶ χρυσὸς ἔστιν, ἀλλὰ κάρτη βροτοῖς νόμισμα κέεται πάσιν, ἢ χρησθαι χρυσῶν.

Ibid. τοῦτο] Neve rightly

remarks that the gender of the pronoun refers to the noun νόμισμα. See vs. 334 and 585. — On the copula καὶ see v. 667.

V. 299. ἵστασθαι] Herod. VIII, 60: οὐκ ἐθέλει οὐδὲ ὁ θεὸς προςχωρεῖν πρὸς τὰς ἀνθρωπίνης γνώμας. Thucyd. IV, 56: πρὸς τὴν ἐκείνων γνώμην αἰεὶ ἕστασαν. Id. VI, 34: τῶν δὲ ἀνθρώπων πρὸς τὰ λεγόμενα αἰ γινώμαι ἵστανται. King Philip in Demosthenes 283: κατὰ τὸ συμφέρον ἵσταμένων. Plutarch Vol. II, p. 74. A: πρὸς ὁρμὴν τινα βίαιον ἵσταμένους. MUSEG.

V. 301. δυσσέβειαν εἰδέναι] Homer Od. IX, 189. speaking of the Cyclops: ἀπάνευθεν ἑὼν ἀθεμίστια ἤδη. Soph. Trach. 582: κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ μήτ' ἐκμάθοιμι.

V. 302 sq. ὅσοι δὲ — δίκην] The words χρόνῳ ποτὲ refer to καὶ πάλαι v. 289. The sense is: I have long been aware that there are those in the state, who rebel against my rule, and oppose myself; but, presently after the commission of their evil deeds, they have brought on themselves the penalty of their disobedience.

V. 305. ὅρκιος — λέγω] See Rost § 97. 3. ed. VII.

εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμοὺς,
 οὐκ ὑμῖν Ἄιδης μοῦνος ἀρκέσει, πρὶν ἂν
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
 310 ἴν', εἰδότες τὸ κέρδος ἔνθεν οἰστέον,
 τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθηθ' ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας
 ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.

ΦΥΛΛΑΞ.

315 εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω;

ΚΡΕΩΝ.

οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις;

ΦΥΛΛΑΞ.

ἐν τοῖσιν ὧσιν, ἢ πὶ τῇ ψυχῇ δάκνει;

V. 311. ἀρπάξῃτε is restored with the approbation of Elmsley on Eur. Med. 31. from La., Vat., Aug. Vulg. ἀρπάξῃτε.

V. 308. Schol.: οὐκ ὑμῖν Ἄιδης μοῦνος ἀρκέσει· οὐκ ἔνθεν ὑμᾶς τῷ Ἄιδῃ παραδώσω, ἀλλὰ τιμωρίαις κρεμασταῖς παραδούς βαρύτερον τὸ ζῆν τοῦ θανεῖν ὑμῖν ἀπεργάσομαι· παρὰ τὸ Ὀμηρικόν (II. II, 392.) οὐ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κῆρας ἢ δ' οἴωνός. Sophocles has

used the same form of expression in Aj. 741 sq.: τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης μὴ ἔξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι. V. 309. κρεμαστοὶ] Wex compares Aristoph. Ran. 630. Αἰ. καὶ πῶς βασανίσω; ΞΑ. πάντα τρόπον, ἐν κλίμακιν δῆσας, κρεμάσας, ὑστριχίδι μαστιγῶν, δέρον, στρεβλῶν, ἔτι δ' ἐς τὰς ῥῖνας ὄξος ἐγγέων. πλίνθους ἐπιτιθεῖς. δηλώσαι τὴν ὕβριν, to reveal the offence, is used for to point out the offender.

V. 310. ἴν', εἰδότες etc.] Erfurdt rightly observes that this is used in bitter irony, as the guards are ordered to do that which they are deprived of the power of doing. Very similar is the meaning in vs. 710 sq., which

see, and Aj. 100: θανόντες ἦδη τὰμ' ἀφαιρείσθων ὄππῃα and Aesch. Pr. 82 sq.

V. 311. ἀρπάξῃτε καὶ μάθηθ'·] On the variation of the tenses see Rost § 117. 2. Other examples are adduced by Matth. §. 511. 3.

V. 312. ἐξ ἅπαντος] Cf. Oed. C. 804: ὅστις ἐξ ἅπαντος εὐ λέγει, and 758 sq. of that play.

V. 313 sq. τοὺς πλείονας — σεσωσμένους] Cf. Oed. C. 795; ἐν δὲ τῷ λέγειν καὶ ἂν λάβοις τὰ πλείον' ἢ σωτήρια. Eur. Hippol. 741: εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις.

V. 315. Schol.: ἐπιτρέψεις καὶ ἐμοὶ εἰπεῖν ἢ ἀπέλθω;

V. 316. Schol.: οὐκ οἶσθα ἅπιθι· καὶ νῦν γὰρ λέγων ἀνιαρὸς μοι εἴ.

V. 317. Schol.: δάκνη· δάκνει σε τὸ παραχθέν. Cf. Herodot. VII, 39: εὐ νῦν τόδ' ἐξεπίστασο, ὥς ἐν τοῖσι ὧσι τῶν ἀνθρώπων οἰκέει ὁ θυμὸς, ὅς χρηστὰ μὲν ἀκούσας τέρψιος ἐμπιπλέει τὸ σῶμα, ὑπεναντία δὲ τοῦτοισι ἀκούσας ἀνοιδέει.

ΚΡΕΩΝ.

τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;

ΦΤΛΑΞ.

ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.

ΚΡΕΩΝ.

320 οἴμ', ὥς ἄλῃμα δῆλον ἐκπεφυκὸς εἶ.

ΦΤΛΑΞ.

οὐκουν τό γ' ἔργον τοῦτο ποιήσας ποτέ.

ΚΡΕΩΝ.

καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.

ΦΤΛΑΞ.

φεῦ.

ἦ δεινὸν, ᾧ δοκεῖ γε καὶ ψευδῇ δοκεῖν.

ΚΡΕΩΝ.

κόμψευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ

325 φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ', ὅτι

[V. 323. δοκῇ Dind.]

V. 324. Hermann from Moschopulus περὶ σχεδῶν p. 20 and p. 62. κόμψευε τὴν δόκησιν. Cf. Dindorf, praef. ad Poett. Scen. Gr. p. XVII.

V. 318. Schol.: ῥυθμίζεις. σχηματίζεις, διατυποῖς. He seems rather to say: why are you so carefully considering where my grief lies? On the particle ὅπου see Oed. C. 1212 sq.

V. 320. οἴμ', ὥς ἄλῃμα etc.] For οἴμ', ὥς cf. 1270: οἴμ', ὥς ξοικας ὅψ' τὴν δίκην ἰδεῖν. Aj. 354: οἴμ', ὥς ξοικας etc. 587: οἴμ', ὥς ἀθυμῶ. The Scholiast rightly renders ἄλῃμα· τὸ περίτριμμα τῆς ἀγορᾶς, οἶον πανοῦργος. Cf. Aj. 381. 389. In Latin we should say homo versutus, or veterator.

V. 321. οὐκουν—ποτέ] These words depend upon Creon's; many examples of which form are adduced by Matth. §. 559. not. The sense is: granting that I am the rascal you say, yet I have at least not committed this wickedness.

V. 323. ἦ δεινὸν — δοκεῖν] The sense seems to be: it is a hard thing for him who suspects, to suspect falsely:

i. e. it is a grievous thing that he who has become suspicious, should also suspect falsely. Such is my old explanation, but I am no longer altogether satisfied with it. For the sentence contains nothing of a jocose nature, whereas a comic character should have something comic in his words. Perhaps his meaning may be: it is hard for one who thinks anything like truth to think the untrue like truth.

V. 324. Schol.: κόμψευε νῦν τὴν δόξαν· σεμνολόγει, τὴν δόκησιν περιλάλει· κομψοὺς γὰρ ἔλεγον, οὓς νῦν ἡμεῖς περπέρους καὶ πολυλάλους φαμέν. Brunck rightly interprets: make what retorts you please about suspicion. For the verb κομψεύειν Erfurdts refers to Ruhnk. on Tim. p. 154 sq.

Ibid. Schol.: εἰ δὲ ταῦτα μὴ· τὸ ἐξῆς· εἰ δὲ μὴ φανεῖτέ μοι τοὺς ταῦτα δρῶντας. Cf. Matth. §. 278. not. 2.

τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

ΦΤΛΑΞ.

ἀλλ' εὐρεθείη μὲν μάλιστ', ἐὰν δέ τοι
ληφθῇ τε καὶ μὴ, τοῦτο γὰρ τύχη κρινεῖ,
οὐκ ἔσθ' ὅπως ὅφει σὺ δεῦρ' ἐλθόντα με.

330 καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς
σωθεῖς ὁφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟΡΟΣ.

(στροφὴ α'.)

Πολλὰ τε δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει.
τοῦτο καὶ πολιοῦ πέραν

335 πόντου χεμερίῳ νότῳ
χωρεῖ, περιβρυχίοισιν
περῶν ὑπ' οἴδμασιν,

V. 332. πολλὰ τε is from Neve's conjecture. MSS. wrongly
πολλὰ τὰ. Dindorf retains τὰ.

V. 334—335 form one line in Dind.

V. 326. τὰ δειλὰ κέρδη] He
says τὰ δειλὰ κέρδη, because it is
cowardly to do evil slyly for the
sake of gain. Creon, having spoken
these words, departs. For the first
words only of the guard could
have been spoken in Creon's hear-
ing. Schol.: ἀπιὼν ὁ θεράπων
καθ' ἑαυτὸν ταῦτ' αὖ φησιν, οὐ γὰρ
δυνατὸν ἐπὶ τοῦ Κρέοντος ταῦτα
λέγεσθαι ὥς καὶ ἐν τοῖς καμμοῖς.

V. 327. εὐρεθείη μὲν μάλ-
ιστ'] i. e. I wish him by all
means to be caught. See Vig.
p. 416, Schaefer. in Appar. De-
mosth. T. V. p. 794 sq. and Buttm.
gr. Gr. §. 137. ed. X. Phil. 617. 1285.
Trachin. 799. Oed. R. 926. Very
similar is the meaning of the
phrase treated at v. 70.

V. 328. Cf. Hoogev. on Vig.
p. 456. and Herm. p. 854.

V. 332 sqq. Creon and the guard
having quitted the scene, the Cho-
rus celebrates in song the incre-
dible boldness of man and illus-
trates his crafty daring, while it
deprecates the presence of that
man who abuses the immense
power of the human mind for un-
lawful purposes.

V. 332 sq. Schol.: πολλὰ τε
δεινὰ ἐν σχήματι εἶπεν ἀντὶ
τοῦ πολλῶν ὄντων τῶν δεινῶν,
οὐδέν ἐστιν ἀνθρώπου δεινότερον.
The editors compare Aesch.
Choeph. 585 sqq.: πολλὰ μὲν γὰρ
τρέφει δεινὰ δειμάτων ἄχην, —
ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα
τίς λέγοι;

V. 334. Schol.: τοῦτο τὸ γέ-
νος τῶν ἀνθρώπων. See note v.
296. On the copula καὶ see Oed.
C. 1389.

V. 335. χεμερίῳ νότῳ] Er-
furdtd compares Ovid ex Ponto
II, 3, 27: nimboso vento. Doe-
derlein omits the comma after
χωρεῖ, and refers νότῳ to περι-
βρυχίοισιν, as the ablative of in-
strument.

V. 336 sq. περιβρυχίοισιν
etc.] By οἴδματα περιβρυχία
are meant the waves of the sea agi-
tated by the winds, which are
thereby so rolled around the ship,
that it seems, as it were, sunk in
the waters. Hence the preposition
ὑπό. Cf. Hom. Od. II, 427 sq.:
ἀμφὶ δὲ κῆμα στεῖρην πορφύρεον
μεγάλ' ἔαχε νηὸς ἰούσης, and Aj.
343. with note.

θεῶν τε τὰν ὑπερτάταν, Γᾶν
 ἄφθιτον, ἀκαμάταν ἀποτρύεται,
 340 ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεί-
 ῳ γένει πολεῦων.

(ἀντιστροφὴ α΄.)

κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει
 καὶ θηρῶν ἀργύρων ἔθνη,
 345 πόντου τ' εἰναλίαν φύσιν
 σπείραισι δικτυοκλώστοις
 περιφραδῆς ἀνήρ·

345

[V. 340—341 form one line in Dind. as also do vs. 344—345.]

V. 338. θεῶν τε τὰν ὑπερ-
 τάταν] The poet styles Earth
 θεῶν ὑπερτάταν not on account
 of her age, but for the same rea-
 son as Diana is called θεῶν ἄνασσα
 in Eur. Iph. A. 1523. See Lobeck
 on Aj. 697. Sophocles Triptol. fr.
 ἦλθεν δὲ Δαίς θάλεια πρεσβίστη
 θεῶν. ERR. I think it quite plain
 both from other passages referring
 to the same goddess, and parti-
 cularly from Philoct. 393 sq.: ὄρε-
 στέρα παμβρῶτι Γᾶ, μᾶτερ αὐτοῦ
 Διὸς — σέβας ὑπέρτατον that she
 was called supreme among the
 gods, from her being the mother
 of Jupiter, and supplying every-
 thing necessary for life to man.
 The fact is that these epithets
 serve to indicate that Deity who
 is most worshipped in reference
 to the subject of discourse. Since
 therefore man tears up with the
 plough even that element which
 is the nurse and mother of all,
 and consequently deserving of the
 most pious observance, he styles
 her ὑπερτάταν θεῶν. HERM.

V. 339. ἀκαμάταν ἀποτρύ-
 εται] On the termination of the
 adjective ἀκαμάταν see v. 134.
 Wex compares Ovid Metam. II,
 286. where Tellus: adunci vul-
 nera aratri rastrorumque fe-
 ro, totoque exerceor anno.

V. 340. ἰλλομένων ἀρότρων]
 The meaning of ἰλλεσθαι in this

passage is not very clear. I am
 inclined to agree with Butt-
 mann Lexilog. T. II, p. 156, who
 thinks it means circummagi, to
 be whirled round.

Ibid. ἔτος εἰς ἔτος] Neve
 cites Aesch. Prom. 682. γῆν πρὸ
 γῆς ἐλαύνομαι. On that proverb
 see Blomf. gloss. (v. 703). Plut.
 praec. sanit. tuendae p. 132 extr.:
 τοὺς Ἀνδρῶν ἐν τῷ λιμῷ λέγονσι
 διαγαγεῖν ἡμέραν παρ' ἡμέραν
 τρεφομένους, εἰτα παίζοντας καὶ
 κυβέροντας.

V. 341. Schol.: ἱππεῖω γένει
 πολεῦων ταῖς ἡμίονοις. Αἱ γὰρ
 τε βοῶν προφερέστεραι εἰ-
 σιν ἐλκόμεναι νειοῖο βα-
 θείης πηκτὸν ἄροτρον (II. X,
 352.). Τινες δὲ καὶ ἵπποις χρῶν-
 ται εἰς ἀροτριασμόν.

V. 342. κουφονόων] Brunck
 quotes this gl.: κούφως καὶ τα-
 χέως φερομένων. In another sense
 v. 617. πολλοῖς δ' ἅπαντα κουφο-
 νόων ἐρώων.

V. 342. Schol.: ἀμφιβαλὼν
 ἄγει· περιβαλὼν τοῖς δικτύοις
 ἀγρεύει. Cf. 202: δουλώσας ἄγειν.

V. 344. καὶ — ἔθνη] Philoct.
 1146: χαροπῶν τ' ἔθνη θηρῶν.

V. 345 sq. Schol.: πόντου τ'
 εἰναλίαν φύσιν· τοὺς ἰχθύας.
 σπείραισι δικτυοκλώστοις·
 τοῖς σχοινίοις τοῖς εἰς δίκτυον κε-
 κλωσμένοις· ἀπὸ κοινοῦ δὲ τὸ
 ἀμφιβαλὼν ἄγει.

κρατεῖ δὲ μηχαναῖς ἀγρᾶνίου
θηρὸς ὀρεσσιβάτα, λασιανύχενά θ' 350
350 ἵππον ἄζεται ἀμφίλοπον ζυγὸν οὐρε-
όν τ' ἀκμηῖτα ταῦρον.

(στροφὴ β'.)
καὶ φθέγμα, καὶ ἀνεμόεν φρόνημα, καὶ ἀστυνόμους
ὀργὰς ἐδιδάξατο, καὶ δυσάλων 355

V. 350. ἄζεται has long been known to be corrupt, it being certain that some verb in the present tense should occupy its place, upon which the two accusatives ἵππον and ζυγὸν might depend. This verb no one has been able to discover. Some one has conjectured ὀχμάζεται, which has met with approval. Dind. ἵππον ἄζεται κτλ. these two lines forming one.

V. 348. Schol.: κρατεῖ δὲ μηχαναῖς. καθολικὸν τοῦτο φησιν, ὅτι ἐν ζωῖς ὁ ἀνθρωπὸς ἐστὶ πολυμηχανὸς καὶ ἐντεχνος. καὶ Θεόκριτος (XV, 83.) σοφὸν τοι χορῆμ' ἀνθρώπος. Ἐπεὶ δὲ ἀνωτέρω εἶπεν, ὅτι περιγίνεται πάντων τῶν ζώων ὁ ἀνθρωπὸς, ἐνταῦθα τὸ μηχαναῖς προσέθηκεν ἐπὶ τῶν τιθασσευμένων· οὐ γὰρ μόνον κρατῆσαι δυνατός, ἀλλὰ καὶ τιθασσεύσαι.

V. 349. θηρὸς ὀρεσσιβάτα]. Cf. Philoct. 1125: ἔθνη θηρῶν οὐς ὄδ' ἔχει χάρος οὐρεσιβάτας.

V. 349 sq. λασιανύχενά θ' — [ζυγὸν] Although this passage is corrupt, yet it is certain that the sense should be something to this effect: and tames the shaggy-maned horse by putting the yoke upon his neck.

V. 351. ἀκμηῖτα ταῦρον] Neve compares Pind. Ol. I, 87: ἀκάμαντας ἵππους.

V. 352. Schol.: φθέγμα· τὴν ἀνθρωπίνην διάλεξιν. To the words ἀνεμόεν φρόνημα evidently pertains this note of the Schol.: τὴν περὶ τῶν μετεώρων φιλοσοφίαν, which in a manuscript is added immediately after the lemma καὶ ἀστ. ὀργὰς. This interpretation is as harsh as that of Erfurdt, who understands it of readiness of design. Rather, as φθέγμα is the power of speech, elocution, so, unless I am deceived, φρόνημα

signifies the power of thinking, wisdom, but how it can be called ἀνεμόεν I cannot see. Perhaps, after all, the epithet itself is corrupt.

V. 353 sq. Schol.: καὶ ἀστυνόμους ὀργὰς· τὴν τῶν νόμων ἐμπειρίαν, δι' ἧν τὰ ἄστυα νέμονται, ὁ ἐστὶ διοικοῦνται. Valckenaer on Ammon. p. 70. conjectures that the Scholiast read ἀρχὰς instead of ὀργὰς, which is approved by Coray in Prodrum. Bibl. Gr. p. 15. where he also interprets ἐδιδάξατο by αὐτὸς ἐαυτὸν ἐδίδαξε. I would not venture to disturb the common reading, since ἀστυνόμοι ὀργαί may be rightly applied to civil customs and institutes. Thus ὀργή is often synonymous with τρόπος. Aj. 640: οὐκ ἔτι συντρόφοις ὀργαῖς ἐμπέδος. below 875: αὐτόγνωτος ὀργά. 956: κεροτομίσις ὀργαῖς. Thucyd. III, 82: ὁ δὲ πόλεμος — τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ. Err. ἀστυνόμοι ὀργαί I think properly signifies the care of ruling a city, and then the power of administering the government of a city. On the form of speech see Matth. §. 446. 3. c., and on ἐδιδάξατο §. 496. 8. Moschopolus in dict. Att. in ἐδιδάξατο: ἀλλ' ὁ Σοφοκλῆς καὶ ἀντὶ τοῦ ἑφεῦρος, καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο.

V. 354 sq. Schol.: δυσάλων· δυσχερῆ τὸν ἐπανλισμὸν ποιοῦν-

355 πάγων αἶθρια καὶ

δυσομβρα φεύγειν βέλη, παντοπόρος·

ἄπορος ἐπ' οὐδὲν ἔρχεται

360

τὸ μέλλον· Ἄϊδα μόνον

360 φεῦξιν οὐκ ἐπάξεται· νόσων δ' ἀμηχάνων φρυγὰς
ξυμπέφρασται.

(ἀντιστροφὴ β'.)

σοφόν τι τὸ μηχανόεν τέχνης ὑπὲρ ἐλπίδ' ἔχων 365

365 ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει·

νόμους περαίνων χθονὸς

V. 355. There is some corruption either in this or in the antistrophic verse. Various conjectures have been proposed. Boeckh would read ὑπαίθρεια. So also Dind. who reads δ. φ. βέλη = παντ.

V. 359. φ. οὐκ ἐπάξεται. = ν. δ' ἄ. φρυγὰς ξυμπ. Dind.

V. 366. περαίνων is my own conjecture; see my remarks in

των. αἶθρια· ψυχρά. The words δυσαύλων πάγων αἶθρια seem therefore to mean the chill of hoar frosts heavy to those passing the night in the open air. On the phrase αἶθρια πάγων see Matth. §. 442. 4. In the whole passage δυσαύλων — βέλη man is said to have learnt to shelter himself from the cold, the showers, and the snows. The Scholiast, as emended by Hermann, interprets: οὐκ ἄνεν ἐσθῆτός ἐστι καὶ οἰκοδομημάτων.

V. 356. δὺςομβρα βέλη] Neve compares Aesch. Ag. 653: δυσνύμαντα δ' ὠρώρει κακὰ. Eustathius p. 692, 55 (571, 26.): σημείωσαι δὲ, ὅτι ἐκ τοῦ Ζεύς σμερδαλέα κτυπῶν λαβὼν ὁ Σοφοκλῆς ἔφη τὸ μέγας κτύπος, ἄφατος, διόβολος (Oed. C. 1464.), ἐν οἷς δημοῖ ἐκείνος καὶ ὅτι βέλη Διὸς οὐ μόνον κεραυνοὶ καὶ τὰ τοιαῦτα, ἀλλὰ καὶ βρονταί. ὅμως καὶ τοὺς θραυδαίους ὑετοὺς καὶ μέλιστα τοὺς χειμερίους τοιούτω λόγῳ δὺςομβρα βέλη λέγει.

V. 357. παντοπόρος] This must be referred to what has just been detailed, and it is added in much the same manner as περιφραδὴς ἀνὴρ v. 347. The Scholiast interprets: εἰς πάντα μηχανὰς ἐξευρίσκων.

V. 358 sq. ἐπ' οὐδὲν τὸ μέλλον] The Scholiast wrongly explains, ἐπ' οὐδὲν τῶν μελλόντων. For the phrase ἐπ' οὐδὲν μέλλον to no future thing differs when used thus indefinitely from the cases when it is used definitely, so as to mean to none of the things to be. The one of which is equivalent to ad nihil, si quid futurum est; the other means ad nihil, quod est futurum. HERM. Cf. 728: μηδὲν τὸ μὴ δύναιον.

V. 359 sq. Ἄϊδα — ἐπάξεται] Schol.: θανάτον μόνον οὐχ εὔρεν ἱάμα. On the word φεῦξιν see Lobeck on Phryn. p. 726.

V. 362. Schol.: ξυμπέφρασται· ἐπινενόηκε καὶ γινώσκει. Cf. Matth. §. 493.

V. 363 sq. Schol.: σοφόν τι τῇ μηχανόεν· τὸ μηχανόεν τῆς τέχνης σοφὸν ἔχων, ὃ ἐστι τὸ μηχανικὸν τῆς ἐπιτεχνήσεως σοφὸν ἔχων, ὡς οὐκ ἂν τις προσδοκήσειεν, οὐ μίαν ὁδὸν βαδίζει, τὴν ἐπὶ τῷ αἰεῖνῳ, ἀλλὰ ποτὲ μὲν ἐπὶ τῷ ἀγαθῷ φέρεται, ποτὲ δὲ ἐπὶ τῷ καίῳ.

V. 365. ποτὲ μὲν κακόν — ἔρπει] i. e. ποτὲ μὲν ἐπὶ κακόν etc. See Matth. §. 595. 4.

V. 366 sq. Schol.: νόμους παλείρων χθονός· ὁ πλήρῳ τοὺς

θεῶν τ' ἐνορκον δίκαν ὑψίπολις ·

370

ἄπολις ὅτ' το μὴ καλὸν

370 ξύνεστι τόλμας χάριν.

μήτ' ἐμοὶ παρέστιος γένοιτο μήτ' ἴσον φρονῶν

ὅς τ' αὖδ' ἔρδει.

375

ἔς δαιμόνιον τέρας ἀμφινοῶ

375 τόδε, πῶς εἰδὼς ἀντιλογήσω

τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.

ὦ δύστηνος

καὶ δυστήνου πατρὸς Οἰδιπόδα,

380

τί ποτ' ; οὐ δὴ πού σε γ' ἀπιστοῦσαν

380 τοῖς βασιλείοις ἀπάγουσι νόμοις,

καὶ ἐν ἀφροσύνῃ καθελόντες ;

ΦΤΛΑΞ.

Ἦδ' ἔστ' ἐκείνη τοῦργον ἧ' ξειρωσμένην.

τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων ;

385

Emendat. in Soph. Trach. p. 160 sqq. MSS. παρείρων. Musgrave and Reiche conjecture γεραίρων, which is not bad. Dind. παρείρων χ=Θ. τ' ἐν. δίκαν=ὑψ.

V. 370. μήτ' ἐ. παρέστιος=γεν. μ. ἰ. φρ. ὅς τ' αὖδ' ἔρδει. Dind.

V. 380. I have read ἀπάγουσι with Boeckh. MSS. ἄγουσι. [Dindorf βασιλείοις ἀγούσιν]

νόμους καὶ τὴν δικαιοσύνην ὑψίπολις γίνεται, ὃ ἔστιν ἐν τῇ πόλει ὑψηλός.

V. 369. Schol.: ἄπολις ὅτ' το μὴ καλόν· ἄπολις δὲ ἐκείνος καὶ ταπεινὸς τῇ πολιτείᾳ, ὃ τινι μὴ τὸ καλὸν σύνεστι. The sense is: the man to whom baseness attaches on account of his recklessness, is unworthy of the city, i. e. if any one does evil through indulging his audacity. On the use of the verb ξυνεῖναι see at Aj. 330.

V. 373. Schol.: ὅς τ' αὖδ' ἔρδει· ὅς τοιοῦτον ἐπιτετήδευκε βίον.

V. 374. Schol.: ἔς δαιμόνιον τέρας· ὁρῶντες ἐλκομένην τὴν Ἀντιγόνην ἐκπλήττονται, ὅτι γυνὴ ἦν ἧ ὑπερβᾶσα τὸ κήρυγμα. The preposition εἰς both here and elsewhere signifies: concerning or with respect to. See Oed. R. 980. Other examples are adduced by Matth.

§. 578. c. The Chorus therefore means this: I doubt concerning this incredible prodigy, how I shall contend that it is not Antigone, when I know that it is herself. For the noun τέρας cf. El. 1317: ὥστ', εἰ πατήρ μοι ζῶν ἔχοιτο, μηκέτ' ἂν τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὀρεῖν.

V. 376. τήνδ' οὐκ εἶναι etc.] There is nothing objectionable in the particle οὐκ, which, though placed near the infinitive εἶναι, must be referred to the finite verb ἀντιλογήσω, so that οὐκ ἀντιλογῶ be the same as οὐ φημί.

V. 379. Schol.: ἀπιστοῦσαν· μὴ πειθαρχοῦσαν. See on v. 219. On the use of the particles οὐ δὴ πού I have treated at El. 1161.

V. 382. ἦ δ' ἔστ' ἐκείνη], So Electr. 655: ἦδε σοι κείνη πάρα. Cf. Matth. §. 471. 11.

ΧΟΡΟΣ.

ὄδ' ἐκ δόμων ἄψορός ἐς δέον περᾶ.

ΚΡΕΩΝ.

385 τί δ' ἔστι; ποία ξύμμετρος προὔβην τύχη;

ΦΤΑΛΞ.

ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον,
ψεύδει γὰρ ἢ πίνοια τὴν γνώμην· ἐπεὶ
σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ

390

ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.

390 ἄλλ' ἢ γὰρ ἐκτός καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλη μῆκος οὐδὲν ἡδονῇ,
ἦκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,
κόρην ἄγων τήνδ', ἢ καθευρέθη τάφον

395

κοσμοῦσα. κληῖρος ἐνθάδ' οὐκ ἐπάλλετο,

[V. 393. καθηυρέθη Dind.]

V. 384. ἐς δέον] See on Oed. R. 1382. For the rest of the line cf. Oed. R. 531: αὐτὸς δ' ὄδ' ἤδη δωμάτων ἔξω περᾶ.

V. 385. ποία — τύχη] i. e. what thing has happened, to which my approach is opportune? For the word σύμμετρος cf. Oed. R. 84.

V. 386. Schol.: ἄναξ, βροτοῖσιν ἀπώμοτον ἀντὶ τοῦ ἀπηγορευμένου καὶ ἀπροςδόκητον ἀντὶ τοῦ οὐκ ὀφείλει τις ἀπομόσασθαι περὶ τίνος, ὅτι οὐκ ἂν αὐτὸ πράξειεν· ἢ γὰρ πρώτη δόκησις ἐγκρούεται ὑπὸ τῆς ἐπιγινόμενης δόξης δευτέρας. Τοῦτο δέ φησιν, ὅτι τοῦ Κρέοντος ἀπειλήσαντος, τότε ὥμοσε μηκέτι ἐμφανῆς ἔσεσθαι· νῦν δὲ εὐρὼν τὴν Ἀντιγόνην πάλιν ἐλήλυθεν.

V. 387. Schol.: ψεύδει γὰρ ἢ πίνοια· ψευδῇ ποιεῖ· ἢ γὰρ ἐπίνοια, ὃ ἔστιν ἡ ἐπιούσα γνώμη, τὴν ἀπελπίσασαν γνώμην ψευδῇ ποιεῖ. On ψεύδειν in the sense to convince any one of falsehood, to prove anything false, see at Oed. C. 1497.

V. 387 sq. ἐπεὶ — ἐξηύχουν ἐγὼ] For I scarcely would have believed that I should ever return hither again. On

ἐξηύχουν ἂν see Matth. §. 599. b., on ἐξαναχεῖν Philoct. 851: οὐ γὰρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης ἐγώ, with note.

V. 389. ταῖς σαῖς ἀπειλαῖς] On account of thy threats. See Matth. §. 398. b. Rost §. 106. b. On the use of the verb χειμάζεσθαι see Philoct. 1167 sq.

V. 390 sqq. Triclinius: σύναπτε τὸ ἀλλὰ πρὸς τὸ ἦκω, τὰ λοιπὰ δὲ διὰ μέσον. See v. 148 sqq.

Ibid. Schol.: ἄλλ' ἢ γὰρ ἐκτός καὶ παρ' ἢ ἀπροςδόκητος χαρὰ οὐκ ἔοικεν εἰς τὸ μέγεθος ἄλλη ἡδονῇ. Erfurdt: "ἐκτός καὶ παρ' ἐλπίδας is equivalent to ἐκτός ἐλπίδων καὶ παρ' ἐλπίδας, a licence in construction allowed even in German." For μῆκος, which seems to mean the same as μέγεθος, Musgrave compares μήκος ὀλβον in Plutarch. Vol. II. p. 607. E., Neve Aj. 130: ἡ χειρὶ βρέθεις, ἡ μακροῦ πλοῦτον βράθει.

V. 392. Schol.: καίπερ ὦν ἀπώμοτος· καίπερ ὁμολογῶν μὴ ἐλθεῖν. The phrase δι' ὄρκων ἀπώμοτος is no more redundant than the common Homeric ὄρκον ὁμόσαι.

V. 394. Schol.: κληῖρος· ἄνω γὰρ εἶπεν, ὅτι κληρώσας ἦλθεν. V. 274 sq.

395 ἄλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου τόδε.
καὶ νῦν, ἄναξ, τήνδ' αὐτὸς, ὥς θέλεις, λαβὼν
καὶ κρῖνε καὶ ἐλέγχ'. ἐγὼ δ' ἐλεύθερος
δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν.

400

KPEΩN.

ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβὼν;

ΦΤΛΑΞ.

400 αὐτὴ τὸν ἄνδρ' ἔθαπτε. πάντ' ἐπίστασαι.

KPEΩN.

ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῆς;

ΦΤΛΑΞ.

ταύτην γ' ἰδὼν θάπτουσιν ὃν σὺ τὸν νεκρὸν
ἀπειπας. ἄρ' ἔνδηλα καὶ σαφῇ λέγω;

405

KPEΩN.

καὶ πῶς ὀρᾷται ἀπίληπτος ἡρέθη;

V. 404. ἡρέθη is from the conjecture of Schaefer on Greg. Cor. p. 532. MSS. εὔρέθη or ηὔρέθη.

V. 395. θοῦρμαιον] Bergler on Aristoph. Plut. 1156. treating of the surnames of Mercury, observes that he is not styled Κερδῶος, because seeming nos in nostris mercimoniis emundis vendundisque bono atque amplo auctare lucro (Plaut. Amphitr. Prol.), if he be propitious, but also because all suddenly discovered, and unlooked for good fortune was attributed to his influence, whence such advantages are styled ἔρμια. Timon in Lucian (c. 14. p. 152), on finding a treasure, exclaims: Ἐρμῇ κερδῶε, πόθεν χρυσίον τοσούτον; BOTHE.

V. 397. καὶ κρῖνε] For this use of the verb κρῖνειν Neve compares Aj. 586, El. 1445. Trach. 195. 314. 388.

V. 397 sq. ἐγὼ δ' ἐλεύθερος etc.] i. e. ἐμὲ δὲ δίκαιόν ἐστιν ἐλεύθερον τῶνδε τῶν κακῶν ἀπηλλάχθαι. Cf. Matth. §. 297. — On the pleonastic expression ἐλεύθερον ἀπηλλάχθαι see Oed. C. 782 sq.

V. 399. ἄγεις δὲ — λαβὼν] On the double interrogation included in one cf. Philoct. 241 sq.: τίμιν στόλῳ προσέσχεες τήνδε γῆν πόθεν πλέων; and Matth. §. 488. 12. not. 2. Rost §. 123 b. 10. d.

V. 400. πάντ' ἐπίστασαι] See Philoct. 1212.

V. 402 sq. Schol.: ὃν σὺ τὸν νεκρὸν ἀπειπας· τὸ ἐξῆς· τὸν νεκρὸν, ὃν σὺ ἀπειπας θάπτειν· οὕτω δὲ χρῶνται οἱ παλαιοί, ὥστε δύο ἄρθρα προτακτικόν τε καὶ ὑποτακτικὸν κατὰ τοῦ αὐτοῦ ὀνόματος παραλαμβάνειν. Κρατῖνος· ὃν περ Φιλοκλέης τὸν λόγον διέφθορεν. Cf. Matth. §. 474. a. For ἀπειπεῖν see v. 44.

V. 404. Schol.: καὶ πῶς ὀρᾷται· ποῖῳ τρόπῳ αὐτὴν συνελάβεσθε καὶ κατελήφατε. On the redundant expression ἐπίληπτος ἡρέθη see Schaefer on Greg. Cor. p. 532. and my observations on Oed. C. 782 sq. and other places. On the variation of tenses in ὀρᾷται and ἡρέθη cf. Pors. on Hec. 21.

ΦΤΛΑΞ.

- 405 τοιοῦτον ἦν τὸ προῶγμ'. ὅπως γὰρ ἤκομεν
 πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπηπειλημένοι,
 πᾶσαν κόνιν σήραντες, ἢ κατεῖχε τὸν
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ, 410
 καθήμεθ' ἄκρων ἐκ πάγων ὑπήμεμοι,
 410 ὄσμην ἀπ' αὐτοῦ, μὴ βάλλῃ, πεφενυγότες,
 ἔγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
 κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνον.
 χρόνον τὰδ' ἦν τοσοῦτον, ἔστ' ἐν αἰθέρι 415
 μέσῳ κατέστυ λαμπρὸς ἡλίου κύκλος
 415 καὶ καῦμ' ἔθαλπε. καὶ τότε' ἐξαφνης χθονὸς

V. 409 sqq. I almost think these verses should be read in a different order from that in which they stand in the MSS. thus: ἔγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνον, καθήμεθ' ἄκρων ἐκ πάγων ὑπήμεμοι, ὄσμην ἀπ' αὐτοῦ, μὴ βάλλῃ, πεφενυγότες.

V. 410. Dindorf reads μὴ βάλοι.

V. 407. Schol.: σήραντες· τοῦ νεκροῦ, ὅπως μὴ φέρῃ πρὸς ἀποψήξαντες. For the article placed at the end of the verse see Herm. El. d. M. p. 119. Cf. Oed. C. 351. Philoct. 263.

V. 408. Schol.: μυδῶν τε σῶμα γυμνώσαντες· τὸν ἀπὸ σήψεως ἐχώρα ἀποστάξον. ὡς τὸ δάκρυσι μυδαλέον (Electr. 167.). Ἄλλως, μυδῶν, ἰχώρα ἀποπέμπον· τουτέστι διατελευμένον καὶ δίνυγον.

V. 409. καθήμεθ' ἄκρων ἐκ πάγων] Instead of ἐν ἄκροις πάγοις, because the verb καθῆσθαι, besides its own proper meaning, also contains an idea τοῦ κατασκοπεῖν, which would require the preposition ἐκ. See Matth. in Misc. Philol. Vol. II. P. II. p. 87. and in Gr. Gr. §. 596. c. p. 1194. ERF. Rost considers that καθῆσθαι ἐκ τινος is used in the same manner as κρεμάννυσθαι ἐκ τινος and other like expressions. See Rost Gr. Gr. §. 110 b. 2. c. and auct. 4. ed. VII.

Ibid. Schol.: ὑπήμεμοι· ἀντὶ τοῦ ὑπὸ τὸν ἄνεμον, οὐκ ἐναντίον τοῦ ἀνέμου, ἀλλ' ἐστραμμένοι ἀπὸ

τοῦ νεκροῦ, ὅπως μὴ φέρῃ πρὸς ἡμᾶς τὴν ὄσμην.

V. 410. ὄσμην — πεφενυγότες] Musgrave rightly observes that the construction is: πεφ. ὄσμην ἀπ' αὐτοῦ, μὴ βάλλῃ. For the preposition ἀπὸ see v. 193.

V. 411 sq. ἔγερτὶ — πόνον] The sense is this: making one another attentive (exciting the attention of each other) by threatening evils, if any one should spare the labour. It is however worth while to observe that φείδεσθαι πόνον and ἀφειδεῖν πόνον have much the same sense, the one meaning not to give sufficient care, the other verb containing a notion of neglect and contempt. HERM. The guard says τόνδε τὸν πόνον, meaning that very labour of purifying the body. Schol.: ἐπιρρόθοις· λοιδοροῖς ὕβριστικοῖς. On the word κακά signifying reproach see Phil. 372.

V. 413. sqq. ἐν αἰθέρι μέσῳ κατέστυ] This is expressed from a verse of Homer Il. VIII, 68: ἥμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβέβηκει, as Eustathius has

- τυφῶς αἰέρας σκηπτὸν, οὐράνιον ἄχος,
 πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
 ὕλης πεδιαῖος· ἐν δ' ἐμεστώθη μέγας
 αἰθήρ· μύσαντες δ' εἰχομεν θείαν νόσον. 420
 420 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
 ἥ παῖς ὁρᾶται ἀνακακύνει πικρᾶς
 ὄρνιθος ὅξυν φθόγγον, ὥς ὅταν κενῆς
 εὐνῆς νεοσσῶν ὄφρανον βλέψῃ λέχος· 425
 οὕτω δὲ χαῦτη, ψιλὸν ὥς ὁρᾷ νέκυν,
 425 γόοισιν ἐξώμωξεν; ἐκ δ' ἀράς κακὰς
 ἤρᾳτο τοῖσι τοῦργον ἐξεργασμένοις.
 καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν
 ἐκ τ' εὐκροτήτου χαλκείας ἄρδην πρόχου 430

observed p. 698, 27. (579, 13.)
BR.

V. 416. On the genitive *χθονός*, which depends upon *αἰέρας*, see at Oed. R. 142 sq. The reason for the mention of the whirlwind by the messenger is given at length in the Excursus on this play.

Ibid. *οὐράνιον ἄχος*] Blomfield gl. on Aesch. Pers. 579. interprets: calamitatem divinitus ortam, quoting many passages, in which *οὐράνιος* bears the same meaning. *Θεία νόσος* occurs in the same sense soon after. See Excurs.

V. 417 sq. *πίμπλησι πεδίον* etc.] Triclinius has here invented a perplexed construction, joining *χθονός* with *φόβην*, and thinking that plants and trees are so called, he also unites *πίμπλησι πεδίον ὕλης πεδιαῖος*. This last construction is so far correct, that the complete structure would have been *πᾶσαν αἰκίζων φόβην ὕλης πεδιαῖος, πίμπλησιν αὐτῆς πεδίον*. But *χθονός* is joined with *αἰέρας*. HERM.

V. 418. *ἐν δ'*] See El. 700. note.

V. 419. Schol.: *εἰχομεν ἀντι τοῦ ἀντείχομεν πρὸς τὴν κόνιν*. He says: with closed eyes we bore the heaven-sent ill. On *θεῖος* see at Philoct. 191. For

νόσος, meaning the whirlwind, Erfurdt compares Aesch. Prom. 932., where the trident is styled *γῆς τινάκτειρα νόσος*.

V. 420. *τοῦδ' ἀπαλλαγέντος*] Gl. *τοῦ σκηπτοῦ πεπανμένον*. On the phrase *ἐν χρόνῳ μακρῷ* see Philoct. 233.

V. 421 sqq. *ἥ παῖς ὁρᾶται* etc.] Antigone's reasons for the burial of the body of Polynices are set forth fully in the Excursus.

V. 421. *πικρᾶς ὄρνιθος*] A sorrowful bird. I know no author but Sophocles who has used such a mode of expression. MUSGR. But *ἡδύς* is used after a like manner in Oed. R. 82. and *τερπνός* in Aesch. Ag. 147. signifies joyful. ERF.

V. 423. *εὐνῆς — λέχος*] Examples of a like pleonasm are adduced by Pors. on Eur. Hec. 298. Rost § 97. 2. b.

V. 424. Schol.: *ψιλὸν γυμνὸν τῆς κόνεως*.

V. 425 sq. *ἐκ δ' — ἤρᾳτο*] A tmesis, on which see Matth. §. 594. 2. So *σὺν δέ νιν θηρ.* is used for *συνθηρώμεθα δέ νιν*.

V. 427. *χερσὶν*] See Aj. 711.

V. 428. *εὐκροτήτου*] Well hardened with the hammer, as Eur. El. 819. Cf. Dorvill. on Charit. p. 251. ERF. Hermann interprets *ἄρδην*: from the urn

- χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 430 χῆμαις ἰδόντες ἕμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθύς οὐδὲν ἐκπεπληγμένην,
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο 435
 ἄμ' ἡδέως ἐμοί τε κάλγειν ὧς ἄμα.
 435 τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφηνγέει
 ἥδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας. 440

ΚΡΕΩΝ.

- σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κάρα,
 440 φῆς, ἢ καταρνέει μὴ δεδρακέναι τάδε;

V. 434. ἄμ' ἡδέως is from Dindorf's conj. MSS. ἀλλ' ἡδέως. Dindorf also reads ἐμοίγε.

high raised aloft. Schol.: πρό-
 χον· προχόον. Cf. Buttm. §. 58.

V. 429. χοαῖσι τρισπόνδοι-
 σι] With milk, wine, and
 honey. See Eur. Or. 115. Iph.
 T. 163. στέφει, honours, as in
 Aj. 93. Eur. Hec. 128. ERF. They
 are styled τρισπόνδοι χοαί, because
 they were three in number. Ho-
 mer Od. XI, 26: ἄμφ' αὐτῷ δὲ
 χοάς χέομεν πᾶσιν νεκύεσσιν,
 πρώτα μελικρήτῳ, μετέπειτα δὲ
 ἡδέϊ οἴνω, τὸ τρίτον αὐτῷ ὕδατι.
 HERM. Add. Blomf. gloss. on
 Aesch. Pers. 616, and my note
 on Oed. C. 475. Schol.: στέφει·
 κοσμεῖ, περιβάλλει.

V. 430. Schol.: ἕμεσθα· ἐπο-
 ρευνόμεθα, ὠρμώμεν. Then for συν-
 θηρώμεθα cf. Philoct. 1005: ὦ χεῖ-
 ρες, οἷα πάσχει· ἐν χρεῖα φίλης
 νεοῦσας ὑπ' ἀνδρὸς τοῦδε συνθη-
 ρώμεναι.

V. 433. ἄπαρνος δ' οὐδενός]
 On this genitive see Matth. §. 344.

V. 434. ἄμ' ἡδέως — ἄμα]
 The Greeks use the double ἄμα
 not only in sentences opposed by
 μὲν and δέ, but likewise in those
 joined by καί. Plato Gorg. p. 496,
 c: εἴαν εὐρωμεν ἄρα ἅττα ὧν ἄμα
 τε ἀπαλλάττεται ἀνθρώπος καὶ

ἄμα ἔχει. p. 497, a: οὐχ ἄμα δι-
 ψῶν τε ἔκαστος ἡμῶν πέπανται
 καὶ ἄμα ἡδόμενος διὰ τοῦ πίνειν.
 DINDORF.

V. 437 sq. πάντα — σωτη-
 ρίας] The infinitive λαβεῖν is here
 used in the same sense as in El.
 1016: προνοίας οὐδὲν ἀνθρώποις
 ἔφν κέρδος λαβεῖν ἄμεινον, οὐδὲ
 νοῦ σοφοῦ. Compare also below
 vs. 520. 638. Aj. 1360. Matth. §. 535.
 not. 1. Schol.: οὐδὲν γὰρ προ-
 κρίνω τῆς ἐμῆς σωτηρίας.

V. 439. σὲ δὴ etc.] Λέγω must
 be supplied. See Matth. §. 427.
 Rost §. 104. not. 15.

V. 441—521. Notice the char-
 acter of Antigone, as here drawn
 by the poet. When brought be-
 fore the king to be condemned to
 death for the violation of his edict,
 she hesitates not instantly to con-
 fess her fault, she asks no milder
 sentence, is terrified by no fears
 of her impending death, but,
 strong in spirit, and mighty in
 the power of the deity, whose
 service she held dearer than life
 itself, she fearlessly pleads her
 cause before Creon, and although
 not without a tinge of natural
 harshness, her character stands

ΑΝΤΙΓΟΝΗ.

καὶ φημί δραῖσαι κούκ ἀπαρνοῦμαι τὸ μῆ.

ΚΡΕΩΝ.

σὺ μὲν κομίζεις ἂν σεαντόν ἢ θέλεις
ἔξω βαρείας αἰτίας ἐλεύθερον.

445

σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ σύντομα,
445 ἥδη τὰ κηρυχθέντα μὴ πράσσειν τάδε;

ΑΝΤΙΓΟΝΗ.

ἥδη. τί δ' οὐκ ἔμελλον; ἐμφανῆ γὰρ ἦν.

ΚΡΕΩΝ.

καὶ δῆτ' ἐτόλμας τοῦσδ' ὑπερβαίνειν νόμους;

ΑΝΤΙΓΟΝΗ.

οὐ γὰρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε,
οὐδ' ἢ ξύννοικος τῶν κάτω θεῶν Δίκη.

450

450 [οἱ τοῦσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.]
οὐδὲ σθένειν τοσοῦτον ῥόμην τὰ σά
κηρύγμαθ', ὥστ' ἄγραπτα κἀσφαλῆ θεῶν

[V. 444. συντόμως Dind]

[VV. 449, 50. Δίκη Τοιούσδ' ἐν ἀνθρ. ὥρισεν νόμους. Dind.]

boldly forth against Creon's, never so noble as when, in answer to Creon, — that his hatred lasted even beyond the grave, — she gracefully replies, so does my love.

V. 441. κούκ ἀπαρνοῦμαι τὸ μῆ] See on v. 263.

V. 442. Schol.: σὺ μὲν πρὸς τὸν ἄγγελόν φησιν ὁ Κρέων. ἢ ὅποι. On the phrase κομίζεις ἂν σεαντόν, the German du kannst gehen, see Matth. §. 515. γ. Rost §. 119. 3.

V. 443. ἔξω — ἐλεύθερον] On these words being thus joined see vs. 397 sq. note.

V. 444. μῆκος] This is used adverbially, as δίκην, τάχος, τέλος and similar phrases. on which cf. Matth. §. 425.

V. 446. τί δ' οὐκ ἔμελλον] Why should I not have known? Neve refers to Hoo-gev. and Zeune on Vig. p. 261.

V. 448 sq. οὐ γὰρ τι — Δίκη] For neither was it Jove who

told me this, nor the divine law of the shades (ἦν ἢ κηρύξας).

V. 449. οὐδ' ἢ ξύννοικος — Δίκη] We must understand the Justice of the dead, whose chief office is to guard the rights of the departed. See on Soph. Aj. 1361 sq. On ξύννοικος joined with a genitive see Matth. §. 379. p. 698. and Rost §. 108. not. 2.

V. 452 sq. ὥστ' ἄγραπτα — ὑπερδραμεῖν] Before the words θνητὸν ὄντα, which can only refer to Creon, we must supply or rather draw out of the preceding words, τὰ σά κηρύγματα, the pronoun σέ. The verb ὑπερτρέχειν does not stand for ὑπερβαίνειν, but, as Schaefer observes, means to conquer, to overcome, to be superior to. Eur. Phoen. 581: ἦν δ' αὖ κρατηθῆς καὶ τὰ τοῦδ' ὑπερδράμῃ. Ion 973: καὶ πῶς τὰ κρείσσω θνητὸς οὐς ὑπερδράμω; On νόμους ἀγράπτοις see Oed. R. 838.

- νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455
οὐ γάρ τι νῦν γε κᾶχθες, ἀλλ' αἰεὶ ποτε
455 ξῆ ταῦτα, κοῦδεις οἶδεν, ἐξ ὅτου φάνη.
τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
φρόνημα δεῖσας; ἐν θεοῖσι τὴν δίκην
δώσειν. θανουμένη γὰρ ἐξήδη, τί δ' οὔ; 460
κεῖ μὴ σὺ προῦκήρουξας. εἰ δὲ τοῦ χρόνου
460 πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
ὅστις γὰρ ἐν πολλοῖσιν, ὥς ἐγὼ, κακοῖς
ξῆ, πῶς ὅδ' οὐκὶ κατθανὼν κέρδος φέρει;
οὕτως ἔμοιγε τοῦδε τοῦ μέρους τυχεῖν 465
παρ' οὐδὲν ἄλγος· ἀλλ' ἂν εἰ τὸν ἐξ ἐμῆς
465 μητρὸς θανόντ' ἄθαιπτον ἡνσχύομην νέκυν,
κείνοις ἂν ἦλγουν· τοῖςδε δ' οὐκ ἀλγύνομαι.
σοὶ δ' εἰ δοκῶ νῦν μῶρα δρωῶσα τυγχάνειν,
σχεδὸν τι μῶρῳ μωρίαν ὀφλισκάνω. 470

V. 465. *ἡνσχύομην* I have restored with Dindorf from A. and Ald. on account of the Scholiast's note; *ἡνεσχύομην ὑπερεῖδον*, and the reading of La. *ἡσχύομην*. The remaining MSS. give *ἰσχύομην*. The common reading is *ἔσχύομην*, and so Eustathius p. 529, 20.

V. 454. *νῦν γε κᾶχθες*] Lat.: heri et nudius tertius. Although in this form the particles *τε καὶ* are most commonly used, yet *γέ* is here aptly placed, because Antigone wishes it especially to be urged that that divine law has not now for the first time prevailed, as is evident from the opposed words *ἀλλ' αἰεὶ*.

Ibidem. *αἰεὶ ποτε*] So Aj. 320: *πρὸς γὰρ κακοῦ τε καὶ βαρυνύχον γόους τοιούτδ' αἰεὶ ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν*. El. 296 sq.: *ἐγὼ δ' Ὀρέστην προσημένονσ', αἰεὶ ποτε πανστέῃρα τούτων ἢ τάλαιν' ἀπόλ- λυμαι*.

V. 455. *ξῆ ταῦτα*] So Oed. R. 482. of prophecies: *τὰ δ' αἰεὶ ζῶντα περιποιτάται*.

V. 456 sq. *τούτων ἐγὼ — δώσειν*] The sense is: I ought not, (It was not mine) through fear of a man's decrees, to pay the penalty of these to the Gods, i. e. no fear of man

ought to cause me to undergo a punishment for the violation of these laws. Cf. El. 538: *οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην*.

V. 459. Schol.: *προῦκήρου- ξας τὸν θάνατον τοῦ χρόνου τοῦ εἰμαρμένον δηλονότι*.

V. 462. *κέρδος φέρει*] One would have expected *φέρεται*. See note on Oed. C. 6. and Matth. §. 496. 5.

V. 464. Schol.: *παρ' οὐδὲν ἄλγος οὐδεμία λύπη*. See v. 35. On *ἄθαιπτον ἀνεσχύομην* Matth. §. 553. n. 1.

V. 466. *κείνοις ἂν ἦλγουν*] For the plural pronoun, used for the singular, see note on Philoct. 1326 sq.

V. 468. *σχεδὸν τι* etc.] Cf. El. 609: *εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἰδρις, σχεδὸν τι τὴν σὴν οὐ καταισχύνω φύσιν*, where the words *σχεδὸν τι* are spoken with the same bitter irony as here. The well-known phrase *μωρίαν*

ΧΟΡΟΣ.

δηλοῖ τὸ γέννημ' ὦμόν ἐξ ὦμοῦ πατρός
470 τῆς παιδός· εἰκεν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡΕΩΝ.

ἀλλ' ἴσθι τοι τὰ σκληρ' ἄγαν φρονήματα
πίπτειν μάλιστα· καὶ τὸν ἐγκρατέστατον
σίδηρον, ὅπτον ἐκ πυρός περισκελῇ, 475
θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις.
475 σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας. οὐ γὰρ ἐκπέλει
φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
αὕτη δ' ὑβρίζειν μὲν τότε' ἐξηπίστατο 480
νόμους ὑπερβαίνουσα τοὺς προκειμένους·
480 ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα,
τούτοις ἐπανχεῖν καὶ δεδρακυῖαν γελᾶν.

ὀφλισκάνω: I incur the charge of folly.

V. 469 sq. Schol.: δηλοῖ τὸ γέννημ' ὦμόν· τὸ σκληρὸν αὐτῆς τοῦ φρονήματος ὁμολογεῖ πατέρα τὸν Οἰδίποδα. In the words τὸ γέννημα τῆς παιδός the genitive must be considered as explanatory, so as to have nearly the same meaning as ἡ γεννηθεῖσα παῖς. In other words then the Chorus says: δηλοῖ ἡ Ἀντιγόνη ὡμὴ γεγοννῖα ἐξ ὦμοῦ πατρός. On the omission of the participle ὄν see Oed. C. 780.

V. 470. εἰκεν — κακοῖς] Cf. Philoct. 1046: κοῦχ ὑπέκινουσαν κακοῖς, and Aesch. Prom. 320: σὺ δ' οὐδέπω ταπεινός, οὐδ' εἰκεις κακοῖς.

V. 471 sq. ἀλλ' ἴσθι etc.] The first words of Creon are evidently in reply to the last of the Chorus. On the word σκληρὰ we may refer to Plutarch on the late vengeance of the deity p. 201. T. VIII. ed. Reisk.: τὸ γὰρ σκληρὸν ἐν κακίᾳ, καθάπερ ἐν φανῶν σιδήρῳ, σάθρον ἐστίν, καὶ τὸ ἀντίτυπον εὐδραυστον.

V. 473. ὅπτον ἐκ πυρός περισκελῇ] So tempered in the fire as to become extremely

hard. Schol.: περισκελῇ· περισκεληκτότα, ἢ κεκαμμένα. Cf. Aj. 649, where Schol.: περισκελεῖς φρένες· αἱ ἄγαν σκληραὶ ψυχαί. See Lobeck on that passage.

V. 475 sq. σμικρῷ — καταρτυθέντας] For the sentiment cf. Aj. 1253: μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὅμως μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται. For the verb καταρτύειν, which is here used in its proper sense, Brunck quotes Plutarch Themist. 2: τοὺς τραχυντάτους πόλους ἀρίστους ἵππους γίγνεσθαι, ὅταν ἡς προσήκει τύχωσι παιδείας καὶ καταρτύσεως.

V. 476. ἐκπέλει] Erfurdtt quotes Hesychius, who explains ἐκπέλει by ἔξεστι, Neve compares Herod. I, 78: οὐκ ἐξεγένετο Κροίσῳ ἀπαγγεῖλαι. V. 105: ᾧ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι.

V. 477. τῶν πέλας] Of others. Brunck refers to Gataker Opp. T. I. p. 526. See also Elmsley on Med. 85.

V. 481. καὶ δεδρακυῖαν γελᾶν] For the participle see Matth. §. 555. i. Rost §. 129. 5, for the verb γελᾶν cf. Philoct. 258: ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ γελῶσι σίγ' ἔχοντες.

- ἡ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρας
485 τοῦ παντὸς ἡμῖν Ζηνὸς Ἐρκείου κυρεῖ,
αὕτη τε χῆ ξύναιμος οὐκ ἀλύξεται
μόρον κακίστου. καὶ γὰρ οὖν κείνην ἴσον
ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου. 490
καὶ νιν καλεῖτ'. ἔσω γὰρ εἶδον ἀρτίως
490 λυσσῶσαν αὐτήν, οὐδ' ἐπήβολον φρενῶν.
φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεύς

[V. 484. ὁμαιμονέστερα Dind.]

V. 482. Schol.: ἡ νῦν ὄν-
τως δῆ.

V. 483. Schol.: εἰ ταῦτ'
ἀνατὶ. εἰ ταῦτα τὰ τολμήματα
καὶ ἡ νίκη αὕτη χωρὶς βλάβης
καὶ τιμωρίας. Emper interprets
κράτη the edict of Creon.

V. 484. sq. Schol.: ἀλλ' εἴτ'
ἀδελφῆς εἴθ' ὁμαιμ. εἴτε ἐξ
ἀδελφῆς ἐμῆς, εἴτε οἰκειότερας καὶ
συγγενικότερας πάντων τῶν οἰκεί-
ων (τοῦτο γὰρ δηλοῖ τὸ τοῦ παν-
τὸς ἡμῖν Ζηνὸς Ἐρκίου) κυρεῖ,
ἀθῶος οὐκ ἄπεισιν. Brunck
rightly explains: but whether
she be the offspring of my
sister, or of any other rela-
tion more closely connected
with me than the whole of
my family. As men who are
carried away by passion fre-
quently assume something which
they would not have thought of in
calmer moments, so Creon seems
to speak both here and similarly
below vs. 1040 sq.: οὐδ' εἰ θέλουσ'
οἱ Ζηνὸς αἵετοί βορὰν φέρειν νιν
ἀρπάζοντες ἐς Διὸς θρόνους. On
the genitive depending on κυρεῖ
see Matth. §. 374.

V. 485. τοῦ παντὸς — Ἐρ-
κείου] Eustathius p. 1930, 30:
χοῆσις δὲ Ἐρκεῖον Διὸς καὶ παρὰ
Σοφοκλεῖ, ἔνθα Ἐρκεῖον Δία ἐκεῖ-
νος τοὺς ἐν οἴκῳ πάντας δηλοῖ.
See Hesychius s. v. Ἐρκεῖον
Διός, with his commentators.

V. 486 sq. οὐκ ἄλ. μόρον κα-

κίστου] Eustathius p. 710, 57
(596, 18): ὅτι δὲ τὸ ἀλύξαι οὐ μό-
νον κοινότερον αἰτιατικῇ συντάσ-
σεται, ἀλλὰ καὶ γενικῇ, δηλοῖ Σο-
φοκλῆς ἐν τῷ οὐκ — κακίστου.
Cf. Matth. §. 353. 2. Rost §. 108.
5. c. β.

V. 487 sq. καὶ γὰρ — τάφου]
i. e. καὶ γὰρ οὖν κείνην ἴσον ἐπαι-
τιῶμαι τοῦδε τοῦ τάφου, δηλον-
ότι βουλευῆσαι αὐτόν. Cf. Matth.
§. 535. c. not. I. and §. 632. 6.
See also Philoct. 62. and Oed. C.
1482 sq. with note. Neve rightly
observes that ἴσον is put adver-
bially, as in Oed. R. 1018. 1347.
meaning: equally or in an
equal degree.

V. 489. ἔσω] One would have
expected ἔνδον. But see Aj. 105.
235. El. 1103. Oed. R. 57. Oed. C.
18. Trach. 202. 867. Phil. 533.
Cf. Lobeck on Phryn. p. 127 sq.

V. 490. Schol.: ἐπήβολον
φρενῶν. κυρεῖαν τῶν φρενῶν καὶ
ἐστῶσαν ἐν αὐτῇ. Compare Blo mf.
gloss. to Aesch. Prom. 453. Ismene
was in the greatest grief on ac-
count of the detection of her
sister's crime, and the punishment
with which she was threatened.

V. 491. Schol.: φιλεῖ δ' ὁ θυ-
μὸς. εἰώθεν ἡ ψυχὴ τῶν λάθρα
τι κακὸν τεχνωμένων προαἰσκέ-
σθαι καὶ ἐαυτήν ποιεῖν καταφανή,
πρὶν φωραθῆναι. Ἄλλως. Τῶν
λάθρα τι βουλομένων δρᾶν ὁ θυ-
μὸς προκλέπεται, καὶ περὶ τὴν

τῶν μηδὲν ὁρθῶς ἐν σκοτῷ τεχνωμένων.
 μισῶ γε μέντοι χῶταν ἐν κακοῖσί τις
 ἀλοῦς, ἔπειτα τοῦτο καλλύνειν θέλη.

495

ANTIΓONH.

495 θέλεις τι μείζον ἢ κατακατεῖναι μ' ἐλῶν;

KPEΩN.

ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ANTIΓONH.

τί δῆτα μέλλεις; ὥς ἐμοὶ τῶν σῶν λόγων
 ἀρεστὸν οὐδέν, μηδ' ἀρεσθείη ποτέ·
 οὕτω δὲ καὶ σοὶ τὰμ' ἀφανδάνοντ' ἔφν.

500

500 καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
 κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
 τιθεῖσα; τούτοις τοῦτο πᾶσιν ἀνδάνειν

V. 498. Elmsley in a note on Oed. R. 322. proposes ἀρέστ' εἶη, Hermann ἀρεσθείην.

κατάστασιν τοῦ σώματος ἐνδηλόν τι γίνεται τὸ κατηγοροῦν τῆς πράξεως αὐτῶν. Erfurdt wrongly interprets κλοπεύς a concealer, since it properly means him who does anything secretly, the author of a hidden deed. Κλέπτειν τι is also frequently used in the same manner.

V. 493 sq. Schol.: μισῶ γε μέντοι· μισῶ τὸν ἁμαρτάνοντα, καὶ ἐπικοσμοῦντα τὴν ἁμαρτίαν αὐτοῦ. τοῦτο δὲ φησιν, ὅτι ἀλοῦσα ἢ Ἀντιγόνη ἔφασκε τῷ θεῷ νόμῳ ἐπαρκεῖν. On the particle ἔπειτα see Matth. §. 566. 3.

V. 495. ἢ κατ. — ἐλῶν] Compare v. 396. λαβὼν καὶ κρῖνε καὶ ἐλέγχε, and Oed. R. 641: ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβὼν.

V. 496. ἐγὼ μὲν οὐδέν] For this use of the pronoun ἐγὼ in returning an answer, Wex compares Philoct. 735: οὐ δῆτ' ἔγωγε. 1389: οὐκ ἔγωγε. Aristoph. Ran. 660: οὐκ ἤκουσας; — οὐκ ἔγωγε. Plut. Alcib. 3: δᾶκνεις, ὦ Ἀλκιβιάδην, καθάπερ αἱ γυναῖκες; Οὐκ ἔγωγε, εἶπεν, ἀλλ' ὥς οἱ λέοντες.

V. 498. μηδ' ἀρεσθείη ποτέ]

On μηδέ after οὐδέν see Matth. §. 608. 4. and below 685. But Neve observes: "ἀρεσθείη is the passive according to the signification of the aorist ἀρεῖσαι. Hom. Il. IX, 120. XIX, 138: ἂν ἐθέλω ἀρεῖσαι, δόμεναι τ' ἀπερείσι' ἅποινα. Theogn. 762: σπονδὰς θεοῖσιν ἀρεσάμενοι. Cf. El. 1248. ἡρέσκοντο, they were pleasing, is noticed in Schneider's lex. on Herod. VI, 128."

V. 499. ἀφανδάνοντ' ἔφν] On ἔφν joined with a participle cf. Oed. R. 9: πρέπων ἔφνς. 587: ἱμείρων ἔφνν. Philoct. 1052: χρεῖζων ἔφνν.

V. 500 sq. κλέος γ' ἂν εὐκλ.] For this redundant mode of expression cf. below 588: δυσπνόοις πνοαῖς. 1261: φρενῶν δυσφρόνων. 1276: πόνοι δύσπονοι. 1284: νεοτόμοισι πλήγμασιν. 1287 sq.: κακὰ γέλα προπέμψας ἄχη. Aj. 138: λόγος κακῶθρους. 546: νεοσφαγῇ φόνον. 631 sq.: χερσὶ πληκτοὶ δοῦποι. 708 sq.: εὐάμερον φάος. Oed. C. 713 sq.: εὐήρετος πλάτα. Trachin. 791: τὸ δυσπάρεινον λέντρον. Eurip. Troad. 75: δύνεστον νόστον, with note on El. 1133. On κατέσχον ἂν see v. 388.

λέγοιτ' ἄν, εἰ μὴ γλῶσσαν ἐγκλήοι φόβος. 505
 ἀλλ' ἡ τυραννὶς πολλὰ τ' ἄλλ' εὐδαιμονεῖ,
 505 κᾶῤῥεστιν αὐτῇ δοῶν λέγειν θ' ἂ βούλεται.

ΚΡΕΩΝ.

σὺ τοῦτο μούνη τῶνδε Καδμείων ὄρεῖς.

ΑΝΤΙΓΟΝΗ.

ὄρωσι χούτοι, σοὶ δ' ὑπὲλλουσι στόμα.

ΚΡΕΩΝ.

σὺ δ' οὐκ ἐπαδεῖ, τῶνδε χωρὶς εἰ φρονεῖς; 510

ΑΝΤΙΓΟΝΗ.

οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους σέβειν.

ΚΡΕΩΝ.

510 οὐκουν ὅμαιμος χῶ καταντίον θανῶν;

ΑΝΤΙΓΟΝΗ.

ὅμαιμος ἐκ μιᾶς τε καὶ ταύτου πατρός.

ΚΡΕΩΝ.

πῶς δῆτ' ἐκείνω δυσσεβῇ τιμᾶς χάριν;

ΑΝΤΙΓΟΝΗ.

οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς. 515

V. 503. ἐγκλήοι is Schaefer's correction, excepting that he writes it ἐγκλείοι. MSS. ἐγκλείοι.

[VV. 504, 505 are both bracketed by Dind.]

V. 504 sq. Schol.: ἀλλ' ἡ τυραννὶς πολλὰ· οὐκ ἐν ἐπαύῳ τοῦτο τῆς τυραννίδος· ἀλλ' ἔχει τι εἰρωνείας ὁ λόγος.

V. 506. Schol.: σὺ τοῦτο μούνη· σοὶ μόνῃ τοῦτο δοκεῖ δίκαιον εἶναι, ταφῆναι τὸν Πολυνεΐην.

V. 507. σοὶ δ' ὑπὲλλουσι στόμα· γινώσκουσι καὶ οὗτοι· διὰ δὲ σὲ τὸ στόμα συστέλλουσι καὶ σιωπῶσιν. Cf. Buttmann Lexil. T. II. p. 150.

V. 508. Schol.: τῶνδε χωρὶς εἰ φρονεῖς. ἀντὶ τοῦ παρὰ τὸν· τους φρονεῖς. On εἰ see Matth. §. 617. On χωρὶς Neve refers to Oed. C. 808. and Heind. and Stallbaum on Plat. Protag. p. 336. b. Creon says: but are you not ashamed to think differently from them, and to resist my commands?

V. 510. χῶ καταντίον θανῶν] Eteocles.

V. 512. πῶς δῆτ' ἐκείνω — χάριν] For δυσσεβῇ χάριν τιμᾶν see Matth. §. 408. Musgrave compares Eur. Or. 826: πατρώαν τιμῶν χάριν. Ἐκείνω is Eteocles. Hermann rightly gives the sense: πῶς δῆτα δυσσεβῆς εἰ εἰς ἐκείνον; For he accuses Antigone of impiety towards Eteocles, because she had honoured his enemy with funeral rights. The dative ἐκείνω can be made to depend either upon δυσσεβῇ, or upon the verb τιμᾶς, which last seems right from Aj. 688. So τιμᾶν τί τινι in Pindar. Pyth. IV. 480. coll. Dissen. p. 248. Πῶς means how is it that i. e. why?

V. 513. οὐ μαρτυρήσει ταῦθ' Gl.: ὅτι δυσσεβὲς ἡγεῖται τὸ θάπτειν με Πολυνεΐην. On the

ΚΡΕΩΝ.

εἴ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.

ΑΝΤΙΓΟΝΗ.

515 οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.

ΚΡΕΩΝ.

πορθῶν δὲ τήνδε γῆν, ὃ δ' ἀντιστάς ὕπερ.

ΑΝΤΙΓΟΝΗ.

ὅμως ὃ γ' Ἀιδης τοὺς νόμους ἴσους ποθεῖ.

ΚΡΕΩΝ.

ἀλλ' οὐχ ὃ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. 520

ΑΝΤΙΓΟΝΗ.

τίς οἶδεν, εἰ κάτωθεν εὐαγῇ τάδε;

ΚΡΕΩΝ.

520 οὔτοι ποθ' οὐχθρὸς, οὐδ' ὅταν θάνῃ, φίλος.

V. 517. Hermann adopts τοὺς νόμους τούτους, the reading of the MSS. In La. and the Schol. ἴσους is mentioned as a various reading, which I prefer, with Brunck and others.

[V. 519. κάτω 'στίν Dind.]

phrase ὃ κατθανὼν νέκυσ, signifying Eteocles, see v. 26.

V. 514. ἐξ ἴσου τῷ δυσσεβεῖ] In the same manner as that impious one. So v. 644: ἐξ ἴσου πατρί.

V. 515. οὐ γάρ τι — ὦλετο] She says: Eteocles cannot think himself neglected by me in comparison with Polynices, if I, the sister of both, deem Polynices, his brother, and not a slave, worthy of equal reverence with himself.

V. 517. ὅμως ὃ γ' Ἀιδης — ποθεῖ] After Creon had said that, although brothers, they were very different from each other, the one having died fighting against his country, the other in its defence, Antigone replies: yet Pluto bids us take care that the dead obtain equal rites of sepulture.

V. 718. ἀλλ' οὐχ — ἴσος] But the good is not equal with the bad in right of ob-

taining, i. e. but it is not meet that the evil should obtain the same as the good. On the infinitive λαχεῖν see at vs. 437 sq.

V. 519. Schol.: τίς οἶδεν, εἰ κάτω 'στίν· γρ. κάτωθεν, ἀντὶ τοῦ κάτω· ὡς τὸ Αἴας ἐγγύθεν ἦλθεν Hom. II. VII, 219. XI, 485.) ἀντὶ τοῦ ἐγγύς. Ὁ δὲ νοῦς· τίς οἶδεν, εἰ καὶ Ἀιδου ἀλλήλοις διαλλάσσοντες ἡγοῦνται εὐσεβῇ τάδε; — There can be no difficulty in the adverb κάτωθεν, cf. v. 1070: τῶν κάτωθεν θεῶν. Philoct. 28: ἄνωθεν, ἢ κάτωθεν. El. 1058. 1449. Eurip. Alc. 426: τῷ κάτωθεν ἀσπόνδῳ θεῷ. Hel. 1019: τοῖς τε νεότεροις καὶ τοῖς ἄνωθεν πᾶσιν ἀνθρώποις. Aesch. Choeph. 833: τοῖς θ' ὑπὸ χθονὸς φίλοισι, τοῖς τ' ἄνωθεν. Demosth. c. Aristocr. p. 629: ὃ κάτωθεν νόμος. So Eur. Heracl. 141: νόμοισι τοῖς ἐκείθεν. Aesch. Suppl. 390: δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοῦσιν. Cf. Lobeck on Phryn. p. 128.

ΑΝΤΙΓΟΝΗ.

οὗτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

ΚΡΕΩΝ.

κάτω νυν ἔλθοῦς, εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.

525

ΧΟΡΟΣ.

καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη
525 φιλάδελφα κάτω δάκρυ' εἰβομένη·
νεφέλη δ' ὀφρύων ὕπερ αἱματόεν
δέθος αἰσχύνει,
τέγγουσ' εὐῶπα παρειάν.

530

ΚΡΕΩΝ.

σὺ δ', ἣ κατ' οἴκους, ὥς ἔχιδν', ὕφειμένη
530 λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δὺ' ἅτα κάπαναστάσεις θρόνων,

V. 521. Valeken. on Eur. Phoen. 397. compares this verse with Eur. Iph. A. 396. *ΜΕ.* δείξεις δὲ πού μοι πατρός ἐν ταύτου γέ- γώς; *ΑΓ.* συσσωφρονεῖν γάρ, οὐχὶ συννοσεῖν ἔφυν. On ἔφυν joined with the infinitive see Matth. §. 531.

V. 524. πρὸ πυλῶν ἦδ' Ἰσμ.] Here is Ismene before the doors (led there by order of Creon v. 489). See Matth. §. 471. 12. and v. 155. above.

V. 526. νεφέλη δ' ὀφρύων ὕπερ] Cf. Hor. Ep. I, 18, 94: *deme supercilio nubem.*

V. 526 sq. Schol.: αἱματόεν δέθος αἰσχύνει· τὸ ἐπὶ τῷ προσώπῳ ἐρύθημα. Ἀλληγορικῶς δὲ εἶπε τὴν νεφέλην· ὥς γὰρ ἡ νεφέλη στυγνὴν καὶ ὀμιχλώδη τὴν ἡμέραν ποιεῖ, οὕτω καὶ ταύτην διάδηλόν φησι γίνεσθαι ταῖς ὀφρύσι συμφορᾷζουσαν, καὶ τὸ πρόσωπον στυγνὸν καὶ κατηφέ- στερον πεποιηκνῆαν. Her face is said to be αἱματόεις from the flush caused by mingled modesty and grief.

V. 527. δέθος] Countenance, The editors quote Eur. Here. f. 1204: δέθος ἀελίῳ δεῖξον. Mosch. IV, 2: τὸ πρὶν δέ τοι οὐκ ἔτ' ἐρεν-

θος σώζειτ' ἐπὶ δεσθέεσσι. Apollon. Rhod. II, 68, where the Schol.: δέθος ἅπαν μέλος, ἐνταῦθα δὲ τὸ πρόσωπον. Eustathius on II. XVI, p. 1090: ἰστέον, ὅτι δέθεα οἱ μὲν ἄλλοι τὰ μέλη φασίν, Ἀιολεῖς δὲ μόνοι κατὰ τοὺς παλαιούς το πρόσωπον δέθος καλοῦσιν.

V. 528. τέγγουσ' εὐῶπα παρ.] The poet elegantly speaks of the cloud of the forehead damping the cheeks. For the whole passage cf. Aesch. Prom. 144 sq.: φοβερά δ' ἐμοῖσιν ὁσσοῖς ὀμιχλαπροσῆξε πλή- ρης δακρύων. On the phrase εὐῶπα παρειά see Oed. R. 184.

V. 529. Schol.: ὥς ἔχιδν'· ἡ γὰρ ἔχιδνα λάθρα καθεζομένη τῶν ἀνθρώπων ἐκπίνει τὸ αἷμα. — ὕφειμένη· ὑποχαλωμένη. ἐαθεῖ- σα, ἀπολυθεῖσα. Cf. Oed. R. 387. For the sentiment cf. Soph. El. 784: ἦδε γὰρ μείζων βλάβη ξύν- οικος ἦν μοι, τοῦ μὲν ἐκπίνουσ' αἶε ψυχῆς ἀκρατον αἷμα.

V. 530. λήθουσά μ' ἐκπίνου- νες]. For ἔλαθές μ' ἐκπίνουσα. Cf. Matth. §. 552. not. — On the construction ἣ — ἐξέπινες, οὐδ' ἐμάνθανον etc. see id. §. 472. 3.

V. 531. δὺ' ἅτα] Abstract for concrete. So Oed. C. 532. Cf. Matth.

φέρ' εἰπὲ δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου
φῆσεις μετασχεῖν, ἢ ᾧ ξομεῖ τὸ μὴ εἰδέναι;

535

ΙΣΜΗΝΗ.

δέδρακα τοῦργον, εἶπερ ἦδ' ὁμοῦδοθεῖ,
535 καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

ANTIGONH.

ἀλλ' οὐκ ἔάσει τοῦτό γ' ἢ δίκη σ', ἐπεὶ
οὔτ' ἠθέλησας οὔτ' ἐγὼ κοινωσάμην.

ΙΣΜΗΝΗ.

ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
ξύμπλουν ἐμαντήν τοῦ πάθους ποιουμένη.

540

ANTIGONH.

540 ὦν τοῦργον, "Αἰδῆς χοὶ κάτω ξυνίστορες·
λόγοις δ' ἐγὼ φιλοῦσάν οὐ στέργω φίλην.

ΙΣΜΗΝΗ.

μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι.

545

ANTIGONH.

μή μοι θάνῃς σὺ κοινά, μηδ' ἂ μὴ "θιγες
545 ποιῶ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγὼ.

§. 429. 1. The word ἄτα is explained by ἐπαναστάσεις.

V. 533. Schol.: ἢ ᾧ ξομεῖ. ἢ ἀπαρῇ εἰδέναι ἐνώμοτος;

V. 534. Schol.: ὁμοῦδοθεῖ. ὁμοφωνεῖ.

V. 535. καὶ ξυμμετίσχω — τῆς αἰτίας] The genitive does not depend upon the nearer verb, but upon the more remote, ξυμμετίσχω. For the same kind of phrase see Oed. C. 1330: ὅς μ' ἐξέωσεν ἀπὸ πύργου πάρος. Other examples are collected by Lobeck on Aj. p. 294 sq. and Matth. §. 428. 2. Schaefer App. crit. in Demosth. T. V. p. 246.

V. 536. ἀλλ' οὐκ ἔάσει τοῦτό γ' etc.] Τοῦτο, i. e. τὸ ξυμμετίσχειν τῆς αἰτίας.

V. 539. Schol.: ξύμπλουν· κοινωρόν. The editors compare Eur. Iph. T. 603: ὁ ναυστολῶν

γὰρ εἰμ' ἐγὼ τὰς συμφοράς, οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. and Aj. 1330 sq.: ἔξεστιν οὖν εἰπόντι τὰληθῆ φίλῳ σοὶ μηδὲν ἡσσαν ἢ πάρος ξυνηρετμεῖν;

V. 542. μήτοι — μ' ἀτιμάσης etc.] On the position of the pronoun μέ cf. Herm. on Vig. p. 893. and Matth. on Eur. Hec. 62.; on the article put before the infinitive see Matth. §. 543. n. 2.

V. 543. Schol.: ἀγνίσαι· ἀντὶ τοῦ τιμῆσαι. Cf. 1081. Eur. Or. 40. Jacobs on Anthol. Palat. XV, 6.

V. 544. μή μοι — σὺ κοινά] Cf. Aj. 577: τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάρπεται. and Oed. C. 1752: χάρις ἢ χθονία ξύν' ἀποκεῖται.

V. 545. ἀρκέσω θνήσκουσ' ἐγὼ] My death will suffice. See Matth. §. 297.

ΙΣΜΗΝΗ.

καὶ τίς βίος μοι σοῦ λελειμμένη φίλος;

ΑΝΤΙΓΟΝΗ.

Κρέοντ' ἐρώτα. τοῦδε γὰρ σὺ κηδεμών.

ΙΣΜΗΝΗ.

τί ταῦτ' ἀνιᾶς μ' οὐδὲν ὠφελουμένη;

550

ΑΝΤΙΓΟΝΗ.

ἀλγοῦσα μὲν δὴ, καὶ γέλωτ' ἐν σοὶ γελῶ.

ΙΣΜΗΝΗ.

550 τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;

ΑΝΤΙΓΟΝΗ.

σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν,

ΙΣΜΗΝΗ.

οἱμοὶ τάλαινα, κάμπλάκω τοῦ σοῦ μόρου;

ΑΝΤΙΓΟΝΗ.

σὺ μὲν γὰρ εἶλον ζῆν, ἐγὼ δὲ κατθανεῖν.

555

ΙΣΜΗΝΗ.

ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἑμοῖς λόγοις.

V. 549. μὲν δὴ, καὶ is from Dindorf's conj. MSS. μὲν δῆτ', εἰ.

V. 547 Schol.: τοῦδε γὰρ σὺ κηδεμών. ἢ τοῦ βίου, ἐπεὶ φιλοζωοῦσα οὐ συνέπραξας. ἢ τοῦ Κρέοντος, ἐπεὶ μὴ παρέβης αὐτοῦ τὰ ψηφίσματα. The latter interpretation is alone admissible. Antigone says: As you have cared for Creon, so will he care for you. Ismene immediately complains of the bitterness of these words.

V. 548. τί ταῦτ' ἀνιᾶς μ' etc.] On the double accusative depending upon ἀνιᾶν see Oed. R. 259 sq. οὐδὲν ὠφελουμένη: obtaining no advantage from it. So Philoct. 1355.

V. 549. ἀλγοῦσα — γελῶ] She says that she grieves for Ismene, although she seems to deride her in the words: Κρέοντ' ἐρώτα. τοῦδε γὰρ σὺ κηδεμών. Ἐν σοὶ γελῶν γέλωτα is used poetically for ἐγγελάω σοί.

V. 550. ἀλλὰ νῦν] These par-

ticles must be joined, as in El. 411. Cf. Herm. on Vig. p. 811. Elmsley on Eurip. Heracl. 565. Ismene says: although I was not formerly thine helpmate in burying thy brother, yet I pray thee, tell me how I can now assist thee.

V. 552. κάμπλάκω — μόρου] Hermann rightly explains: shall I be deprived even of partaking in thy death? Nevertheless suitably takes καὶ in the sense in which et is sometimes found in Latin. See Matth. on Cicero orat. Pompei XIV, 42.

V. 554. ἀλλ' οὐκ — λόγοις] Supply: κατθανεῖν σὺ εἶλον. The sense is: but I did not prefer life without giving my reasons for that preference. Cf. vs. 58 sqq. On the preposition ἐπὶ see Matth. §. 586. γ. and Plato Symp. p. 213. ἐπὶ ὅτοις εἰσὶν ἢ μή;

ΑΝΤΙΓΟΝΗ.

555 καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.

ΙΣΜΗΝΗ.

καὶ μὴν ἴση νῶν ἐστὶν ἡ 'ξामαρτία.

ΑΝΤΙΓΟΝΗ.

θάροσε. σὺ μὲν ξῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανούσιν ὠφελεῖν.

560

ΚΡΕΩΝ.

τὼ παῖδέ φημι τώδε τὴν μὲν ἀρτίως
560 ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.

ΙΣΜΗΝΗ.

οὐ γάρ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάβστη μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

[V. 559. τὼ παῖδε φημι Dind.]

V. 555. καλῶς — φρονεῖν] It is clear that τοῖς — τοῖς δέ are ablatives of instrument referring to λόγοις, so that Antigone says: you seemed to yourself to think rightly, when you said that we ought rather to live in neglect of the piety due to the dead, than die by a disgraceful death through disobedience to the edict; but I on the contrary thought myself right in saying that I would rather die through despising the mandate of Creon, than live disgracefully by violating the reverence due to the dead. In saying which, she thus shows that she must die, while Ismene is to live. We must not however suppose that σὺ μὲν τοῖς, τοῖς δ' ἐγὼ means the same thing as σὺ τοῖς μὲν, τοῖς δ' ἐγὼ, which the metre would have admitted; but the former τοῖς approximates here to the signification of the pronoun τούτοις, so as to mean τοῖς σοῖς λόγοις.

V. 556. καὶ μὴν ἴση — ἡ 'ξαμαρτία] Schol.: ὅτι σὺ μὲν ἐπράξας, ἐγὼ δὲ συνήθεις.

V. 557 sq. Schol.: ἡ δ' ἐμὴ — τέθνηκεν· οἷον προηγάμεν τὸ ξῆν, βοηθῆσαι βουλευμένη τῷ ἀδελφῷ. It is strange indeed that any commentator should have been satisfied with this interpretation; for anyone would have seen the sense of the passage, if the poet had said: ὥστε τοῖς ζῶσι μηκέτ' ὠφελεῖν, so that I am no longer of any use to the living. But the meaning implied by the text is this: for he who is no longer of use to the living, naturally begins to avail the dead. Other examples of ὠφελεῖν joined with the dative are adduced by Matth. §. 391.

V. 559. τὼ παῖδε] See on Oed. C. 1658. The phrase τὼ παῖδε — τὴν μὲν I have noticed on vs. 21 sq.

V. 561 sq. οὐ γάρ ποτ' — ἐξίσταται] The Scholiast wrongly interprets these words as if Ismene asserted that perversity of disposition is cured by misfortune. She means that even those who had before enjoyed healthfulness of mind, are led to evil deeds through misfortune. HERM.

ΚΡΕΩΝ.

σοὶ γοῦν, ὅθ' εἴλου ξὺν κακοῖς πράσσειν κακά. 565

ΙΣΜΗΝΗ.

τί γὰρ μόνη μοι τῆςδ' ἄτερ βιώσιμον;

ΚΡΕΩΝ.

565 ἀλλ' ἦδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.

ΙΣΜΗΝΗ.

ἀλλά κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνον;

ΚΡΕΩΝ.

ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γύαι.

ΙΣΜΗΝΗ.

οὐχ ὧς γ' ἐκείνῳ τῆδέ τ' ἦν ἡρμοσμένα. 570

ΚΡΕΩΝ.

κακὰς ἐγὼ γυναικάς νύεσι στυγῶ.

ΑΝΤΙΓΟΝΗ.

570 ὦ φίλταθ' Αἴμων, ὧς σ' ἀτιμάζει πατήρ.

ΚΡΕΩΝ.

ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

ΧΟΡΟΣ.

ἦ γὰρ στερήσεις τῆςδε τὸν σαντοῦ γόνον;

[V. 563. σὺν Dind.]

[V. 567. εἰσι χᾶτέρων. Dindorf.]

V. 570. I have assigned this verse to Antigone on the authority of several MSS. with the approbation of Boeckh and Suevern; it is commonly given to Ismene. [Αἴμων Dind.]

V. 572. Against the MSS. I have assigned this verse, usually

V. 563. ξὺν κακοῖς] Gl. σὺν τῇ ἀδελφῇ. On the plural see v. 10.

V. 565. ἀλλ' ἦδε μέντοι μὴ λέγ'] On ἦδε see Matth. §. 280. and Seidl. on Eur. El. 657.

V. 566. Schol.: νυμφεῖα ἀντὶ τοῦ τὴν νύμφην. See Porson on Eur. Or. 1051.

V. 567. ἀρώσιμοι — γύαι] See Elmsl. on Eur. Heracl. 839. and Matth. §. 117. For the whole passage cf. Oed. R. 1185 and 1232 sq. with the note. Schol.: ἀρώσιμοι· παιδοποιήσιμοι, ἐν γάργῳ. Notice the complete absence of kindness and affection, which Creon's words exhibit.

V. 568. οὐχ ὧς γ' — ἡρμο-

σμένα] Ismene says: but there are none living who are so united as Haemon and Antigone. See Matth. §. 297. not. 2. For the plural participle cf. v. 576. δεδογμένα.

V. 569. κακὰς — στυγῶ] For the dative Neve compares Hom. Il. VII, 21: Τρώεσσι δὲ βούλετο νίκην. VIII, 204: σὺ δὲ σφίσι βούλεο νίκην.

V. 571. ἄγαν γε λυπεῖς etc.] You trouble me too much with your nuptials. Cf. Aj. 589: ἄγαν γε λυπεῖς. So ἀνιαρῶς λέγεις above v. 316., on καὶ σὺ καὶ etc. cf. Aj. 1147: καὶ σὲ καὶ τὸ σὸν λάβρον στόμα, besides many other examples of the same kind.

ΚΡΕΩΝ.

"Αιδης ὁ παύσων τούσδε τοὺς γάμους ἔφν.

575

ΧΟΡΟΣ.

δεδογμέν', ὥς ἔοικε, τήνδε καθθανεῖν.

ΚΡΕΩΝ.

575 καὶ σοί γε κἄμοι. μὴ τριβάς ἔτ', ἀλλὰ νιν
κομίζετ' εἴσω, δμῶες· εὖ δὲ τάσδε χορὴ
γυναικας εἴλαι, μηδ' ἀνειμένους ἔαν.

φεύγουνσι γάρ τοι χοῖ θρασεῖς, ὅταν πέλας
ἦδη τὸν "Αἰδην εἰσορῶσι τοῦ βίου.

580

ΧΟΡΟΣ.

(στροφὴ α'.)

580 Εὐδαίμονες, οἷσι κακῶν ἄγρευστος αἰών.

given to Ismene, to the Chorus, with the approval of Boeckh. Ismene could not use these words after what she had said in v. 566.

V. 574. I have assigned this verse to the Chorus instead of to Ismene, on the authority of cod. Aug. with the approbation of Boeckh.

V. 576. εὖ δὲ τάσδε χορὴ γυναικας εἴλαι μηδ' ἀνειμένους ἔαν is Dindorf's conjecture. MSS. ἐκ δὲ τούδε χορὴ γυναικας εἶναι τάσδε, μηδ' ἀνειμένους. The absurdity of which is sufficiently well shown by Dindorf in his notes to the Oxford edition 1836. p. 206 sq.

V. 574. δεδογμέν'] On the plural see Matth. §. 443. 1., and on the omission of ἐστίν §. 559. not.

V. 575. καὶ σοί γε κἄμοι] He says; as it seems to thee that I have decreed, so it seems to me likewise, i. e. I have decreed what you think I have decreed. This is spoken with bitterness, and impatience and anger at the delay.

Ibid. μὴ τριβάς ἔτ'] i. e. μὴ τριβάξετε ἔτι, μηκέτι τριβάς ποιείσθε. The editors quote Aristophan. Acharn. 351: μὴ μοι πρόφασιν. Vesp. 1174: μὴ μοι γε μύθους. And from the Latin writers Cic. de Fin. II, 6: tum ille, finem, inquit, interrogandi, si videtur. Ibid. IV extr.: scrupulum, inquam, abeunti, sed videbimus. See Bergler on Aristoph. l. l., Schaefer on L. Bos. p. 636, Heindorf and Stallbaum on Plato Protag. p. 318. b.

V. 576 sq. εὖ δὲ — ἀνειμένους ἔαν] So Aj. 753: εἰσὶ κατ' ἡμᾶρ τοῦμφανες τὸ νῦν τόδε Αἴανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἔαν. and El. 516: ἀνειμένη μὲν, ὥς ἔοικας, οὐ στρέφει.

V. 578 sq. ὅταν πέλας — τοῦ βίου] The genitive τοῦ βίου seems to depend on πέλας. At these words, Antigone and Ismene are led off the stage, while Creon remains.

V. 580—619. The Chorus foreseeing the impending death of Antigone, calls to mind the miserable fate of the whole race of Labdacus, complaining that all who are descended from those, upon whom a heaven-sent calamity has once fallen, are ever after harassed with troubles by the gods. Thus they state that all the rest of the Labdacidae had been tormented with troubles from their very origin, and that Antigone, the last of the race, was now about to suffer a

οἷς γὰρ ἂν σείσθῃ θεόθεν δόμος, ἄτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πληθὺς ἔρπον·
ὁμοῖον ὥστε ποντίαις
οἶδμα δυσπνόοις ὅταν

585

585 Ὁρήσῃσιν ἔρεβος ὕφαλον ἐπιδράμη πνοαῖς,
κυλίνδει βυσσόθεν κελαινὰν
θῖνα καὶ δυσάνεμον,
στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.

590

(ἀντιστροφὴ α'.)

ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρῶμαι

[V. 585. Ὁρήσαισιν Dind.]

miserable death brought about by the will of the gods. They afterwards descant on the invincible power of Jove, asserting that no man can escape a calamity imposed by necessity; and that such hope has frequently led men to the commission of crime in the vain expectation of escaping evil, while they fail to perceive their plight, until they fall into the most extreme danger; in as much as a bad deed appears good to the man whose mind is stricken by the gods, who give him a seeming absence from calamity for a short time, in order to accomplish his destruction.

V. 580. εὐδαίμονες — αἰών] Happy are they, who have never experienced aught of ill. The sense of the following words is: for they upon whom any ill has once been sent by the gods, etc. For the sentiment cf. Eur. El. extr.: χαίρειν δ' ὅστις δύναται, καὶ ξυντυχία μὴ τινι κάμνει θνητῶν, εὐδαίμονα πρᾶσσει. For the phrase κακῶν ἄγευστος cf. Plat. de Rep. p. 576: ἐλευθερίας δὲ καὶ φιλίας ἀληθοῦς τυραννικὴ φύσις αἰεὶ ἄγευστος.

V. 581 sq. ἄτας οὐδὲν ἐλλείπει] Neve quotes Aristid. de societ. p. 502: οὐδὲν αἰσχύνῃς ἐλλείπει.

V. 582. γενεᾶς ἐπὶ πληθὺς] Literally, unto the filling up

of the race, i. e. to the last offspring of the family. So Philoct. 722: πλήθει πολλῶν μηνῶν, when many months are fulfilled. On ἔρπον joined with οὐδὲν, when it ought to be referred to ἄτας, see v. 296.

V. 583—588. ὁμοῖον — ἀκταί] The sense is: even as a wave, when it runs along the darkness of the deep, driven by the violent Thracian winds, which brood over the waters, rolls up from the deep black and restless sands, while the shores resound with the noise. The third part of the comparison is this: if any family begins to suffer heaven-sent ills, its whole posterity is harassed by calamities, even as, when the sea is vexed by storms, its lowest depths are disturbed. The words ὁμοῖον ὥστε are used in the same manner by Eur. Or. 697. δυσάνεμον is rightly explained by the Schol.: τὴν ὑπὸ ἀνέμων παραχθεῖσαν. So above v. 358. δύσομβρον. On the position of the particle δέ cf. Elmsl. on Eur. Bacch. 165.

V. 585. ἔρεβος ὕφαλον] i. e. τὸ μέλαν τῆς θαλάσσης βάθος. JACOBS.

V. 589 sq. ἀρχαῖα — πίπτοντ'] The word ἀρχαῖα evidently does not here possess the force of an adjective so much as of an adverb, being equivalent to

- 590 πῆματα φθιτῶν ἐπὶ πῆμασι πίπτοντ', 595
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
θεῶν τις, οὐδ' ἔχει λύσιν.
νῦν γὰρ ἐσχάτας ὑπὲρ
ῥίζας ὃ τέτατο φάος ἐν Οἰδίπου δόμοις, 600
595 κατ' αὖ νιν φοινία θεῶν τῶν
νεοτέρων ἀμᾶ κοπὶς,

ἐξ ἀρχῆς, and the adjective φθι-
τῶν must be joined with Λαβδα-
κιδᾶν, the phrase πῆματα ἐπὶ πῆ-
μασι πίπτειν meaning that evil
follows evil. Cf. Matth. §. 403. a.
The sense is: from the begin-
ning I perceive the troubles
of the dead of the family
of Labdacus succeeding to
troubles, i. e. I see that those of
the house of the Labdacidae who
have yet died, have all been
wretched, so that evils were suc-
ceeded by evils. I have already
noticed the use of οἶκοι to signify
a family at Phil. 179.

V. 591. οὐδ' — γένος] Nor
does one generation free
another from misery i. e. as
Brunek rightly explains: the life
of the parents does not drain
the cup of wretchedness, so that
their progeny may be free from
it. The word ἐρείπει is elegantly
used by the poet, to compare the
house of the Labdacidae with a
tree struck down by the gods.

V. 592 sq. οὐδ' — λύσιν] Her-
mann and others think the sub-
ject τὰ πῆματα; I prefer γενεά
which has just occurred, and must
be supplied before ἐρείπει. λύσιν
ἔχει sc. πημάτων means the same
as λύεται πημάτων.

V. 593—597. νῦν γὰρ — Ἐρι-
νύς] For now that light —
which was extended in the
house of Oedipus over the
last root of its race — that
the bloody scythe of the
infernal deities, folly of
speech and madness of mind
again mows down. And to nearly
the same purport the Schol.: νῦν
γὰρ ὅπερ ἐτέτατο φάος καὶ σω-

τηρία ἐν τοῖς οἴκοις τοῦ Οἰδίπο-
δος ἐσχάτης ὑπὲρ ῥίζης, ἀντὶ
τοῦ ὅπερ ἐβλάσταν ἄνω τῆς ῥίζης
θάνατος καταλαμβάνει. The poet
compares the race of the Labdaci-
dae with a tree thrown down, one
root alone being left, from which
a new tree might again spring
forth. And by this root is meant
Antigone, from whom there was
a pleasing hope that when she was
wedded to Haemon, to whom she
had been betrothed, a new race
would spring forth. The Chorus
says that even that last root is now
extirpated by the deity through
the madness of Antigone.

V. 593 sq. ἐσχάτας ὑπὲρ ῥί-
ζας] A most poetical expression,
with far more grace and force
than would be conveyed by ἐσχά-
τας ἐκ ῥίζας. Rightly Schol.:
ἄνω τῆς ῥίζης.

V. 595 sq. κατ' αὖ — ἀμᾶ] We
cannot, as the rule might re-
quire, refer the word νιν to φάος,
because φάος cannot be said κατ-
αμάσθαι. We must therefore join
it with ῥίζας: which the sense
too will admit: she who alone
seemed left a root to bear
safety to the family of Oe-
dipus, i. e. seemed to be the
hope of a new generation.
The word φάος is often used of
bearing help and safety. For the
phrase ῥίζαν καταμᾶν cf. Aj. 1178:
γένους ἀπαντος ῥίζαν ἐξημημέ-
ρος. and Valek. Diatr. p. 225,
for the tmesis κατ' — ἀμᾶ Oed.
C. 1671 sq. (1688).

V. 596. κοπὶς] A sword is as-
signed to the infernal gods by a
poetic freedom. So to Jove μά-
κελλα in Aesch. Ag. 538. Arist.

λόγου τ' ἄνοια καὶ φρενῶν Ἑρινύς.

(στροφὴ β').

τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κα-
τάσχη, 605

600 τὰν οὐθ' ὕπνος αἰρεῖ ποθ' ὁ παντογῆρος,
οὐτ' ἀκάματοι θεῶν
μῆνες· ἀγήρῳ δὲ χρόνῳ δυνά-

V. 598. The fact that the MSS. with one exception read *κατάσχοι* and not *κατάσχη* proves nothing here. The subjunctive, while it quite suits the passage, is as much in accordance with all classical usage as the optative is against it. Cf. my syntax §. 27. p. 17 sq. The passage Oed. C. 1418. is no authority for the optative, for the poet evidently wrote: *πῶς γὰρ αὐθις ἂν ἄλιν στρατεύμ' ἄγοιμ' ἂν ταῦτ' ἐν εἰσάπαξ τρέσας;*

[V. 599. τ. Z. δ. τ. ἀνδ. = ὑπερβ. Dind.]

V. 601. I have retained the MSS. reading, although evidently corrupt, as the metre of the antistrophic verse shows. I am however not yet certain what Sophocles did write, though it is quite clear that *ἀκάματοι* is the interpretation of another word. Hence Dindorf reads: *οὐτ' ἄσκοποι θεῶν νιν.*

V. 602. A few MSS. have *ἀγήρως*. That the correct reading is *ἀγήρῳ*, may be understood from Pollux II, 14: *Ἐπερίδης δὲ τὸν ἀγήρατον χρόνον, Σοφοκλῆς δὲ τὸν ἀγήρῳ, καὶ Πλάτων τὸν ἀγήρῳ κόσμον.*

V. 602. μῆν. ἀγ. δὲ χρ. δυν. = κατ. Ὀλ. = μαρ. αἵ.

Av. 1240. and *χαλινός* Aesch. Prom. 677, to Mars *μάστιξ* Aesch. Ag. 654, to Venus *flagellum* Horat. Od. III, 26, 11. Erf.

V. 598 sq. *τεάν, Ζεῦ, δύνασιν* etc.] The Chorus proceeds to celebrate the power of Jove, in order to show that no one of mortals can escape that calamity destined by the deity, of which they had just spoken.

V. 600 sqq. *τὰν — μῆνες*] He says that Sleep and Time, which subdue all, subdue not the power of Jove. As to Sleep, the poet appears to have followed Homer, II. XIV, 242 sqq. *τὴν δ' ἀπαμβρόμενος προσφώνεε νῆδυμος ὕπνος· Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλῳ Κρόνῳ, ἄλλον μὲν κεν ἔγωγε θεῶν αἰγιονέτων ῥεῖα κατεννήσαιμι, καὶ ἂν ποταμοῖο ῥεεθρὰ Ὠκεανοῦ, ὅσπερ γένεσις πάντεσσι τέτνυται· Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίονος ἄσπον ἰκοίμην, οὐδὲ κατεννήσαιμι, ὅτε*

μὴ αὐτός γε κελεύοι. He also alludes to the mighty power of Sleep in II. XXIV, 5: *οὐδὲ μιν ὕπνος ἥρει πανδαμάτωρ.* Od. IX, 373: *καὶ δὲ μιν ὕπνος ἥρει πανδαμάτωρ.* There seems to be no doubt that Sophocles by the adjective added meant to express the same idea as Homer by *πανδαμάτωρ*. But since *παντογῆρος*, the reading of the MSS., could not be used in this sense, I think, with Emper, that the poet must have written something else, the same in sense, as *παντοδμάτωρ*. On the power of Time cf. Oed. C. 609: *ὁ παγκρατὴς χρόνος*, Aj. 646. 714.

V. 601 sq. Schol.: *οὐτ' — μῆνες· ἀντὶ τοῦ ἢ τοῦ χρόνου περιόδου.* But the phrase *θεῶν μῆνες* cf. Hom. II. II, 134: *ἐννέα δὴ βεβᾶσι Διὸς μεγάλῳ ἐνιαυτοί.* The months are styled untired on account of their continual course. So years are called *πολύπλαγκτα* Aj. v. 1186.

στας κατέχεις Ὀλύμπου μαρμαρόεσσαν αἶγλαν. 610
 605 τό τ' ἔπειτα καὶ τὸ μέλλον
 καὶ τὸ πρὶν ἐπαρκέσει
 νόμος ὅδ', οὐδὲν ἔρπει
 θνατῶν βίῳτῳ πάμπολις ἐκτὸς ἄτας.
 (ἀντιστροφὴ β'.)
 610 ἃ γὰρ δὴ πολὺπλαγκτός ἐλπίς πολλοῖς μὲν ὄνασις
 ἀνδρῶν, 615
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων.

V. 605—608. This passage is so corrupt, that there are no hopes of its restoration without better MSS. Brunck writes *πάμπολύ γ'* for *πάμπολις*, Hermann follows him, also changing *ἔρπει* into *ἔρπειν*. On this I will simply observe that *ἐπαρκέσει* cannot signify *valebit*. Dindorf has long since observed that the words *οὐδὲν ἔρπει* seem wrongly taken in from v. 613. He leaves out *οὐδὲν ἔρπων*, and also *ἐκτὸς ἄτας*.

[V. 610. *ἐλπίς* = *πολλοῖς* Dind.]

V. 603 sq. Ὀλύμπου — αἶγλαν] An imitation of Homer. *αἰγλήεντα Ὀλύμπου*. Cf. II. I, 532. XIII, 243. Od. XX, 103.

V. 605—608. τό τ' ἔπειτα — ἐκτὸς ἄτας] This passage is corrupt, but from both the foregoing and following words the poet probably wrote to this effect: nor will it ever be accomplished by any human law, or: nor will it ever come to pass, that mortals will escape a destined calamity.

V. 605. Schol.: τό τ' ἔπειτα τὸ ἐσόμενον καὶ μετ' ἐκείνο μέλλον καὶ πάλιν ἐσόμενον. Τινὲς δὲ τὸ ἔπειτα ἰδίως ἐπὶ ἐνεστώτος λελέχθαι φασὶν ἀντὶ τοῦ νῦν. Hermann remarks: "τὸ ἔπειτα, from henceforth, contains some idea of present time, to which it is next and with which it is joined." The editors compare Eur. Iph. T. 1263: τὰ τε πρῶτα τὰ τ' ἔπειθ' ὅσα τ' ἔμελλε τυχεῖν, and Cic. de Fin. I, 20: sed etiam spe eriguntur consequentis ac posterit temporis. Καὶ τὸ πρὶν is equivalent to ut olim.

V. 610 sqq. ἃ γὰρ δὴ etc.]

The poet here explains why men do not escape this calamity, giving this reason: for the beguiling hope that something will turn out prosperously, albeit useful to many, yet deceives the light and aspiring minds of many, so that they do not discover that they have been deceived, until they are brought into extreme danger. He again explains how it is that men are so deceived, and have no guard against such deception and consequent destruction, vs. 614 sqq. The sentiment here is quite to the point: for all the Labdacidae hitherto met with their wretched end under the firm hope that good would result, — both Laius and Oedipus, Eteocles and Polynices.

V. 611. Schol.: κουφονόων ἐρώτων ἀντὶ τοῦ τῶν κουφῶν ἐπιθυμιῶν, ἐν αἷς πολλοὶ ἡπάτηνται, ἔτετρα προσδοκήσαντες ἑτέρων ἀποβάντων. The words *κουφ. ἐρ.* properly signify the frivolous desires of the mind, here fickle and aspiring minds, which are easily deceived by that hope.

- εἰδότι δ' οὐδὲν ἔρπει,
 πρὶν πυρὶ θερμοῦ πόδα τις προσά- 620
 615 ση. σοφία γὰρ ἔκ του κλεινὸν ἔπος πέφανται,
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
 τῷδ' ἔμμεν, ὅτῳ φρένας
 θεὸς ἄγει πρὸς ἅταν·
 πράσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς ἅτας. 625
 620 ὅδε μὴν Αἴμων, παίδων τῶν σῶν
 νέατον γέννημ'· ἄρ' ἀχνύμενος
 τάλιδος ἦκει μόρον Ἀντιγόνης,
 ἀπάτας λεχέων ὑπεραλγῶν; 630

[V. 614. προσάυση = σοφ. γὰρ ἔκ του = κλ. ἔ. π. Dind.]

V. 622. The old MSS. read τῆς μελλογάμου νύμφης τάλιδος. Νύμφης is omitted by the editors on the authority of Pollux III, 45. That the words τῆς μελλογάμου νύμφης are rightly omitted in Triclinius' MSS. is admirably proved by Dindorf in Adnot. in Soph. tragg. Oxon. 1836. edit. p. 209 sq.

V. 612. εἰδότι δ' οὐδὲν] Who perceives nothing. The subject of the verb ἔρπει is ἡ ἐλπίς ἀπάτη γενομένη.

V. 614. Schol.: προσάυση· προσάγη. πρὶν τοῖς δεινοῖς ἐπικύρση, καὶ εἰς αὐτὸν ἐμπέση τὸν κίνδυνον. So also, as Musgrave observes from Suidas, ἐν πυρὶ βέβηκας is said of persons in great danger. On the verb προσάω see Lobeck on Aj. p. 358 ed. sec.

V. 614 sq. σοφία — πέφανται] For the phrase πέφανται ἔπος cf. Trach. I: λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανείς.

V. 616 sq. Schol.: σοφία — ἔπος· μετὰ σοφίας γὰρ ὑπὸ τινος αἰδιδιμον καὶ κλεινὸν ἔπος πέφανται, τὸ ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ, τὸν νοῦν ἐβλάψῃ πρῶτον ὃ βουλεύεται. Erfurdt compares fragm. Aeschyl.: θεὸς μὲν αἰτίαν φνεί βροτοῖς, ὅταν κακῶσαι δῶμα παμπήθηρ θέλῃ, in Platon. de Rep. p. 380. and some Iambic verses quoted by Lycurgus c. Leocratem §. 92. p. 198. R. ὅταν γὰρ ὀργὴ δαιμόνων βλάπτῃ τινά, τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν, τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρω

τρέπει γνώμην, ἐν' εἰδῇ μηδὲν ὧν ἀμαρτάνει. The following passages in Homer, in which those guilty of any misdeed are said to be blinded by the deity, are collected by Neve: Il. VI, 234. IX, 277. XVII, 469. XVIII, 311. XIX, 86 sqq. 137. coll. [Ruhnck. on Vellei. II. 57. p. 265. 266.] Wyttenb. on Plut. de aud. poetis p. 17. B. and Fr. Jacobs, Demosth. Staatsreden ed. 2, p. 394 sq. not. 26.

V. 619. Schol.: ὀλιγοστόν· ἀντὶ τοῦ οὐδὲ ὀλίγον. The phrase πράσσει ἐκτὸς ἅτας is similar to the phrases ἐν, κακῶς πράττειν. Cf. Monk on Eur. Alc. 615.

V. 623. Schol.: τάλιδος· τάλις λέγεται παρ' Αἰολεῦσιν ἡ ὀνομασθεῖσά τι νύμφη. Καλλιμαχος (Fr. CCX.)· αὐτίκα τὴν τάλιν παιδί σὺν ἀμφιθαλεῖ. Photius p. 567, 17. τάλιδος· τῆς μελλογάμου. οὕτως Σοφοκλῆς. Hesychius: τάλις· ἡ μελλογάμος παρθένος καὶ κατωνομασμένη τι· οἱ δὲ γυναῖκα γαμετήν· οἱ δὲ νύμφην. On the accusative μόρον depending upon ἀχνύμενος cf. Matth. §. 414. 12. Rost §. 104. not. 3.

V. 624. ἀπάτας — ὑπεραλ·

ΚΡΕΩΝ.

- 625 Τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
 ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων
 τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;
 ἦ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

ΑΙΜΩΝ.

- πάτερ, σός εἰμι, καὶ σύ μοι γνώμας ἔχων 635
 630 χρηστὰς ἀπορθοῖς, αἷς ἔργω' ἐφέψομαι.
 ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος
 μεῖζων φέρεσθαι σοῦ καλῶς ἡγούμενον.

V. 627. La gives *θυμάλων*, as a various reading, which should perhaps be restored.

[V. 631. ἀξιώσεται Dind.]

[V. 632. μεῖζον Dind.]

γῶν] Rightly Schol.: ὑπὲρ τῆς τῶν λεχέων ἀποτυχίας ἀχθόμενος. So Eur. Hipp. 260: ὡς καὶ τῆς δ' ὑπεραλγῶ. Alc. 885: μὴ γὰρ ψυχὴ' τῆς ὑπεραλγεῖν ἀχθος μέτριον. For elsewhere ὑπεραλγεῖν means to grieve excessively, as Eur. Med. 118. Heracl. 620. for which Sophocles uses ὑπεράχθεσθαι in El. 177. adding ὑπεραλγῆ χόλον in the same sense. HERM. Cf. also above v. 82: ὑπερδέδοικά σου. Aj. 1310: τοῦδ' ὑπερποννόμενον. 1346: τοῦδ' ὑπερμαχεῖς. Oed. R. 264 sq.: τοῦμου πατρὸς ὑπερμαχοῦμαι.

V. 625. Schol.: τάχ' εἰσόμεσθα' ὁ λόγος παροιμιαιῶς, ὅποτε μὴ στοχασμῷ χρωμέθα, ἀλλ' αὐτόπται τῶν πραγμάτων γινόμεθα' προγινώσκει μὲν γὰρ καὶ ὁ μάντις, ἀλλὰ στοχασμῷ χρηταί. τάχα οὖν ἀκριβῶς γινώσκουσι ταῦτα παρὰ τοῦ παιδὸς πυνθανόμενος. Neve compares Rhes. 949: ἥδη τὰδ'. οὐδὲν μάντεως ἔδει φράσαι. Blomf. gloss. Aesch. Pers. 229.

V. 626. Schol.: τελείαν ψῆφον' τελείαν, τὴν ἥδη τετελεσμένην' τοῦτο δὲ φησιν ὡς μὴ μεταβουλενσόμενος. Wex quotes Aesch. Suppl. 739: ἐπεὶ τελεία ψῆφος Ἀργείων, τένα, θάρσει, μαχοῦνται περὶ σέθεν. The genitive depends upon the substantive ψῆφον. See on v. 11. On the particles ἄρα μὴ see Matth. §. 614.

V. 628. ἦ σοὶ μὲν — φίλοι] For the particle μὲν cf. v. 1336. El. 552. Oed. C. 44. and Matth. §. 622. 6, on the omission of ἐσμέν ibid. §. 306.

V. 629 sq. καὶ σύ μοι etc.] Rightly Brunck: and you rule me, being possessed of right counsels for me to obey. By which Haemon means: and if you rule me with good counsels, I will obey them. He does not promise implicit obedience to his father in all things. Schol. min.: σός εἰμι' ἡγουν τῷ σῷ θελήματι ὑπέκω' καὶ σὺ τὰ βέλτιστα ἐμοὶ καὶ λυσιτελοῦντα διανοούμενος ἀπενθύνεις.

V. 631 sq. Schol.: ἐμοὶ γὰρ οὐδεὶς ἀξίως' οὐδεὶς μοι προκριθήσεται γάμος τῆς σῆς ἀρχῆς, καλῶς σοῦ ἀρχοντος' πανταχοῦ δὲ μετὰ παρατηρήσεως. He says: for no marriage will deservedly be more advantageous for me to obtain, than to be rightly guided by you. I. e. To be rightly governed by you is more important for me than any marriage whatsoever. For the genitive of the participle depending upon the comparative see 695 sq., for the phrase καλῶς ἡγεῖσθαι Eur. Iph. A. 928 sq.: καὶ τοῖς Ἀτρεΐδαις, ἣν μὲν ἡγῶνται καλῶς, πείσόμεθ', ὅταν δὲ μὴ καλῶς, οὐ πείσομαι. — On the infinitive φέρεσθαι see v. 437.

ΚΡΕΩΝ.

- οὕτω γάρ, ὦ παῖ, χορὴ διὰ στέρνων ἔχειν,
 γνώμης πατρῶας πάντ' ὀπισθεν ἐστάναι. 640
 635 τούτου γὰρ οὔνεκ' ἄνδρες εὐχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
 ὅστις δ' ἀνωφέλητα φιτῦει τέκνα, 645
 640 τί τόνδ' ἂν εἰποῖς ἄλλο πλὴν αὐτῷ πέδας
 φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
 μή νῦν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς
 γυναικὸς οὔνεκ' ἐκβάλλης, εἰδὼς, ὅτι
 ψυχρὸν παραγκάλισμα τοῦτο γίγνεται, 650
 645 γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
 γένοιτ' ἂν ἔλκος μείζον ἢ φίλος κακός;
 ἀλλὰ πτύσας ὥσεί τε δυςμενῇ μέθες

V. 640. I have adopted πέδας from the Scholia. Vulg. [and Dind.] πόνοις. See Comment. de Schol. in Soph. tragg. auctoritate p. 17 sq.

V. 642. As γ', which Brunck has added, is found only in Par. T, Hermann suspects that Sophocles wrote πρὸς ἡδονῆς, on which use of the preposition πρὸς see at v. 51. The particle γὲ I think very awkward. [σὰς ὑφ' ἡδονῆς φρένας Dind.]

V. 633. οὕτω γάρ] On the particle γάρ see Philoct. 740. Schol.: διὰ στέρνων ἔχειν· ἀντὶ τοῦ ἐνδυμεῖσθαι. Cf. Matth. §. 580. 5.

V. 634. Schol.: γνώμης — ὀπισθεν· οἷον τῆς πατρῶας γνώμης πάντα εἶναι δευτέρᾳ· οἷον χορὴ τὴν πατρῶαν πράττοντα γνώμην περὶ τῶν ἄλλων οὐδένα λόγον ἔχειν· ἀσφαλῶς δὲ προσέθηκε τὸ πάντα, μὴ ἄρα ἐκ τοῦ παιδὸς ὑπαντηθῆναι, ὅτι πλὴν τῶν χρησίμων.

V. 637. τὸν ἐχθρὸν ἀνταμ. κακοῖς] The editors compare Thucyd. I, 42: ἀξιοῦν τὰς ὁμοίους ἡμᾶς ἀμύνεσθαι. Soph. Oed. C. 873: φρονούσ', ὅτι ἐργοῖς πεπονθὼς ῥήμασιν σ' ἀμύνομαι.

V. 640. Schol.: πόνοις· γρ. πέδας, ἢ ἢ ἐμπόδιον, δεσμούς. κώλυμα τοῦ πράττειν ἂ βούλεται.

V. 612. ὑφ' ἡδονῆς] Through

or for the sake of pleasure. See v. 221 sq. On the phrase τὰς φρένας ἐκβάλλειν, to lose one's senses or to suffer oneself to be deprived of them see Oed. C. 630. for parallel passages.

V. 644. Schol.: παραγκάλισμα· φίλημα, στέργηθρον, κοινώρημα, παρανοίημα, περιπλοκή. On τοῦτο see Matth. §. 472. 2. e.

V. 646. ἔλκος] Grief, as in Aesch. Ag. 641: πόλει μὲν ἔλκος ἐν τῷ δήμῳ τυχεῖν. Hesychius; ἔλκη, λύπαι. ERF.

V. 647. Schol.: πτύσας· καταπτύσας, ἐν οὐδενὶ λόγῳ θέμενος, καταφρονήσας. For ὥσεί τε without a verb, Neve compares Hom. II. XI, 474. XVI, 192. XIX, 366. XXIII, 598. Od. XIV, 254. XVII, 111. Pindar. Pyth. I, 44. IV, 112. For μέθες he quotes El. 647.

- τὴν παῖδ' ἐν Αἰδου τήνδε νυμφεύειν τινί.
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
 650 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
 ψευδῇ γ' ἔμεινον οὐ καταστήσω πόλει,
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυνεύειω Δία
 ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
 655 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανεῖται καὶ πόλει δίκαιος ὢν.
 ὅστις δ' ὑπερβᾶς ἢ νόμους βιάζεται,
 ἢ τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ,

V. 658. *κρατύνουσιν νοεῖ* is from Dindorf's conjecture, which is somewhat required by the reading a. p. m. of cod. La. *κρατ....οῦσιν νοεῖ*. Vulg. *κρατοῦσιν ἐννοεῖ*.

V. 648. *νυμφεύειν τινί*] Although *νυμφεύειν* commonly signifies to give in marriage, yet both here and in v. 816. *Ἀχέροντι νυμφεύσω* is to be given in marriage or to marry. Similar is the use of *τυμβεύειν*, on which see at v. 875.

V. 650. *ἀπιστήσασαν*] See v. 219.

V. 631. *ψευδῇ γ' ἔμ.* etc.] So Xen. An. VII, 7, 24: τὸ δὲ μέγιστον (sc. ἐδόκει μοι εἶναι σοι) μηδαμῶς ἄπιστον σκεπτόμενον καταστήσαι ὅ τι λέγεις.

V. 652. *πρὸς ταῦτ'* etc.] The words *πρὸς ταῦτ'* — *ξύναιμον* are spoken in this sense: remembering not that she is a relative of mine.

V. 652 sq. *Δία ξύναιμον*] Schol. min.: τὸν ἔφορον τῆς συγγενείας. The same is styled ὁμόγειος. See Oed. C. 1328.

V. 653 sq. *εἰ γὰρ — γένους*] Schol.: ἀπὸ κοινοῦ τὸ θρέψω. — *θρέψω* ἀντὶ τοῦ ἔξω. — *ἐγγενῇ* συγγενῇ. On the signification of *ἄκοσμα* see v. 724, on the use of the verb *τρέφειν* at v. 884.

V. 653—656. *εἰ γὰρ — δίκαιος ὢν*] Creon here explains why he ought not to spare Anti-

gone, although a kinswoman, alleging as a reason, that if he pass over the offences of his own family unpunished, he will have less plea for severity towards others, while he who exerts it towards his own connexions, will obtain praise for his impartiality from the citizens at large.

V. 657 sq. *ὅστις δ'* etc.] From this passage Creon proceeds to show why such a crime as Antigone had committed, ought not to be left unpunished. For the sense is: but it is not fitting that anyone should either violate the laws, or attempt to govern the rulers (i. e. but it is fitting that I should exert severity towards those who either attempt to violate the laws or to govern the rulers), but the power of him whom the city has made king must be borne, just or unjust. And he who has learnt to obey the bidding of others, will be a good citizen both at home and in war.

V. 657. Schol.: *ὑπερβᾶς* λείπει τὸ δίκαιον. Nothing is omitted; but *ὑπερβαίνειν* here means to be insolent, as often in Homer. So above v. 605. *ὑπερβασία* means insolence.

- οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
 660 ἀλλ' ὃν πόλις στήσειε, τοῦδε χορὴ κλύειν
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.
 καὶ τοῦτον ἄν τὸν ἄνδρα θαρσοῖν ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἄν ἄρχεσθαι θέλειν,
 δορός τ' ἄν ἐν χειμῶνι προστεταγμένου 670
 665 μένειν δίκαιον κἀγαθὸν παραστάτην.
 ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις τ' ὄλλυσιν, ἥδ' ἀναστάτους
 οἴκους τίθησιν, ἥδε σὺν μάχῃ δορός
 τροπὰς καταβόῃγγυσι· τῶν δ' ὀρθομένων 675

[V. 667. Dind. πόλεις ὄλλυσιν.]

V. 668. That the common reading, which I have retained, is corrupt, I have observed before. I have now no doubt that the poet wrote σὺν δόρει μάχης, as Emper conjectures.

V. 660. Schol.: στήσειε· καταστήσειεν ἄρχοντα. After κλύειν a comma is commonly added. I have erased it, because the accusative σμικρὰ etc. depends upon the verb κλύειν. See v. 64.

V. 661. Schol.: τὰ ἐναντία· τῷ δικαίῳ δηλονότι. Brunck rightly observes that τάναντία means καὶ μεγάλα καὶ ἄδυνα. He also compares Senec. Med. 195: *aequum atque iniquum regis imperium feras*.

V. 662. Schol.: τοῦτον· τὸν τῷ βασιλεῖ πειδόμενον.

V. 662 sq. θαρσοῖν ἄν — ἄρχειν] On the construction of the verb θαρσεῖν I have treated Philoct. 589.

V. 664. Schol.: δορός· ἀντὶ τοῦ τῆς μάχης. Valek, on Phoen. 148, quoted by Erfurdt, thinks that this passage is expressed by Plato in Apol. Socr. p. 28. D.: οὗ ἄν τις ταχθῇ, ἐνταῦθα δεῖ μένοντα κινδυνεύειν.

V. 667. αὕτη πόλεις τ'] The poet has commenced, as if about to say: καὶ ἀναστάτους οἴκους τίθησι. Instead of this, he puts ἥδε for καί. By the same figure we have v. 296: τοῦτο καὶ πόλεις προθίει, τὸδ' ἄνδρας ἐξάνιστησιν δόμων, for καὶ ἄνδρας, HERM.

V. 668 sq. ἥδε — καταβόῃγγυσι] As ἔλκος ῥῆξαι signifies to make a wound by bursting, so τροπὰς καταβόῃξαι signifies to put to flight by breaking (the lines). Rumpi is used in the same manner by the Latin poets, as by Virg. Aen. VIII, 391: *tonitru quum rupta corusco ignea rima micans percurrit lumine nimbos*, where *rima rupta* = *rima rumpendo facta*. The poet means that even an army in battle is put to flight, if guilty of insubordination to its general. From the critical note, the words δορός τροπὰς, must evidently be taken together. Cf. Aj. 1275. Rhcs. 82, 116.

V. 669 sq. τῶν δ' — πειθαρχία] But the greater number of those who stand firm and do not attempt flight, are saved, and their standing firm, and consequent escape, is the result of their obedience to their leader. By the words ἥδε — πειθαρχία the poet means: Insubordination on the part of the soldiers causes them to turn their backs in battle, and meet with destruction; order makes them stand

670 σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
κρεῖσσον γὰρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν·
κούκ ἂν γυναικῶν ἡσσονες καλοίμεθ' ἄν. 680

ΧΟΡΟΣ.

675 ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΑΙΜΩΝ.

πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας

firm and escape. In the first member of the sentence the poet omitted to add that flight was accompanied by destruction, because it was self-evident, and clear from the latter part of the sentence. The Schol. quotes Hom. II. V, 531: αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ πέφανται. Erfurdt Aesch. Spt. c. Th. 203: πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας μήτηρ, γυνὴ σωτήρος. So Xenoph. Cyr. III. 3, 45: μαρὸς δὲ καὶ εἴ τις ζῆν βουλούμενος φεύγειν ἐπιχειροίη, εἰδὼς, ὅτι οἱ μὲν νικῶντες σώζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσι μᾶλλον τῶν μενόντων.

V. 671. οὕτως etc.] Οὕτως: quaequum ita sint, and since these things are so, as in 465: οὕτως ξμοιγε etc. The Schol. interprets τοῖς κοσμουμένοις by τοῖς ἄρχουσι, comparing Hom. II, I, 16: κοσμήτορες λαῶν. But κοσμεῖσθαι could not have been used actively by Sophocles. Erfurdt more correctly follows Musgrave and others, taking τοῖς κοσμ. as the neuter, thus: the things decreed and ordered. Brunck's version is correct enough: We ought then to be careful for the preservation of order and discipline: (sic operam dare oportet, ut servetur ordo et disciplina.) For this sense of ἀμύνειν and similar verbs the commentators compare Eur. Orest. 522; ἀμυνῶ τῷ νόμῳ. Thu-

cyd. I, 150: δικαῖῳ τοῖς κοινῇ δόξασι βοηθεῖν etc. — For the plural ἀμυντέα and ἡσσητέα in the following verse see Matth. §. 443.

V. 672. κοῦτοι — ἡσσητέα] Erfurdt quotes Aristoph. Lys. 450: οὐ γυναικῶν οὐδέ ποτ' ἐσθ' ἡττητέα ἡμῖν. For the structure cf. Matth. §. 447. 2.

V. 675. Schol.: εἰ μὴ τῆς φρονήσεως ὑπὸ τοῦ γήρως σεσλημμεῖσθαι, λέγειν φρονούντως δοκεῖς περὶ ὧν λέγεις. Ὁ δὲ λόγος πάννυ πρεσβυτικῶς καὶ αἰδημόνως εἰρηται. Εἰ μὴ — κεκλέμμεθα properly signifies: unless we are deceived by our present age, i. e. old age. Schaefer compares 1218: ἢ θεοῖσι κλέπτομαι. For τοῦ χρόνου comp. v. 729. and Philoct. 304.

V. 677—686. πάτερ — τὰδε] Haemon proceeds to address his father and oppose his opinions with such excessive modesty, that the commencement of his speech seems even to tend towards obscurity. I myself think that the connection and sense is this: mind is the best of all things, by the help of which we discern what line of conduct is best on all occasions. But although I neither am, nor would wish to be so clever as to be able to show that what you say is incorrect, yet perchance another person's opinion, though the re-

- πάντων ὅς' ἐστὶ κτημάτων ὑπέρτατον.
 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
 680 οὐτ' ἂν δυναίμην μῆτ' ἐπισταίμην λέγειν.
 λέγοιτο μέντ' ἂν χᾷτέρῳ καλῶς ἔχον.
 σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν, ὅσα
 λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
 τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
 685 λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων.
 ἔμοι δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
 τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
 πασῶν γυναικῶν ὡς ἀναξιωτάτη
 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει, 695

V. 681. λέγοιτο is my own correction. MSS. [and Dind.] γένοιτο. Hermann χᾷτέρως for χᾷτέρῳ.

verse of your own, may be correct. Now it is my duty to observe for your interest whatever others say or do respecting yourself, and in what they blame you, since they dare not speak their thoughts openly before you. Hence I have been enabled to hear how bitterly the city mourns for Antigone.

V. 677 sq. πάτερ — ὑπέρτατον] Cf. 1050 sq. and 1348. and Aesch. Ag. 900. Blomf.: καὶ τὸ μὴ κακῶς φρονεῖν θεοῦ μέγιστον δῶρον, and Plato de legg. I. p. 631: ὁ δὲ πρῶτον αὐτῶν θείων ἡγεμονὺν ἐστὶν ἀγαθῶν, ἡ φρόνησις.

V. 679. ὅπως — λέγεις] On this use of the particle ὅπως see Matth. §. 534. n. 2. §. 623. ὅπως. 3.

V. 680. οὐτ' ἂν δυν. μῆτ' ἔπ.] On the connection of οὐτ' ἂν and μῆτε see Matth. §. 608. 4. and v. 498. above. In Latin: nec possum nec opto ut pos-
 sim dicere.

V. 681. λέγοιτο — ἔχον] The pronoun ἔτερος is not opposed to ἐγώ, but to σὺ. For although the words ἐγὼ δ' ὅπως — λέγειν apparently contain two subjects for opposition, the one: I cannot

judge whether your sentence on Antigone be correct, the other: I cannot judge whether the opinion you entertain of Antigone be a true one, — yet it is quite plain that it would be useless to make any clause to respond to the first, when the latter is answered thus: yet something that is right may be said even by another, i. e. yet perchance the opinion of another, though contrary to your own, may be correct. On the omission of τι see Matth. §. 487. 7.

V. 682. σοῦ δ' οὖν — προσκοπεῖν] On the phrase σοῦ προσκοπεῖν, i. e. σκοπεῖν πρὸ σοῦ, see v. 624, on προσκοπεῖν σοῦ πάντα Philoct. 15.

V. 684 sq. τὸ γὰρ σὸν — τοιούτοις] i. e.: σὲ γὰρ φοβεῖται ἀνὴρ δημότης λόγοις τοιούτοις, so that λόγοις τοιούτοις is the same as λέγων τοιαῦτα.

V. 686. ὑπὸ σκότῳ] Schol.: ἔμοι δὲ πάρεστιν ἀκούειν τῶν λέθρα κατὰ σοῦ λεγομένων. But Hermann rightly observes, since whatever is spoken privately is also privately heard, the poet referred to hearing what ought to have been said of the speakers.

- 690 ἦτις τὸν αὐτῆς αὐτάδεελφον ἐν φοναῖς
πεπτῶτ' ἄθαρπτον μῆθ' ὑπ' ὤμηστῶν κυνῶν
εἶας' ὀλέσθαι μῆθ' ὑπ' οἰωνῶν τινος·
οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν;
τοιάδ' ἔρεμνῇ σιγ' ἐπέροχεται φάτις. 700
- 695 ἐμοὶ δὲ σοῦ πρᾶσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
ἄγαλμα μείζον, ἢ τί πρὸς παίδων πατρί;
μῆ νυν ἐν ἦθος μῦνον ἐν σαντῷ φόρει, 705
- 700 ὥς φῆς σύ, κούδεν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν, ἢν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὥφθησαν κενοί.

V. 690. Schol.: διὰ τούτων ὑπεραπολογεῖται τῆς κόρης, ὑπερενπρεπῶς τῇ πόλει περιθεῖς τὸν λόγον.

V. 691. ὤμηστῶν κυνῶν] In La. λύκων is written as a various reading for κυνῶν. Above v. 257. dogs are joined with wild beasts, and in 206. with birds, as in Aesch. Spt. c. Th. 1022. 1028., where in v. 1043. Antigone says: τοῦτον δὲ σάρκα οὐδὲ κοιλογάστορες λύκοι σπάσσονται. We have ὤμησταί applied to dogs by Homer II. XXII, 67. HERM. The particle μῆ, for which one would expect οὐκ, seems used by the poet, because he wished the relative member of the sentence to be understood conditionally. In the same way Philoct. 715: ὦ μέλέα ψυχά, ὃς μῆδ' οἰνοχύτου πώματος ἡσθη δεικέτι χροῖνφ.

V. 693. Schol.: τιμῆς· γρ. στηλῆς. The genitive depends upon the verb λαχεῖν. See Philoct. 62 sq. note.

V. 694. Schol.: ἐρεμνῇ· σκοτεινῇ, λαθραία σου. After the verb ἐπέροχεται supply μοί.

V. 695. σοῦ πρᾶσσοντος εὐτυχῶς] For the genitive of the participle cf. 697 and 632.

V. 697 sq. εὐκλείας — ἄγαλ-

μα] So εὐκλείας στέφανος Aj. 465. Eur. Suppl. 315: πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν. Antiope. fr. IV, 4. ERF.

V. 698. Schol. min.: ἢ τί πρὸς παίδων πατρί. ἦγον οὐδὲ ὁ πατὴρ μείζονα ἄλλην χάριν παρὰ τῶν παίδων δέχεται, ἢ εὐτυχούντας τούτους ὀρῶν.

V. 699. μῆ νυν] Do not then wish etc. So above vs. 648: μῆ νύν ποτ' etc. Wex refers to Blomf. on Aesch. Spt. 228. and Monk on Eur. Alc. 1096. So Soph. Aj. 1129: μῆ νυν ἀτίμα etc. Oed. R. 644. 707. For μῦνον see Excurs. on Oed. C. v. 925.

V. 700. ὥς φῆς σύ — ἔχειν] Brunck correctly renders: So as to think that what you say, and nothing else, is right. On the use of the particle ὥς see Matth. §. 485.

V. 701 sqq. ὅστις — κενοί] For the sentiment cf. Theogn. 655: ὅστις τοι δοκεῖ τὸν πλησίον ἰδμεναι οὐδέν, ἀλλ' αὐτὸς μῦνος ποικίλα δήνε' ἔχειν, κείνος γ' ἄφρων ἐστί, νόον βεβλαμμένος ἐσθλοῦ· ἴσως γὰρ πάντες ποικίλ' ἐπιστάμεθα.

V. 703. Schol.: διαπτυχθέντες· ἀνακαλυφθέντες· μετέβη δὲ ἀπὸ ἐνικοῦ ἀριθμοῦ, τοῦ ὅστις

- ἀλλ' ἄνδρα, κεῖ τις ἤ σοφὸς, τὸ μανθάνειν 710
 705 πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
 ὁρᾷς παρὰ ρείθροισι χειμάρροισι ὅσα
 δένδρων ὑπέκει κλώνας ὥς ἐκσώζεται·
 τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
 αὐτὼς δὲ ναὸς ὅστις ἐγκρατῇ πόδα 715
 710 τείνας ὑπέκει μηδὲν ὑπτίοις κάτω
 στρέφας τὸ λοιπὸν σέλμασιν ναντίλλεται.
 ἀλλ' εἶκε θυμοῦ καὶ μετὰστασιν δίδου.

V. 712. Most of the later editors wrongly read θυμῷ. For εἶκειν θυμῷ can only mean indulgere animo: a most unlikely signification here. [καὶ θυμῷ Dind.]

γὰρ, εἰς πληθυντικόν, τὸ οὗτοι. Cf. Matth. §. 475. a. Rost §. 100. not. 7.

V. 704 sq. ἄνδρα — οὐδὲν] The order is: οὐδὲν αἰσχρὸν ἐστὶ τὸ ἄνδρα μανθάνειν πολλὰ etc. See Matth. §. 278. not. 2. and §. 540. — On εἰ with the conj. see Matth. §. 525. 7. b. and Rost §. 121. not. 10, on the article placed before the infinitive Matth. §. 543.

V. 705. Schol.: καὶ τὸ μὴ τείνειν ἄγαν· μὴ ἀνθάδῃ εἶναι ἀντιτείνοντα τοῖς συμβουλευουσιν.

V. 708. Schol.: αὐτόπρεμνα· αὐτόρροια.

V. 709 sqq. ναὸς — μηδὲν] The order is: ὅστις πόδα ναὸς ἐγκρατῇ τείνει, μηδὲν ὑπέκων. The words ἐγκρατῇ τείνειν πόδα ναὸς are spoken by a kind of prolepsis, which I have noticed at v. 25., so that ἐγκρατῇ means ὥστε ἐγκρατῇ εἶναι, and ἐγκρατῇ τείνειν may be rendered in German by straff spannen, cf. v. 474. above. So μέizon' ἔκτενω λόγον Trach. 679. πλεῖονα ἐκτείνειν λόγον Herod. VII, 51. and the Latin longum prorogat aevum Hor. Ep. ad Pis. 346. — With respect to the substantive πούς Seidler on Eur. Iph. I, 1104. rightly observes: "The πόδες of the ship were the two ropes bound from the lower corners of the sail towards the poop. Schol. on Eur.

Or. 704: λέγεται δὲ οὕτω (πούς) σχοινίον, τὸ κάτωθεν τοῦ ἱστίου. More plainly the Schol. Aristoph. ad Eq. 436: πόδας δὲ καλοῦσιν οἱ ναῦται τοὺς παρ' ἐκάτερα τὰ μέρη κἄλως ἐκδεδεμένους τῆς ὑδότης." But with the present passage we may compare Eur. Or. 705 sq.: καὶ ναὺς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ ἔβραψεν, ἔστη δ' αὐτίς, ἣν χαλᾷ πόδα.

V. 710 sq. ὑπτίοις — ναντίλλεται] Emper rightly supposes that κάτω στρέφειν is used by the Greeks with the ellipsis of ναῦν, as the German phrase umwerfen. As far as the sense of the whole passage is concerned, Boeckh observes that he is said to sail with upturned deck (benches), who sinks in the waters when his ship has been upset. Such is the sense in vs. 310 sq. and Aj. 100: θανόντες ἦδη τᾶμ' ἀφαιρῶσιθων ὄπλα.

V. 712. ἀλλ' — δίδου] It is evident both from the whole of this passage and particularly from the preceding words that θυμὸν does not signify anger, as the interpreters commonly suppose, but mind or inclination. The sense is therefore: but desist from this inclination and allow it to be changed, i. e. yield, and change your inclination. He repeats what he had already said in vs. 699 sq. as per-

γνώμη γὰρ εἴ τις κἀπ' ἐμοῦ νεωτέρου
 πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ 720
 715 φῦναι τὸν ἄνδρα παντεπιστήμης πλέων·
 εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν,
 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟΡΟΣ.

ἄναξ, σέ τ' εἰκὸς, εἴ τι καίριον λέγει,
 μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλῇ. 725

ΚΡΕΩΝ.

720 οἱ τηλικοῖδε καὶ διδαζόμεσθα δὴ

V. 715. *παντεπιστήμης* is my own correction. MSS. and all edit. *πάντ' ἐπιστήμης*, quite in opposition to all Greek usage. It must be restored too in *Trach.* 338. so that we may read *τούτων ἔχω γὰρ παντεπιστήμην ἑγώ*. Similar instances of composition may be found in the lexicons. [*πάντ' ἐπιστ.* Dind.]

sons are wont to do in earnest entreaties. There is no difficulty about the verb *εἰκεῖν* being joined with a genitive; for it is well known that this case is often used with verbs expressive of yielding or resigning anything. Cf. *Matth.* §. 332. and *Rost* §. 108. II, 5. c. Hence this very word *εἰκεῖν* is joined with the genitives *χάριος*, *πολέμων*, and others in a like sense. Besides the words *μετάστασιν δίδου* are added, before which we must particularly take in *θυμοῦ*, so that this passage is somewhat similar to v. 535. For the phrase *θυμοῦ μετάστασιν δίδου* see *Oed. C.* 462 sq. and above v. 150.

V. 714 sq. Schol.: *πρεσβεύειν ὑπερέχειν*. For the sentiment the commentators quote *Hesiod.* *Op. et D.* 291: οὗτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσῃ, φρασάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνω· ἐσθλὸς δ' αὖ κακείνως, ὃς εὖ εἰπόντι πίθηται. ὃς δέ κ' ἐμὴ αὐτὸς νοέῃ, μὴτ' ἄλλου ἀκούων ἐν θυμῷ βάλλεται, ὃδ' αὖτ' ἀχρηστὸς ἀνὴρ. So also *Herodot.* VII, 16. 1: ἴσον ἐκεῖνο, ὃ βασιλεῦ, παρ' ἐμοὶ κέκριται, φρονεῖν τε εὖ καὶ τῷ λέγοντι χρηστὰ πείθεσθαι. *Cic. pro Cluent.*

c. 31: sapientissimum esse dicunt eum, cui quod opus sit ipsi veniat in mentem; proxime accedere illum, qui alterius bene inventis obtemperet. *Liv. XXII, 29*: saepe ego audiui, milites, eum primum esse virum, qui ipse consulat, quid in rem sit; secundum eum, qui benemolenti obediat; qui nec ipsi consulere, nec alteri parere sciat, eum extremi ingenii esse.

V. 716. Schol.: *εἰ δ' οὖν· εἰ δέ τις ἀνόητος εὐρεθῇ*. Cf. *Matth.* §. 617. a. b.

Ibid. *φιλεῖ — ῥέπειν*] *Musgrave* compares *Rhes.* 106: οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν πέφνηεν.

V. 717, *καὶ — μανθάνειν*] The order is: *καὶ καλὸν τὸ μανθάνειν τῶν εὖ λεγόντων*. For *εὖ* thus placed after the verb see 166. 410. *Aj.* 1252, for the sentiment 1031 sq.: τὸ μανθάνειν δ' ἡδιστον εὖ λέγοντος.

V. 720—753. Throughout this whole dialogue, penned by the poet with consummate skill, *Haemon* speaks in a tranquil, *Creon* in a passionate spirit, the one uses a gentle and modest, the

φρονεῖν πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν;

ΑΙΜΩΝ.

μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
οὐ τὸν χρόνον χρὴ μάλλον ἢ τὰργα σκοπεῖν.

ΚΡΕΩΝ.

ἔργον γὰρ ἐστὶ τοὺς ἀκοσμοῦντας σέβειν;

730

ΑΙΜΩΝ.

725 οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν ἐς τοὺς κακούς.

ΚΡΕΩΝ.

οὐχ ἦδε γὰρ τοιαῦδ' ἐπείληπται νόσῳ;

ΑΙΜΩΝ.

οὐ φησι Θήβης τῆςδ' ὁμόπολις λεώς.

ΚΡΕΩΝ.

πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν ἐρεῖ;

ΑΙΜΩΝ.

ὀρᾷς τόδ' ὥς εἰρηκας ὥς ἄγαν νέος;

735

[V. 721. ὑπ' ἀνδρὸς Dind.]

other a violent and bitter style, the one making use of arguments, the other of abuse and reproaches. Indeed, as soon as Haemon feels angry at the insulting language of Creon (756 ed. m.), he quits the scene and ceases arguing with him.

V. 720. καὶ διδαξόμεσθα] The particle καί, thus used in a question, answers to the German gar. So v. 764: ἄμφω γὰρ αὐτὰ καὶ κατακτείναι νοεῖς; Aj. 1325: τί γὰρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; El. 385: ἢ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν; Eur. Or. 1331: ἢ τοῦδ' ἔγκαι καὶ βοή κατὰ στέγας; — On the future middle used as a passive see v. 93.

V. 722. Schol.: μηδὲν διδάσκον, ὃ μὴ δίκαιόν ἐστὶ σοι μανθάνειν. See on v. 358 sq. On the sense of the word χρόνος see v. 675.

V. 723. τὰργα] In saying that his deeds should be viewed, he alludes to what he had advised his father to do, in attempting to dissuade him from his intention. So in Phil. 99: νῦν δ' εἰς ἔλεγχον ἐξιὼν ὁρῶ βροτοῖς τὴν γλῶσσαν, οὐχὶ τὰργα πάνθ' ἡγουμένην,

where τὴν γλῶσσαν, οὐχὶ τὰργα signifies: words, not deeds.

V. 724. Schol.: ἀκοσμοῦντας· ἀπειθοῦντας, καὶ ἀκόσμη διαπραττομένους. Cf. 660. and Philoct. 387. Creon repeats ἔργον bitterly, meaning, this is your business then? i. e. you think it your duty to cherish the disorderly. Haemon had shown that he thought Antigone ought to be freed from punishment, and even honoured.

V. 725. οὐδ' ἂν — κακούς] I would not advise you to show regard towards the bad, i. e., I do not myself do so, and I do not wish others to do so.

V. 727. ὁμόπολις λεώς] See note on v. 7.

V. 728—733. πόλις γὰρ etc.] Haemon wishes to show that the citizens ought to be called to council, and their opinions and wishes ascertained, while Creon on the contrary contends that the whole body of citizens ought to conform and accommodate themselves to the will of the king alone.

ΚΡΕΩΝ.

730 ἄλλω γὰρ ἢ 'μοὶ χορή με τῆσδ' ἄρχειν χθονός;

ΑΙΜΩΝ.

πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἔσθ' ἐνός.

ΚΡΕΩΝ.

οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;

ΑΙΜΩΝ.

καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.

ΚΡΕΩΝ.

ὄδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740

ΑΙΜΩΝ.

735 εἶπερ γυνὴ σὺ· σοῦ γὰρ οὖν προκήδομαι.

ΚΡΕΩΝ.

ὦ παγκάμιστε, διὰ δίκης ἰὼν πατρί.

ΑΙΜΩΝ.

οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὀρώ.

ΚΡΕΩΝ.

ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;

ΑΙΜΩΝ.

οὐ γὰρ σέβεις τιμάς γε τὰς θεῶν πατῶν. 745

ΚΡΕΩΝ.

740 ὦ μικρόν ἦθος καὶ γυναικὸς ὕστερον.

ΑΙΜΩΝ.

οὐτὰν ἔλοις ἦσσω γε τῶν αἰσχροῶν ἐμέ.

V. 730. χορή με I read with Dobree. MSS. χορή γε.

V. 741. I read οὐτὰν with Hermann. See his dissertation on the quantity of each ἄν, Opusc. Tom. IV. p. 380 sqq. MSS. and Dind. οὐτὰν, Brunck οὐκ ἄν γ'.

V. 730. ἄλλω γὰρ ἢ 'μοὶ ἰών· δικασάμενος, δικαιολογούμενος, παρόρσησιζόμενος. Cf. Matth. §. 580. c. Rost §. 110. 2.

or for my own? Cf. Aj. 1367: τῷ γὰρ με μᾶλλον εἰκὸς ἢ 'μαντῷ i.e. ἄδικον ἀμαρτίαν ἀμαρτάνοντα (cf. Philoct. 1248 sq.), and Haemon says this modestly, instead of, as he meant, ἀνόσιον ἀμαρτίαν ἀμαρτάνοντα, or ὕβριν ὑβρίζοντα.

V. 732. οὐ τοῦ — νομίζεται] So νομίζεσθαι Oed. C. 38: τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται; V. 740, Schol.: γυναικὸς ὕστερον· ἀντὶ τοῦ ἡττηθῆναι ὑπὸ γυναικός. Cf. Philoct. 181. Ἦσσω is used in the same sense immediately after.

V. 736. Schol.: διὰ δίκης V. 741. Haemon says: if I am

ΚΡΕΩΝ.

ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.

ΑΙΜΩΝ.

καὶ σοῦ γε κάμου καὶ θεῶν τῶν νερτέρων.

ΚΡΕΩΝ.

ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμεῖς.

750

ΑΙΜΩΝ.

745 ἦδ' οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινα.

ΚΡΕΩΝ.

ἦ ἀπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;

ΑΙΜΩΝ.

τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν;

ΚΡΕΩΝ.

κλαίων φρενώσεις, ὦν φρενῶν αὐτὸς κενός.

ΑΙΜΩΝ.

εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755

[V. 748. κλάων Dind.]

inferior to a woman, I am not inferior to the base.

V. 745. ἦδ' οὖν — τινα] Creon took these words in a different sense from what Haemon intended. For Creon, whose mind was already a prey to evil suspicions, supposed that his son threatened him with death, if Antigone perished, while Haemon is now forced to declare more clearly what he had before hinted, that the death of Antigone would be a cause of great calamity to Creon. To this the following words refer v. 701 sqq.: ἐμοὶ δὲ σοῦ πρᾶσσοντος εὐτυχῶς etc 714 sqq.: τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται etc. v. 741: σοῦ προκήδομαι, and v. 749: καὶ σοῦ γε etc. sc. λόγος μοι ἔστιν. For he was dissuading his father from destroying Antigone, lest by so impious a deed he should bring upon himself the anger of gods and men. — As to Haemon's using *τινά* instead of *σέ*, it is evidently spoken in modesty, see vs. 55. 737. 749. For a like reason we find *πάναντία* above v. 661. Lastly, we must not suppose that Haemon means by these words that he will kill himself if Antigone

dies. That he only meditated and declared afterwards, when goaded on by the reproaches of Creon, v. 756 sqq.

V. 746. ἦ — θρασύς] Are you so bold as to dare even to threaten me?

V. 747. τίς δ' — λέγειν] Creon seems to have understood these words also in a wrong sense. Haemon means: Now what threats are these, when I speak against wrong counsels? i. e. do I threaten you when I deter you from destroying Antigone? For Creon had declared that he intended to do so in v. 744. For the word *γνώμαι* see v. 635 sq. Aj. 1091. Phil. 431 sq. He again styles the plan *κενόν*, vanum (cf. A. Gell. N. A. XVIII, 4.), i. e. such as there was no just reason for him to pursue, although Haemon thought it most base and shameful. — Creon on the contrary, as it would seem, thought that Haemon said something like what the Schol. says: *ποίαν ὠφέλειαν ἔχει ἀπειλὴ πρὸς μωρὸν ἀνθρώπον λεγομένη*;

V. 749. εἰ μὴ φρονεῖν] To avoid a charge of neglect of duty,

ΚΡΕΩΝ.

750 γυναικὸς ὦν δούλευμα, μὴ κώτιλλέ με.

ΑΙΜΩΝ.

βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν.

ΚΡΕΩΝ.

ἄλγηδες; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι
χαίρων ἐπὶ ψόγοισι δειννάσεις ἐμέ.

ἄγετε τὸ μῖσος, ὥς κατ' ὅμματ' αὐτίκα

760

755 παρόντι θνήσκει πλησία τῷ νυμφίῳ.

ΑΙΜΩΝ.

οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,
οὔθ' ἥδ' ὀλεῖται πλησία, σὺ τ' οὐδαμὰ

V. 751. Hermann, Dindorf and others consider these words as interrogative.

he speaks thus, meaning: οὐκ εὖ φρονεῖς, a modest expression for κακῶς φρονεῖς or παραφρονεῖς. And this he says, because his father has just threatened him with punishment for his madness and want of duty, while he considered himself rather deserving of the greatest praise and reward in trying to turn his father from so pernicious an intention.

V. 750. μὴ κώτιλλέ με] Κωτίλλειν is usually here absurdly interpreted: garriendo enecare or molestum esse. But the sense and connection of the whole passage clearly show that it stands for ὑβρίζειν, or δεινάζειν, the word used by Creon in v. 753. For he thought Haemon's words insulting: εἰ μὴ — φρονεῖν.

V. 751. βούλει — κλύειν] Creon thinks that Haemon says this: you say what I seem to be to you; what I think of you, you prevent me saying. For the present participle λέγων Neve compares Aj. 1089 sq.: καὶ σοὶ προφρονῶ τόνδε μὴ θάπτειν, ὅπως μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσῃς.

V. 752. ἄλγηδες] Bekker Anced. p. 367, 7: ὅταν ἡ πρώτη ὀξύνηται,

τάττεται ἐπὶ εἰρωνείας. See Oed. R. 345. — For the phrase οὐ, τόνδ' Ὀλυμπον see Oed. R. 639.: for ἴσθ' ὅτι v. 576 above.

V. 753. Schol.: δειννάσεις λυπήσεις, ὑβρίσεις. ἐπὶ ψόγοισι: by your upbraiding, by your accusations. Cf. Matth. §. 586. γ. Unless the reading is corrupt, and we correct ἔτι with Emper.

V. 754. Schol.: τὸ μῖσος τὴν Ἀντιγόνην φησίν.

V. 756. οὐ δῆτ' ἔμοιγε] There may seem to be something objectionable in the pronoun ἔμοιγε, which, being placed before both members οὔθ' ἥδ' etc. and σὺ τ' οὐδαμὰ etc. ought, it would seem, to be suited to both. But Neve compares El. 913; ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὔθ' ὁ νοῦς φιλεῖ τοιαῦτα πράσσειν, οὔτε δρωσ' ἐλάνθανεν. ibid. 995 sq: ποῖ γὰρ ποτ' ἐμβλέψασα τοιοῦτον θράσος αὐτῇ δ' ὀπλίξει, καὶ νύνηται καλεῖς;

V. 757. οὔθ' ἥδ' — σὺ τ' οὐδ.] Seidler compares Eur. Hippol. 302: οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ἥδε, νῦν τ' οὐ πείθεται. and Thucyd. I, 5: ὥς οὔτε ὦν πυνθάνονται ἀπαξιούντων τὸ ἐργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι

τοῦμόν προσόψει κρατ' ἐν ὀφθαλμοῖς ὄρων.
ὥς τοῖς θέλουσι τῶν φίλων μαίνῃ ξυνών.

765

ΧΟΡΟΣ.

760 ἀνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
νοῦς δ' ἐστὶ τηλικούτος ἀλγῆσας βαρύς.

ΚΡΕΩΝ.

δράτω, φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών·
τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρον.

ΧΟΡΟΣ.

ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς;

770

ΚΡΕΩΝ.

765 οὐ τήν γε μὴ θυγοῦσαν. εὖ γὰρ οὖν λέγεις.

ΧΟΡΟΣ.

μόρῳ δὲ ποῖω καὶ σφε βουλεύει κτανεῖν;

ΚΡΕΩΝ.

ἄγων ἔρημος ἔνθ' ἂν ἡ βροτῶν στίβος
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,

[V. 763. τὼ — τῷδ' Dind.]

οὐκ ὀνειδιζόντων. Neve adds I, 126: οὔτε ἐκείνος κατενόησε, τό τε μαντεῖον οὐκ ἐδήλον. Cf. Matth. §. 609.

V. 758. προσόψει — ὄρων] See v. 227; for the phrase ἐν ὀφθαλμοῖς Philoct. 61. Other examples are adduced by Matth. §. 396. n. 2.

V. 759. Schol.: ὥς τοῖς θέλουσι τῶν φίλων μένῃς ξυνών· γρ. μαίνῃ. Ὡς μαίνῃ, φησί, παρὰ τοῖς φίλοις τοῖς θέλουσιν ὑπομεῖναι τήν σὴν μανίαν.

V. 761. βαρύς] from which something dreadful is to be feared. See Oed. R. 527. For the meaning contained in both verses, see *ibid.* 1045.

V. 762. φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών] Neve compares Aj. 761: ἔπειτα μὴ κατ' ἀνδρῶπων φρονεῖ. On ἡ κατὰ see Matth. §. 449. On ἀνὴρ used thus see Oed. C. 565 sq. and on the addition of ἰών Philoct. 328. and 351.

V. 763 sqq. Since Creon had above v. 577—581. declared that he would not only put Antigone to death, but Ismene also, the poet in this passage prevents the spectators from being deceived by seeing Antigone alone led to punishment. DINDORF.

V. 764. αὐτὰ καὶ κατ.] For καὶ cf. 726: καὶ διδαξόμεσθα.

V. 766. μόρῳ δὲ ποῖω καὶ σφε etc.] The phrase ποῖος καὶ, τίς καὶ and similar others are illustrated by Porson on Eur. Phoen. 1373. cf. also Herm. on Vig. p. 837. and on Eur. Alc. 498. Cf. below 1314: ποῖω δὲ ἀπέλυσατ' etc. Oed. R. 772. 989. 1129. Aj. 1200. Trach. 314.

V. 768. Schol.: πετρώδει ἐν κατώρυχι· ἐν ὑπογείῳ σπηλαίῳ. Cf. 848: ἔρμα τυμβόχωστον τάφον ποταίνιον. 885: κατηρεφεῖ τύμβῳ. 920: θανόντων κατασκαφάς. 1100: ἐκ κατώρυχος στέγης. 1204 sq.: λιθόστρωτον νυμφεῖον Ἀιδου. cf. Mure in Mus. Rhen. 1839. Fasc. II. p. 265.

- φορβῆς τοσοῦτον, ὥς ἄγος, μόνον προθεῖς, 775
 770 ὅπως μίᾱσμα πᾶς ὑπεκφύγη πόλις.
 κάκει τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,
 αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
 ἣ γινώσκεται γοῦν ἀλλὰ τηνικαῦθ', ὅτι
 πόνος περιεσός ἐστι τὰν Ἄιδου σέβειν. 780

ΧΟΡΟΣ.

(στροφὴ α΄.)

- 775 Ἔρωσ ἀνίκατε μάχαν, Ἔρωσ, ὃς ἐν κτήμασι πί-
 πτεις, ὃς ἐν μαλακαῖς παρειαῖς νεάνιδος ἐννυχεύεις.

V. 775. μάχαν, = Ἔρωσ, ὃ. ἐ. κτ. πίπτεις, = ὃς ἐ. μ. πα-
 ρειαῖς = ν. Dind.

V. 769. ὥς ἄγος] Ἄγος here means κάθαρσις. Hesychius: ἄγος· ἐγνισμα θνσίας. Σοφ. Φαί-
 δρα. It occurs in the same sense in Aesch. Choeph. 152. Enr. Schol.: φορβῆς τοσοῦτον. ἔθος πα-
 λαιόν, ὥστε τὸν βουλομένον καθ-
 ειργνύναι τινὰ ἀφοσιοῦσθαι βρα-
 χύ τιθέμενα τροφῆς. καὶ ὑπενόουν
 κάθαρσιν τὸ τοιοῦτο, ἵνα μὴ δο-
 κῶσι λιμῶ ἀναιρεῖν· τοῦτο γὰρ
 ἄσεβές. Neve compares Xen. An.
 VII, 8, 19: καὶ διασώζονται, ἀν-
 δράποδα ὥς διακόσια ἔχοντες καὶ
 πρόβατα ὅσον θύματα, i. e. and
 as many cattle as were suf-
 ficient for sacrifice.

V. 770. πᾶς ὑπ. πόλις] The
 pronoun πᾶς, as elsewhere, here
 means the same as πάντως, alto-
 gether. Cf. Aj. 275: κείνός τε
 λύπη πᾶς ἐλήλαται κακῇ. 519: ἐν
 σοὶ πᾶς ἔγωγε σώζομαι. 728: πᾶς
 — θανεῖν. Oed. R. 823: ἄρ' οὐχὶ
 πᾶς ἀνάγκος; ibid. and El. 1497:
 πᾶς, ἀνάγκη. Trachin. 91: πᾶσαν
 — ἀληθεῖαν.

V. 772. τεύξεται τὸ μὴ θα-
 νεῖν] That the verb τυγχάνειν
 is often joined with the accusative,
 I have shown in my Advers. ad
 Soph. Philoct. p. 82.

V. 773. ἀλλὰ τηνικαῦθ'] On
 the use of the particle ἀλλὰ see
 v. 550.

V. 775—792. Ἔρωσ — Ἀφρο-
 δίτα] The sum of the whole
 of this Chorus is: Love not

only overcomes all, men and
 gods alike, and drives them
 to madness when conquered,
 but even impels good men
 to evil deeds, and thus has
 become the cause of strife
 between Creon and Haemon.

V. 775. ἀνίκατε μάχαν] As
 he is said νικᾶν μάχην, who quits
 the contest victorious, so is he
 styled ἀνίκητος μάχην, who cannot
 be conquered in any contest, or
 who departs from every contest
 victorious.

V. 776 sqq. ὃς ἐν — ἐννυ-
 χεύεις] He says this: who as
 easily invadest the rich and
 powerful as thou retainest
 a weak and lovely maiden in
 thy power. The verb ἐννυχεύειν
 is used to signify to repose, in
 the same manner as εὐθεῖν, on
 which see Oed. R. 65. The Scho-
 liast interprets it διατρέβειν. The
 adjective μαλακαῖς is joined to
 the noun παρειαῖς, but must
 chiefly be referred to the girl,
 whom the poet here opposes to
 the rich and powerful among men.
 Love is said to rest on the cheeks
 of a tender maid, because the
 cheeks and countenance of a young
 virgin are as it were the abode of
 Love. Cf. Hor. Od. IV, 13, 6 sqq.:
 ille (Amor) virentis et doctae
 psallere Chiaie pulchris ex-
 cubat in genis, with the notes of
 Mitscherlich. Steinbrüchel,

780 φοιτᾷς δ' ὑπερπόντιος, ἐν τ' ἄγρονόμοις ἀνλαῖς 785
καί σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς οὐθ'
ἀμερίων ἐπ' ἀνθρώπων· ὁ δ' ἔχων μέμνηεν. 790
785 σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾷς ἐπὶ λώ-
(ἀντιστροφή α'.)

βα· σὺ καὶ τόδε νεῖκος ἀνδρῶν ξύναιμον ἔχεις ταράξας·
νικᾷ δ' ἐναργῆς βλεφάρων ἱμερος εὐλέκτρον 795

V. 783. οὐδεὶς = οὐθ' Dind.

V. 785. ἀδίκους = φρ. π. ἐ. λώβα· = σὺ κ. τ. ν. ἀνδρῶν
= ξύν. Dind.

Huschke, Passow. Hermann and others have rightly followed Doederlein in Spec. nov. ed. Soph. p. 33 sq. in using κτήματα of the rich and powerful. For the abstract is put for the concrete; see v. 320.

V. 780. Schol.; φοιτᾷς δ' ὑπερπόντιος· διότι καὶ τὰ πόδω θηρεύει ὁ ἔρων, καὶ διὰ θαλάσσης ἀπεισι καὶ πανταχοῦ, ὥστε τοῦ ἔρωτος ἐπιτυχεῖν. He says, that Love is hindered by no danger or violence from pursuing the end he has in view. Hence he is said to be wont to cross the sea and to enter the cottages of husbandmen. Jacobs observes: ὑπερπόντιος, as Paris did for the sake of Helen, ἐν ἄγρον. ἀνλαῖς, as Venus intrigued with the shepherd Anchises. For the phrase φοιτᾷς ὑπερπόντιος see Rost §. 97. 4. ed. VII.

Ibid. ἄγρονόμοις ἀνλαῖς] Zehlicke rightly understands these words not of the lairs of wild beasts, never called ἀνλαί, but of the cottages of husbandmen. ἄγρονόμοι ἀνλαί properly mean rustic dwellings or cottages. For ἄγρονόμος with the tragedians scarcely differs in meaning from the adjective ἄγριος. Thus in Oed. R. 1103: πλάκες ἄγρονόμοι are rural pasturages. Similar examples are cited by Matth. §. 446. 3. a.

V. 781. καί σ' οὐτ' — φύξιμος] For the accusative depending upon φύξιμος see Matth.

§. 422. Rost §. 104, 2. note 3, on the active sense of the word §. 109. Buttm. Gr. §. 119, 76.

V. 782. οὐθ' ἀμ' ἐρ. ἐπ' ἀνθρώπων] Nor among short-lived men. On the preposition ἐπὶ see Matth. §. 584. η. compared with §. 320. not. and Bernhardy Gr. Synt. p. 246 sq. — On ἀμέριος see Valck. on Eur. Phoen. 1515.

Ibid. Schol.: ὁ δ' ἔχων τὸν ἔρωτα. Wex compares Plato. Phaedr. p. 239. C.: ἀνὴρ ἔχων ἔρωτα, with Ast's note. Eur. Hipp. 1264: θέλγει δ' ἔρωτος, ὃ μαινομένην κραδίᾳ πιανὸς ἐφορμάσῃ.

V. 784 sq. Schol.: σὺ καὶ δικαίων ἀδίκους· σὺ καὶ δικαίων διαφθείρεις, ὥστε τὰς φρένας αὐτῶν ἀδίκους γίνεσθαι, ὡς Ἡρακλῆς ἐνεχόμενος τῷ ἔρωτι τῆς Ἰόλης τὰ ἐν Οἰχαλίᾳ ἔπραξεν, ἀφορμὴν τοῦ πολέμου μὴ ἔχων ἢ τὸν ἔρωτα μόνον. On the prolepsis see v. 25.

V. 786 sq. τόδε νεῖκος ἀνδρῶν ξύναιμον] i. e. τόδε νεῖκος ἀνδρῶν ξυναιμων. Cf. Matth. §. 446. note 1. — For ταράττειν Musgrave compares Plutarch Themist. c. 5: δίκας τῷ ἀνθρώπῳ πρὸς οἰκείους τινὰς ταράττειν. Idem Cat. min. c. 22: στάσεις καὶ πολέμους ταράττειν. See my review of Lobeck's Ajax p. 72.

V. 788 sq. νικᾷ δ' ἐναργῆς — νόμφας] But the glittering light of the eyes of a lovely bride prevails. The Chorus means to say that the lovely charms of the girl prevailed

ἐν ἀρχαῖς

- 790 νύμφας, τῶν μεγάλων πάρεδρος θε-
 σμῶν. ἄμαχος γὰρ ἐμπαίξει θεοῖς Ἀφροδίτα. 800
 νῦν δ' ἤδη γὰρ καὶ τὸς θεσμῶν
 ἔξω φέρομαι τὰδ' ὄρων, ἴσχειν δ'
 795 οὐκ ἔτι πηγὰς δύναιμι δακρύων,
 τὸν παγκοίταν ὅθ' ὄρω θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν. 805

(στροφὴ α')

ANTIPHONH.

ὄρατέ μ', ὦ γὰρ πατρίας πολῖται,
 τὰν νεάταν ὁδὸν

800 στείχουσιν, νεάτον δὲ φέγγος λεύσσουσιν ἀελίου,

V. 790. I formerly adopted Dindorf's conjecture in his Oxford edition, 1836. τῶν μεγάλων οὐχὶ πάρεδρος θεσμῶν. I now prefer leaving the common reading unaltered, with the omission of the words ἐν ἀρχαῖς. [In his last edition Dind. has τῶν μεγάλων ἐκτὸς ὁμιλῶν = Θεσμ.]

[V. 795. οὐκέτι Dind.]

V. 798. ὄρατ' ἔμ', ὦ Dind.

V. 800. φέγγος = λ. Dind.

with Haemon over the duty due to his father, so that he preferred a quarrel with him to casting off his love for his betrothed. H. Stephens in Thes. observes: ἱμερος means also the power which the eye possesses of exciting love in the beholder. — Pollux, 2. 63. after describing the eyes as πνυρῶδεις etc., subjoins: καὶ τὸ ἀπ' αὐτῶν ἀπορρέον ἱμερος.

V. 790. τῶν μεγάλων — θεσμῶν] For the genitive θεσμῶν depending upon the adjective πάρεδρος cf. Pindar Olymp. VIII, 22: Θέμις Διὸς ξενίου πάρεδρος. Seidler compares Euripides Med. 843: τᾷ σοφίᾳ παρέδρους ξρωτας, παντοίας ἀρετᾶς ξυνεργούς.

V. 791. ἄμαχος etc.] For the Goddess Venus wantons, unconquerable. By which he means: when Venus is in a conflict with duty and reverence, she never fails of victory.

V. 793 sqq. νῦν δ' ἤδη etc.] The Chorus means: as Haemon,

carried away by his excessive love for Antigone, violated the reverence due to his father, so I now transgress the bounds of decorum, when as I behold Antigone descending to Orcus, I cannot refrain from tears.

V. 796 sq. τὸν παγκοίταν — ἀνύτουσαν] On the verb ἀνύτειν in the sense of to come see Oed. C. 1546., where I have adduced other examples of this verb joined with a simple accusative. See below vs. 811 sq. For the adjective παγκοίτης, usually applied to Orcus, see Oed. C. 1547. note.

V. 799. τὰν νεάταν] i. e. τὴν ὑστάτην. See Seidl. on Eur. Troad. 206.

V. 800. νεάτον] used adverbially; see Seidl. on Troad. 206. Wex quotes Aj. 858: πανύστατον δὴ κοῦποι' ἀνδρὶς ὕστερον. Eur. Hec. 411: ὡς οὔποι' ἀνδρὶς, ἀλλὰ νῦν πανύστατον.

χοῦ' ποτ' αὖτις· ἀλλά μ' ὁ παγκοίτας Ἄιδας ζῶσαν ἄγει 810
τὰν Ἀχέροντος

805 ἀκτὰν, οὗθ' ὕμεναίων

ἔγκληρον, οὗτ' ἐπινύμφειός

πώ μέ τις ὕμνος ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω. 815

ΧΟΡΟΣ.

οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'

810 ἐς τόδ' ἀπέρχει κεῦθος νεκύων,

οὔτε φθινάσιν πληγεῖσα νόσοις,

οὔτε ξιφέων ἐπίχειρα λαχοῦσ'

ἀλλ' αὐτόνομος ζῶσα μόνη δὴ

820

V. 806. ἐπινύμφειος is from Dindorf's conjecture. MSS. ἐπινυμφίδιος. Dindorf arranges thus: ἐπιν. π. μ. τ. ὕμνος = ὕμν.

V. 805. ὕμεναίων] Of nuptials. See Oed. R. 417 sq. The following words οὗτ' ἐπιν.—ὕμνησεν are to be understood of the nuptial song. The poet comprehends both in two words below v. 917: ἄλκικρον, ἀννυμέναιον. On the finite verb opposed to the adjective in these opposed members, see Oed. R. 447. Also Pflugk on Eur. Med. 12. and below vs. 1141 sqq.—For the signification of the verb νυμφεύσω see v. 648.

V. 809. κλεινὴ — ἔχουσ'] The Chorus, I think, assert that Antigone will die in a glorious and praiseworthy manner, because her deed, although disapproved by themselves (cf. vs. 843 sqq. 860 sqq.), showed a singular greatness of mind. For since she, a virgin and the betrothed wife of Haemon, chose rather to die than obey the unjust decree of a tyrant, she certainly obtained for herself the praise due to great fortitude. I do not think that the Chorus mean here to praise her piety, for that is mentioned below in vs. 860 sqq., a repetition which Sophocles would naturally have avoided.

V. 811 sq. οὔτε φθινάσιν — λαχοῦσ'] The sense of these words is explained by the Scholiast at the end of his note, thus:

οὔτε νοσήσασα οὔτε ἀναιρεθεῖσα. Hermann: "ξιφέων ἐπίχειρα are the rewards of the sword, i. e. what is done in contest with the sword, namely the slaying any one. In Latin we should say munere belli."

Ibid. φθινάσιν νόσοις] Neve compares Aj. 59: μανιάσιν νόσοις. Trach. 980: φοιτάδα νόσον. 1019 of this play: θυστάδας λιτάς.

V. 813. αὐτόνομος] Following your own law. This is opposed to the words οὔτε φθινάσιν — λαχοῦσα, in which she is said to go to Orcus neither by the law of nature, nor through the violence of man. The law, which the Chorus asserts that Antigone did follow, is that, which she had stated to be so written on her conscience by the gods, that she preferred violating the laws of Creon, and consequently suffering punishment, to disobeying it. Cf. v. 863. The Scholiast has the following note on αὐτόνομος: μετ' ἐλευθερίας τεθνήξῃ, ἰδίῳ καὶ καινῷ νόμῳ περὶ τὸ τέλος (these three words should be omitted) χρησαμένη, ἢ ἀντὶ τοῦ ἰδίοις αὐτῆς νόμοις χρησαμένη. The last remark is usually wrongly assigned to the lemma Αἰδαν.

θανατῶν Ἀΐδαν καταβήσει.

(ἀντιστροφὴ α΄.)

ANTIGONH.

815 ἦκουσα δὴ λυγροτάταν ὀλέσθαι

τὰν Φρυγίαν ξέναν

Ταντάλου Σιπύλω πρὸς ἄκρῳ· τὰν, κισσὸς ὥς ἀτε-
νῆς, 825

820 πετραία βλάστα δάμασεν· καὶ νιν ὄμβροι τακομέναν,

[V. 814. Ἀΐδην Dind.]

[V. 817. ἄκρῳ, = τὰν κ. ὦ. ἀτενῆς. Dind.]

V. 814. Ἀΐδαν] Both this word, and others of a similar signification are continually used in this play with reference to the rocky cave in which Antigone was to be immured. See vs. 879 sq.

Ibid. Ἀΐδαν καταβήσει] These words, which might have been omitted without injury to the sense, give a more solemn conclusion to the passage. Cf. Oed. R. 163 sqq.: προφάνητέ μοι — ἐλθέτε καὶ νῦν. Oed. C. 1491 sqq.: βᾶδι, βᾶθ' — ἔκον. Philoct. 706 sqq.: οὐ φορβᾶν — φορβᾶν.

V. 815—825. ἦκουσα — κατεννάζει] Niobe, the daughter of Tantalus, king of Lydia and wife of Amphion, king of Thebes, is said to have hardened into a stone through grief at the sudden loss of all her children, and this stone was said to weep perpetually. Cf. Hom. Il. XXIV, 602. Apollod. III, 5, 6. Ovid Metam. VI. 146—312. Hygin. fab. 9. Schol.: Τοῦτο δὲ ἔλαβε πρὸς τὸ ὅμοιον τοῦ θανάτου, ὅτι οὐδὲ ἡ Νιόβη ὑπὸ τινος ἀνηρέθη.

V. 816 sq. τὰν Φρυγίαν — πρὸς ἄκρῳ] Niobe ought to have been called a Lydian, as Sipylus was a mountain of Lydia. But Strabo XII, p. 571 extr. observes that mount Sipylus was included in Phrygia by some geographers, and hence Tantalus and Niobe are styled Φρύγιοι. See also Aj. 1264. On the genitive Ταντάλου depending upon τὰν Φρυγίαν ξέναν see Oed. C. 622.

V. 817 sq. τὰν — πετραία βλάστα δάμασεν] The Schol. correctly renders: ἡ ἐδάμασεν ἡ πέτρας βλάστησις, ὥς κισσὸς περιβαλοῦσα αὐτήν· περιέφυνεν αὐτῇ, φησὶν, ἡ πέτρα, ὥς κισσὸς δένδρῳ.

Ibid. κισσὸς ἀτενῆς] The firmly-clinging ivy. Musgrave punctuates thus: τὰν, κισσὸς ὥς, ἀτενῆς πετραία βλάστα. On the word ἀτενῆς see Ruhnk. Timaei Lexic. Platon. p. 53. Erf.

V. 820 sqq. καὶ νιν ὄμβροι etc.] For the subject compare Ovid. Metam. VI, 310 sq.: flet tamen, et validi circumdata turbine venti in patriam rapta est; ubi fixa cacumine montis liquitur et lacrimas etiamnum marmora manant. Propert. II, 16, 7 sq.: nec tantum Niobe bis sex ad busta superba sollicito lacrimas defluit a Sipylo. Seneca Aj. 371: stat nunc Sipili vertice summo flebile saxum, et adhuc lacrimas marmora fundunt antiqua novas. Soph. El. 150. Ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεόν, αἶ' ἐν τάφῳ πετραίῳ αἰεὶ δακρυεῖς. The origin of the report is shown by Pausanias I, 21, 5, who relates: τάν-την τὴν Νιόβην καὶ αὐτὸς εἶδον ἀνελθὼν ἐς τὸν Σίπυλον τὸ ὄρος· ἡ δὲ πλησίον μὲν πέτρα καὶ κρημνὸς ἔστιν, οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικὸς, οὔτε ἄλλως οὔτε πενθούσης· εἰ δέ γε ποῦρῳ-

ὥς φάτις ἀνδρῶν,
 χιών τ' οὐδαμὰ λείπει, 830
 τέγγει δ' ὑπ' ὄφρῳσι παγκλαύτοις
 825 δειράδας· ἃ με δαίμων ὁμοιοτάταν κατευνάζει.

ΧΟΡΟΣ.

ἀλλὰ θεός τοι καὶ θεογεννής,
 ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς· 835
 καίτοι φθιμένῳ τοῖς ἰσοθέοις
 ἔγκληρα λαχεῖν μέγ' ἀκοῦσαι.

(στροφὴ β').

ΑΝΤΙΓΟΝΗ.

830 οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρώων,
 οὐκ ὀλομέναν ὑβρίζεις,
 ἀλλ' ἐπίφαντον; ὦ πόλις, ὦ πόλεως
 πολυνκήμενες ἄνδρες,
 ἰὼ

835 Λιρακαῖαι κρηῖναι, Θήβας τ'
 εὐαρχάτου ἄλσος, ἔμπας 845

V. 824. παγκ. δειρ. ἃ με = δαι. Dind.

V. 831. I have left the common reading *ὀλομέναν* unaltered, although it does not answer to the antistrophic verse. The present *ὀλλυμέναν*, which I formerly adopted from Dresd. a. does not suit the sense. Perhaps the correct reading is *οἰχομέναν*. [adopted by Dind.]

V. 832 forms two lines in Dind., 834 and 835 one line.

τέρω γένοιο, δεδακρυμένην δόξεις
 ὄραν καὶ κατηφῇ γυναιῖα.

V. 819—825. καὶ νιν — δειράδας] The Chorus says: nor, as report goes, does she ever lack the showers and snow in which she wastes away (i. e. at no time of the year does she cease stilling drops), but ever bedews her neck from her weeping eyes. Niobe is the subject of the verb τέγγει. We may compare the phrase τέγγειν ὑπ' ὄφρῳσι δειράδας with the Homeric ὑπ' ὄφρῳσι δάκρυα λείβειν. The words ὄφρῳς and δειράδας are here employed with great force, signifying parts both of the human body and of a mountain.

V. 826 sqq. ἀλλὰ — ἀκοῦσαι]

The Chorus, ever averse to anything like boldness, says that Antigone, as a mortal of mortal birth, cannot justly compare herself with Niobe, a goddess of heavenly origin, but confesses that it is great and glorious to suffer the same lot as a half deity. Since these words tend to accuse Antigone of presumption, she exclaims in reply: οἴμοι γελῶμαι.

V. 829. Schol.: ἔγκληρα κοιναῖ, ὅμοια, τοῦ αὐτοῦ κληροῦ καὶ τύχης. The word ἔγκληρος seems used for σύγκληρος (which Schaefer expected) in the same manner as ἐγγενὴς τινι for συγγενὴς τινι.

V. 835 sq. Θήβας τ' εὐαρχάτου ἄλσος] For the adjective εὐαρχάτου see v. 149., for

ξυμμάφτυρας ὕμ' ἐπανδῶμαι,
 οἷα φίλων ἄκλαντος οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἐρχομαι τάφου ποταίνιου,
 840 ἰὼ δύστανος, 850
 οὔτ' ἐν βροτοῖσιν οὔτ' ἐν νεκροῖσιν
 μέτοικος, οὐ ζῶσιν, οὐ θανούσιν.

ΧΟΡΟΣ.

προβάσ' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίνας βάθρον
 845 προσέπεσες, ὦ τέκνον, πολύ. 855
 πατρῶον δ' ἐκτίνεις τιν' ἄθλον.

V. 837. ἐπανδῶμαι for ἐπικτῶμαι is my own conj. It is both required by the sense, and confirmed by the Scholiast's interpretation, as I have shown in Comment. de Schol. in Soph. tragg. auctoritate p. 16 sq. Dind. ἐπικτῶμαι.

V. 841. This passage is corrupt, and was, I think with Bergk, substituted by an interpreter for the verse which was lost. Dindorf omits the line.

the noun ἄλσος, any place consecrated to the Gods, Electr. 5.

V. 837. ἐπανδῶμαι] Schol.: ἐπιβοῶμαι.

V. 838. φίλων ἄκλαντος] Unwept by friends. Cf. Matth. §. 345.

V. 838. οἷοις νόμοις] i. e. by how wicked a law. Hence the Chorus immediately observes that she has been brought to death by her own fault.

V. 839. πρὸς ἔρμα etc.] The noun ἔρμα signifies aggerem, a mound; and hence it is applied to a tomb. Eur. Hel. 857: εἰ γὰρ εἰσιν οἱ θεοὶ σοφοί, ἐνψυχον ἄνδρα, πολεμίων θανόνθ' ὑπο, κούφη καταμπίσχουσιν ἐν τύμβῳ χθονί, κακοῦς δ' ὑφ' ἔρμα στερεὸν ἐκβάλλουσι γῆς. So also Aeschylus Choeph. 152. seems to have used ἔρμα with reference to a tomb. On τυμβόχωστον see Blomf. gloss. on Aesch. Spt. c. Theb. 1024. HERM.

Ibid. Schol.: ποταίνιου· ἔστι μὲν προσφάτον· θέλει δὲ εἰπεῖν καινὸν καὶ παρξελληγμένον. Neve refers to Blomf. gl. Aesch. Prom. 102. A colon is

usually placed wrongly after ποταίνιου; for the words are connected thus: πρὸς ἔρμα τυμβ. τάφ. ποτ. ἐρχομαι οὔτ' ἐν βροτοῖσιν — μέτοικος etc., while the words ἰὼ δύστανος are put διὰ μέσον in this sense: I go away to the high-raised mound of an unheard-of sepulchre, to dwell neither among men nor among the shades. So 867. πρὸς οὗς — μέτοικος ἐρχομαι. The word μετοικίας, generally misunderstood, is put in the same sense in v. 890.

V. 844. ἐς Δίνας βάθρον] Neve compares Aesch. Ag. 383: λακτίσαντι μέγαν Δίνας βωμόν, and Eum. 539: βωμόν αἰδέσθαι Δίνας, μηδέ ριν κέρδος ἰδὼν ἀθέφ ποδὶ λαξ ἀτίσης. For βάθρον he also quotes Aj. 860.

V. 845. προσέπεσες πολύ] On the use of the word πολύ see Philoct. 252.

V. 846. πατρῶον δ' etc.] Triclinius: ἤγονν ὅσον δυστυχίας ἐμελλεν ἐκείνος δυστηγῆσαι, τοῦτο αὐτῇ ἀποπληροῖς τοιαύταις περιπεσοῦσα δυστυχίας. Wex quotes Herod. I, 91: Κροῖστος δὲ πέμ-

(ἀντιστροφή β').

ANTIGONH.

ἔψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας,
πατρὸς τριπόλιστον οἶκτον

τοῦ τε πρόπαντος ἀμετέρον πότμον

860

850 κλεινοῖς Λαβδακίδαισιν.

ὡς

ματρῶαι λέκτρων ἄται,
κοιμήματά τ' αὐτογέννητ'

ἄμψ πατρὶ δυσμόρου ματρός,

865

855 οἶων ἐγὼ ποθ' ἂ ταλαίφρων

V. 848. Dind. τριπόλητον οἶτον.

V. 849 forms two lines in Dind., 851—2. one line.

V. 854. I have restored ἄμψ from cod. Dresd. and Tricl. MSS. ἔμψ is the corrupt common reading.

V. 855. Dindorf reads ταλ. ἔφρν.

πτον γονέος ἀμαρτιάδα ἐξέπλησεν.
Theogn. 178: ὑπερβασίην ἀντι-
τίνειν πατέρων. Cf. also above
vs. 582 sqq.

V. 847—850. ἔψανσας — Λα-
βδακίδαισιν] Antigone says:
you have excited in me a
most bitter care, an endless
grief for my father and the
entire fate of us the glo-
rious Labdacidae. Many con-
sider μερίμνας as the genitive, as
if ἔψανσας were construed first
with the genitive and then the ac-
cusative οἶκτον. So also Matth.
§. 330. note. Musgrave on the
contrary takes it as the accusa-
tive, considering οἶκτον as put in
apposition. The genitives πατρὸς
and τοῦ — πότμον depend upon
οἶκτον, on which idiom see Matth.
§. 342. and Rost §. 109. 3. Boeckh
shows that ἀμετέρον is explained
by Λαβδακίδαισιν, the dative for
the genitive (cf. Matth. §. 389.
g. 3.), which is the less remark-
able in this passage, because πό-
τμον τινὶ means: the lot which
falls to every one. Add Rost
§. 105. 6. and v. 854: κοιμήματα
πατρὶ. El. 1066: βροτοῖσι φάμα.
On the adjective τριπόλιστον the
Scholiast observes: τριπόλιστον

οἶκτον· πολλάκις ἀναπεπολημέ-
νον, ἧ διάσημον καὶ πανταχοῦ
ἀκονόμενον καὶ πολούμενον. Glos-
sa: πολυθρύλλητον καὶ πάνδημον
δυστυχίαν, ἣν πᾶς ἐλεεῖ. Boeckh
compares ἀναπολεῖν Phil. 1238.
and Pindar. Nem. VII extr.: ταύ-
τὰ δὲ τοῖς τετράκι τ' ἀμπολεῖν.

V. 849. Schol.: τοῦ τε πρό-
παντος ἀμετέρον πότμον·
καὶ τῆς προτέρας ἡμῶν δυστυ-
χίας.

V. 852. λέκτρων ἄται] So
Oed. C. 526: γάμων ἄτα. On the
adjective ματρῶαι joined with
ἄται, when it rather refers to λέ-
κτρων, see vs. 786 sq.

V. 853 sq. κοιμήματά τ' —
ματρός] The sense is: and the
wedding of my unhappy mo-
ther with my father, whom
she had herself brought
forth. Cf. Oed. R. 1248. 1405.
For the dative ἐμψ πατρὶ, depend-
ing upon κοιμήματα, see vs. 847
sqq. Κοιμᾶσθαι τινι was a common
phrase.

V. 855. οἶων] The Scholiast
refers this to the noun γονέων,
contained in the preceding words.
It may also be referred to κοιμή-
ματα.

πρὸς οὓς ἀραῖος, ἄγαμος ἄδ' ἐγὼ μέτοικος ἔρχομαι.
 ἰὼ δυσπότημον
 κασίγνητε γάμων κυρήσας,
 θανῶν ἔτ' οὐσαν κατήναρές με.

870

ΧΟΡΟΣ.

860 σέβειν μὲν εὐσέβειά τις,
 κράτος δ', ὅτῳ κράτος μέλει,
 παραβατὸν οὐδαμῇ πέλει·
 σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά.

875

(ἐπὶ φθόγῳ.)

ANTIGONH.

ἄκλαντος, ἄφιλος, ἀννυμέναιος,
 865 ταλαίφρων ἄγομαι τάνδ' ἐτοίμαν ὁδόν.
 οὐκ ἔτι μοι τόδε λαμπάδος ἱρὸν ὄμμα.

V. 862. οὐδαμῇ Dind.

V. 864. ἀννυμέναιος ἔρχομαι = τὰν πνύματα ὁδόν. οὐκ ἐτι μοι
 τόδε = λ. Dind.

V. 856. Schol.: ἀραῖος· ἐπι-
 κατάρτος, διὰ τὰ ἐκείνων ἀμαρ-
 τήματα.

V. 857 sq. Schol.: δυσπότημον·
 διὰ τὴν πρὸς Ἀδραστον ἐπιγαμίαν,
 ἣτις αἰτία τοῦ πολέμου κατέστη.
 It is natural for persons in ad-
 versity, to seek a farfetched ori-
 gin of their troubles, thinking
 that they would have fared better,
 if this or that event had not taken
 place. Hence we must not be
 surprised that Antigone should
 not mention the most recent cause.
 The poet did not write, as he
 might have done, ἰὼ δυσπότημον
 κασίγνητε τάφου κυρήσας. For if
 Antigone had said this, we should
 have doubted whether she did not
 repent of having attempted the
 burial of her brother.

V. 859. θανῶν — με] Neve
 compares Aj. 1027: εἶδες, ὡς
 χρόνῳ ἔμελλέ σ' ἔκτωρ καὶ θαν-
 ῶν ἀποφθίσειν;

V. 860. σέβειν — τις] To act
 piously is piety, i. e. he who
 acts piously, obtains the
 praise of piety, or to act
 piously is worthy of praise.

For εὐσέβεια may mean the
 praise of piety, see Philoct.
 1415 sq. Her piety in the present
 instance consisted in the burial
 of her brother.

V. 861 sq. κράτος — πέλει]
 Brunck: But it is noways
 fitting to transgress the
 commands of that man in
 whose hands the power is.
 On the omission of τοῦτον before
 ὅτῳ, see v. 36.

V. 863. Schol.: αὐτόγνωτος
 ὀργά· ἀνθαίρετος καὶ ἰδιογνώ-
 μων τρόπος. Erfurdt: αὐτόγνώ-
 τος is applied to a man who acts
 only according to his own
 inclination (γνώμη). So also
 Schaefer. The sense is: thou
 hast caused thine own de-
 struction, in preferring to
 follow thine own will to
 obeying the law of the ruler.

V. 859. ἄγομαι — ὁδόν] For
 the phrase ἄγεσθαι ὁδόν see
 Matth. §. 409. 4. and cf. Oed.
 C. 96 sq.

V. 866. Schol.: λαμπάδος·
 τοῦ ἡλίου.

θέμις ὄρᾱν ταλαίνα·
τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδείς φίλων στενάζει.

880

ΚΡΕΩΝ.

870 Ἄρ' ἴστ', αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν
ὥς οὐδ' ἂν εἰς παύσαιτ' ἂν, εἰ χρεῖη λέγειν;
οὐκ ἄξεθ' ὥς τάχιστα, καὶ κατηρεφεῖ
τὺμβῳ περιπτύξαντες, ὥς εἴρηκ' ἐγὼ,
ἄφετε μόνην ἔρημον, εἴτε χοῦ θανεῖν

885

875 εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγη·
ἡμεῖς γὰρ ἄγνοί τοῦπὶ τήνδε τὴν κόρην·
μετοικίας δ' οὖν τῆς ἄνω στερεῖται.

890

V. 874. In place of the MSS. reading εἴτε χοῦ θανεῖν, and Hermann's εἰ χρήζει θανεῖν, I read εἴτε χοῦ θανεῖν from Dindorf's conj.

V. 868. ἀδάκρυτον] Triclinius: τὸ ἀδάκρυτον σαφηνισμός ἐστι τοῦ οὐδείς στενάζει· τὸ γὰρ παρ' οὐδενὸς στεναζόμενον ἀδάκρυτόν ἐστιν. Cf. Matth. §. 446. not. 2.

V. 870 sq. Schol.: ἄρ' ἴστ', αἰοιδὰς καὶ γόους· πρὸς τοὺς ὑπηρετοὺς τοῦτο φησὶν ὁ Κρέων, ὁργιζόμενος, ὅτι μὴ θάττον αὐτὴν ἀπήγαγον πρὸς εἰρηκτὴν. Ὁ δὲ λόγος· ἄρα ἴστε, εἰ χρεῖη λέγειν αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν, οὐδέποτε τις παύσαιτο; δεῖ οὖν ἐκ βίας ἔλκειν αὐτήν.

V. 871. εἰ χρήζει] Schaefer: If it were of use, comp. v. 922: τί χοῦ με τὴν δύστηνον ἐς θεοὺς ἔτι βλέπειν; Rather, if it were allowed, I think.

V. 872 sqq. οὐκ ἄξεθ' — καὶ — ἄφετε] These words are rightly joined, since οὐκ ἄξετε with an interrogation signifies the same as ἄγετε. Cf. Matth. §. 498. c. β.

V. 873. περιπτύξαντες] Musgrave compares Eur. Phoen. 1395: τειχέων περιπτυνχαί.

V. 874 sq. Schol.: εἴτε χοῦ θανεῖν· εἰ χρήζει καὶ θελεῖ. Μετριάξειν δὲ προσποιεῖται τὴν κολάσει, ὥς δηλοῖ καὶ τὸ ἡμεῖς γὰρ ἄγνοί, τοιγέστιν ἀκοινώνητοι τοῦ φόνον τοῦτον· φησὶ διὰ τὸ μὴ

χερσὶν αὐτὴν ἀνηρηκέναι. On the verb χοῦ Dindorf observes: Euripides apud M. Tullium ad Attic. VIII, 8. et apud Suidam (s. v. παλαμάσθαι), πρὸς ταῦθ' ὅτι χοῦ καὶ παλαμάσθω καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω. The second person is used by Sophocles Aj. 1373: σοὶ δὲ ὄρᾱν ἔξεσθ' ἂ χοῦς, Hesychnius: χοῦς· θέλεις, χοῦς· This gloss seems taken from Cratinus, as cited by Suidas, s. v. p. 3921: χοῦς δὲ τὸ χοῦς καὶ δέη. Κρατῖνος Νόμοις, νῦν γὰρ δὴ σοὶ πάρα μὲν θεςμοὶ τῶν ἡμετέρων, πάρα δ' ἄλλ' ὅτι χοῦς.

V. 875. τυμβεύειν] There is nothing objectionable in τυμβεύειν being here used in a passive sense, to be buried, although it is commonly active, to bury. So νυμφεύειν is used both actively and passively. See v. 648. The poet means: whether she wishes to die or to live buried in such a chamber.

V. 876. τοῦπὶ τήνδε τὴν κόρην] For the phrase τὸ ἐπί τινα, as far as regards any one, see Matth. §. 283. and §. 586. c. The whole line is parenthetical.

V. 877. Schol.: μετοικίας δ' οὖν τῆς ἄνω· τὸ μεθ' ἡμῶν ἄνω

ANTIGONH.

- ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
οἰκησις αἰφρονουρος, οἷ πορεύομαι
880 πρὸς τοὺς ἑμμαντῆς, ὦν ἀριθμὸν ἐν νεκροῖς
πλεῖστον δέδεκται Περσέφασσ' ὀλωλότων·
ὦν λοισθία ῥαὶ καὶ κάκιστα δὴ μακρῷ
895 κάτειμι, πρὶν μοι μοῖραν ἐξήκειν βίου.
ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
885 φίλῃ μὲν ἦξειν πατρὶ, προσφιλεῖς δὲ σοί,
μῆτερ, φίλῃ δὲ σοί, κασίγνητον κάρα·
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ
900 ἔλουσα ἀκόσμησα ἀπιτυμβίους
χοᾶς ἔδωκα· νῦν δὲ, Πολύνεικες, τὸ σὸν
890 δέμας περιστέλλουσα τοιάδ' ἄρνημαι·
καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ.
οὐ γάρ ποτ' οὕτ' ἂν εἰ τέκνων μήτηρ ἔφυν, 905

[V. 881. Φερσέφασσ' Dind.]

οἰκεῖν. He says this: she shall be prohibited from coming to dwell with those above. So v. 1203: ἐννῆς τῆς κάτω. See also v. 830 sq.

V. 878 sqq. ὦ τύμβος etc.] Antigone speaks these words, after advancing a little further, and turning to the spot where the tomb was situated.

V. 879 sq. οἷ πορ. — ἐμμαντῆς] The stony cave, in which Antigone was to be interred, is considered as the house of the shades. Hence she says οἷ πορεύομαι πρὸς τοὺς ἑμμαντῆς. See v. 814. and cf. 839 sqq. 856. 907.

V. 882. κάκιστα δὴ μακρῷ] But I shall go the last, and μακρῷ κάκιστα, i. e. perishing by a far worse, a far more miserable fate. CAMER.

V. 884. Schol.: ἐν ἐλπίσιν τρέφω· ἐλπίζω ἀποθανοῦσα πάντας ἔξειν φίλους. Εὐεπίφορος ὁ Σοφοκλῆς εἰς τὸ τρέφω ἀντὶ τοῦ ἔχω. Cf. 660. 1089. Aj. 503. 644. 1124. Oed. R. 356. 374. Trach. 28. 117. Phil. 795.

V. 886. Schol.: κασίγνητον κάρα· ὦ Ἐτεόκλεις· ἐξῆς γὰρ τοῦ Πολυνείκους μετὰ οἴκτου μνημονεύει.

V. 889. ἔδωκα] Cf. El. 451. 458. Δωρεῖσθαί τινα χοᾶς Eur. Or. 117. and the very phrase διδόναι χοᾶς Or. 124. Phoen. 940. Iph. T. 61. NEVE. On the ellipse of the dative ὑμῖν see Matth. §. 428. 2.

V. 891. Schol.: καίτοι σ' ἐγὼ τίμησα· παρὰ τοῖς καλῶς φρονούσι δοκῶ σε τιμημέναι, ὥστε τοὺς συννετοὺς ἀποδέξασθαι τὰ ὑπ' ἐμοῦ εἰς σὲ γενόμενα. For the dative see Matth. §. 388. a. Rost §. 105. 2.

V. 892—899. οὐ γάρ ποτ' — βλάστοι ποτέ] Antigone says that she would not have performed this duty for a husband or child, since the loss either of a husband or of offspring may be supplied, while the loss of a brother, when the parents are dead, is irreparable. The poet evidently has in view the circumstance re-

οὕτ' εἰ πόσις μοι κατθανὼν ἐτήκετο.

βίᾳ πολιτῶν τόνδ' ἂν ἡρόμην πόνον.

895 τίνος νόμον δὴ ταῦτα πρὸς χάριν λέγω;
πόσις μὲν ἂν μοι, κατθανόντος, ἄλλος ἦν,
καὶ παῖς ἀπ' ἄλλον φωτός, εἰ τοῦδ' ἤμπλακον· 910
μητρὸς δ' ἐν Αἰδου καὶ πατρὸς κεκευθότιον,
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.

900 τοιῷδε μέντοι σ' ἐκπροτιμήσας' ἐγὼ

V. 894. Most MSS. ἀνηρόμην or ἀνηρόμην. Par E. ἂν ἡρόμην, which Brunck, Hermann and Dindorf have adopted. The imperfect is scarcely suited to the passage, and I have therefore written ἂν ἡρόμην with Neve.

lated by Herodotus III, 119. For when Intaphernes appeared to Darius the most guilty and seditious of the seven conspirators, he cast into prison not only him, but likewise his children and other relations. The wife of Intaphernes deplored this calamity most bitterly, and daily sate in mourning and lamentation at the palace gates, until Darius, moved with pity, promised to grant her the life of one of the captives. Upon this she without hesitation made choice of her brother; and when the king expressed his wonder at her choice, she is said by Herodotus to have answered: ὦ βασιλεῦ, ἀνὴρ μὲν ἐμοὶ ἂν ἄλλος γένοιτο, εἰ δαίμων ἐθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλοιμι· πατρὸς δὲ καὶ μητρὸς οὐκ ἔτι μὲν ζώντων, ἀδελφεὸς ἂν ἄλλος οὐδὲν τρώω γένοιτο. Ταύτῃ τῇ γνώμῃ χρεωμένη ἔλεξε ταῦτα. The king was so pleased with the judgment and language of the woman, that he gave back to her not only her brother, but also her eldest son, slaying all the rest. Any one who studies with care the character of Antigone must at once see that these verses could never have been penned by Sophocles, but are probably the interpolation of some actor. Besides the very language is quite opposed to the elegance of the style of Sophocles. Cf. Ueber die Tra-

gödie Antigone von Theod. Schacht. Darmst. 1842. p. 23—29.

V. 892 sq. εἰ τέκνων — ἐτήκετο] The poet says: neither if I had children or a husband rotting in death. The words κατθανὼν ἐτήκετο must evidently be also referred to the children.

V. 894. ἡρόμην] Neve observes that this aorist is quite borne out by the Homeric forms ἄρόμην, ἄρετο, ἄροντο, Il. IX, 124. 188. 266. 269. XI, 625. XXIII, 592. and the Sophocleian ἀρέσθαι and ἀροίμην, Aj. 247. El. 34. Schol.: ὑπέστην.

V. 895. Triclinius: τίνος νόμον· ἤγουν τίνι νόμῳ χρεωμένη, καὶ στέργουσα καὶ ἀποδεχομένη τοῦτον, λέγω ταῦτα; For the phrase πρὸς χάριν νόμον see v. 30.

V. 896. κατθανόντος] Sc. τοῦ πόσιος. Cf. Matth. §. 563.

V. 897. καὶ παῖς — ἤμπλακον] She says: and I might have a son by another husband, if I had lost my son with my husband. The pronoun τοῦδε must evidently be referred to παῖς. These words more particularly refer to the example of Intaphernes' wife (cf. on vs. 892—99).

V. 898. κεκευθότιον] On the intransitive sense of this verb see Oed. R. 939.

- νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἁμαρτάνειν
καὶ δεινὰ τολμᾶν, ὃ κασίγνητον κάρα. 915
καὶ νῦν ἄγει με διὰ χειρῶν οὔτω λαβὼν
ἄλεκτρον, ἀννυμέναιον, οὔτε του γάμου
905 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς·
ἀλλ' ὥδ' ἔρημος πρὸς φίλων ἢ δύσμορος
ζῶσ' ἐς θανόντων ἔρχομαι κατασκαφάς· 920
ποῖαν παρεξελθοῦσα δαιμόνων δίκην;
τί χροῇ με τὴν δύστηνον ἐς θεοὺς ἔτι
910 βλέπειν, τίν' αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ
τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.
ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ, 925
παθόντες ἂν ξυγγνωῖμεν ἡμαρτηκότες·
εἰ δ' οἷδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
915 πάθοιεν, ἣ καὶ δρωσιν ἐκδίκως ἐμέ.

ΧΟΡΟΣ.

- ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
ψυχῆς διπαλὴ τήνδε γ' ἔχουσιν. 930

[VV. 916, 917. ἀνέμων διπαλὴ = τήνδε γ' ἔχ. Dind.]

V. 901. ταῦτ' — ἁμαρτάνειν] See v. 66. note.

V. 903. Schol.: ἄγει με· ἔμπατικώτερον τὸ ἄγει. οὐ γὰρ εἶπεν, ὅτι ἐκέλευσέ με ἀχθῆναι, ἀλλ' αὐτὸς ἄγει.

V. 905. Schol.: οὔτε παιδείον τροφῆς· οὔτε παιδα θρέψασαν.

V. 909. τί χροῇ] See on v. 871. On βλέπειν· εἰς τινα cf. Aj. 398. 514. El. 925.

V. 911. τὴν δυσσέβειαν] The crime of impiety. See Phil. 1415. and Elmsley on Eur. Med. 213.

V. 912 sq. ἀλλ' εἰ μὲν — ἡμαρτηκότες] Antigone says this; but if the gods approve these things, and are willing that we should be afflicted with evil on account of piety (as though piety were a crime), I confess that I have deservedly suffered evil, as I have offended in that respect. For the masculine

gender see Matth. §. 436. 4. The words εἰ τάδ' — καλὰ are rightly explained by the Scholiast: εἰ ταῦτα τοῖς θεοῖς ἀρέσκει.

V. 914 sq. Schol.: εἰ δ' οἷδ' ἁμαρτάνουσιν· ἐπὶ τὸν Κρέοντα ἡ ἀναφορά. ἐκδίκως· ἔξω τοῦ δικαίου. On ἥ καὶ see Matth. §. 620. 2. Wex is mistaken in supposing that Antigone here prays for her enemies. She rather wishes that if Creon is in the wrong, he may some time suffer the same calamity as that with which she is now herself afflicted. But as these are most heavy troubles, she evidently invokes the most excessive evil upon the head of Creon.

V. 916 sq. Schol.: ἔτι· ἔτι ἐν τῷ αὐτῷ κινήματι ἔοικεν ἢ παῖς εἶναι· οἷον· οὐκ ἐνδεδωκεν ὀδυρομένην. Camerarius: she neither confesses that she has sinned, nor pleads repentance. Hence the Chorus says that she still retains her former violence of passion; using a metaphor derived from the blasts

ΚΡΕΩΝ.

τοιγὰρ τούτων τοῖσιν ἄρουσιν
κλαύμαθ' ὑπάρξει βραδυτήτος ὕπερ.

ΑΝΤΙΓΟΝΗ.

920 οἶμοι, θανάτου τοῦτ' ἐγγυτάτω
τοῦπος ἀφίεται.

ΧΟΡΟΣ.

θαρσεῖν οὐδὲν παραμυθούμαι 935
μὴ οὐ τάδε ταύτη κατακυροῦσθαι.

ΑΝΤΙΓΟΝΗ.

ὦ γῆς Θήβης ἄστυ πατρῶον
925 καὶ θεοὶ προγενεῖς,
ἄγομαι δὴ κούκ ἔτι μέλλω.
λεύσσετε, Θήβης οἱ κοιρανίδαί, 940
τὴν βασιλίδα μούνην λοιπὴν,

[V. 918. τοιγάρτοι καὶ τοῖσιν Dind.]

V. 928. Evidently Sophocles never wrote τὴν βασιλίδα. But no one has made out the true reading. Dindorf omits the line.

of the wind. On the noun ἄνεμος see v. 137.

V. 918. τούτων] Hermann, after Wex, rightly refers τούτων to what had just taken place, viz. their suffering Antigone to remain giving way to complaints and lamentation, when they ought to have removed her. For the genitive see v. 1055., on the plural pronoun Phil. 1326 sq., on the phrase κλαύμαθ' ὑπάρξει v. 230. of this play.

V. 920 sq. οἶμοι — ἀφίεται] Brunck correctly renders: hei mihi, mortem proxime haec vox accedit. Cf. Oed. C. 528. with note.

V. 922 sq. Schol.: οὐ παραμυθούμαι σε θάρσειν, ὥς μὴ κενωμένον σοι τοῦ ἀποθανεῖν, τοῦτο δὲ φησιν, ὥς οὐκ ἐνδιδοὺς, ἵνα μὴ ὑποπόνησθαι ἐκείνη μεταπεικέναι αὐτὸν δακρύουσα. ἢ ὁ Χορὸς λέγει, ὥς τοῦ Κρέοντος μὴ μεταπεισθῆντος. Boeckh remarks that these verses cannot possibly be assigned to Creon. On the particles μὴ οὐ see Matth. §. 609. Rost §. 135. 7. d.

V. 924. ὦ γῆς — πατρῶον]

Neve observes that Θήβης ἄστυ, urbs Thebarum, is the same as ἄστυ Θήβη. Cf. Oed. C. 297: πατρῶον ἄστυ γῆς ἔχει. On the double genitive see Oed. C. 667 sq.

V. 925. καὶ θεοὶ προγενεῖς] So μεταγενής in Menander, as quoted by Athenaeus p. 559. F. The comparatives προγενέστερος and μεταγενέστερος are more usual. Analogy requires that προγενεῖς mean not προγόνους, but the ancient, as παλαίχθων Ἄρης in Aeschyl. Spt. c. Th. 105. These ancient deities are Mars and Venus, the parents of Harmony the wife of Cadmus. HERM.

V. 927. Schol.: οἱ κοιρανίδαί· κοίρανοι· τοῖς ἀπὸ τοῦ χοροῦ φησιν· εἰώθασι γὰρ οὐ μόνον τοὺς βασιλεῖς, ἀλλὰ καὶ τοὺς ἐνδόξους τῶν πολιτῶν οὕτω καλεῖν. See note Oed. R. 85. and 882. For the form κοιρανίδα see Lobeck on Aj. 879. p. 367 sq., on the nominative in an address Matth. §. 312. 1.

V. 928. Schol.: τὴν βασιλίδα· τὴν βασίλειαν. No one will be surprised that a girl of lofty spirit

οἷα πρὸς οἴων ἀνδρῶν πάσχω,
930 τὴν εὐσεβίαν σεβίσασα.

ΧΟΡΟΣ.

(στροφὴ α'.)

Ἔτλα καὶ Δανάας οὐράνιον φῶς
ἀλλάξαι δέμας ἐν χαλκοδέτοις ἀνλαῖς· 945
κρυπτομένα δ' ἐν τυμβήρει θαλάμῳ κατεξεύχθη·

like Antigone should call herself the sole relique of the royal house. This was not a mistake of the poet's, as Musgrave thought (Iphig. T. 905.). He showed great knowledge of nature in introducing Antigone speaking thus. For while on the way to a death, which she had brought upon herself by her pious deed, she could hardly be expected to think of her sister, who, through fear of death and respect for Creon, had refused to partake in the act. Ismene seemed to her unworthy of her race, and she holds her a sister no more. BR.

V. 931—968. The poet has shown consummate skill in making the Chorus greatly oppressed by their grief at the hapless fate of Antigone, attempt to console themselves and the departing victim with the examples of three noble persons, who had suffered the same fate, Danae, Lyeurgus and Cleopatra. Although Danae and Cleopatra were afterwards liberated, as some authors assert, yet it is a great mistake to suppose that the Chorus wish to give Antigone any hope of a similar escape.

V. 931—940. ἔτλα — ἐκφύγοιεν] The sense and connection are: Danae suffered the same fate, being shut up in a subterranean prison; for although she was of noble descent, and beloved by Jove, by whom she became pregnant, yet she gave way to fate, fate which no force can resist. The fable, to which Sophocles refers, is as follows:

Acrisius, king of the Argives, was warned by an oracle, that his daughter Danae would bring forth a son by whom he would himself be slain; to prevent which, he secured her in a subterranean chamber lined with brass. In spite of his precaution Jupiter converted himself into a golden shower and descended through the roof to an amour with Danae: the fruit of which was Perseus. Cf. Apollod. II, 4, 1. Hygin. fab. 63. and Hor. Od. III, 16, 1 sqq. Schol. on Apollon. Rhod. IV, 1091.

V. 931 sqq. Δανάας — ἀν-λαῖς] For the periphrasis Δανάας δέμας see Matth. §. 430. p. 798. Rost §. 97. 2. b. The words οὐρ. φῶς ἀλλάξαι are rightly interpreted by Musgrave: to exchange the light of heaven for darkness. — For the adj. χαλκοδέτοις Neve compares El. 836: χρυσοδέτοις ἔρκεισι, and below v. 936: χρυσορύτους. For the story cf. Pausan. II, 23, 7: ἄλλα δὲ ἐστὶν Ἀργείοις θείας ἄξια. κατ'ἀγειον οἰκοδόμημα, ἐπ' αὐτῷ δὲ ἦν ὁ χαλκοῦς θάλαμος, ὃν Ἀκρίσιός ποτε ἐπὶ φρουρᾷ τῆς θυγατρὸς ἐποίησε. Περίλαος δὲ καθεῖλεν αὐτὸν τυραννήσας. Appollod. II, 4, 1: δεισας οὐν Ἀκρίσιος τοῦτο, ὑπὸ γῆν θάλαμον κατασκευάσας χαλκον τὴν Δανάην ἐφρούρει. Cf. Mitscherl. on Hor. Od. III, 16, 1—8. Boeckh thinks that the term χαλκοδέτοι ἀνλαῖ is applied to the walls of the chamber, because they were inlaid with plates of brass, fastened with bolts to the stones.

V. 934. τυμβήρει θαλάμῳ. Neve quotes Philoct. 1262: τὰςδε

935 καίτοι γενεᾷ τίμιος, αἶ παῖ, παῖ,
καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύνους. 950
ἀλλ' ἅ μοιριδία τις δύναισις δεινὰ·
οὔτ' ἄν νιν ὄμβρος, οὔτ' Ἄρης, οὐ πύργος, οὐχ
ἀλίκτυποι

940 κελαιναὶ νᾶες ἐκφύγοιεν.

(ἀντιστροφὴ α'.)

ξενύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, 955
Ἡδωνῶν βασιλεύς, κερτομίλοις ὄργαις,
ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.

V. 935. Dind. καίτοι καί.

V. 938. Erfurdt and Dindorf write ὄλβος for ὄμβρος, perhaps rightly.

πετρήρεις στέγας. For κατεξενύχθη he compares v. 941: ξενύχθη, and Philoct. 1025: κλοπῇ τε κανάγκη ξυγείς.

V. 936. Schol.: ταμιεύεσκε· ἀντὶ τοῦ ἐν αὐτῇ εἶχε τὰς γονὰς τοῦ Διὸς· ὁ ἔστιν· ἔγκυος ἦν. It is a great mistake to suppose that Sophocles means that Danae was shut into this brazen house after she had become pregnant. The poet has followed the common story, that Danae, although beloved by Jove, was shut up in that fatal chamber, and there, while in concealment, became pregnant by him. For the form χρυσορύνους see Matth. §. 40.

V. 938 sqq. οὔτ' ἄν — ἐκφύγοιεν] I agree with Bothe: The Chorus asserts that nothing, how powerful soever it may be, can resist necessity, and proves the truth of this by examples. What is more rapid than a tempest, more violent than Mars, firmer than a tower, more fitted for escape than a ship? Yet none of these can withstand the power of fate and divine necessity.

V. 941—950. As another example of a like fate, the Chorus instances the fate of Lycurgus, king of Thrace, who was confined in a cave for having despised and

offended Bacchus and his comrades. On the same subject see Homer Il. VI, 130 — 140. who asserts that he was deprived of sight by Jove for his insults to Bacchus. Apollod. III, 5, 1. Diodor. III, 65. and Hygin. fab. 132. The Scholiast observes: ξενύχθη δ' ὀξύχολ. τὸ ἐξῆς· ξενύχθη πετρώδει κατάφαρκτος ἐν δεσμῷ· μὴ οὔτω δὲ αὐτὸ λάβωμεν, ὅτι καὶ ἡ Ἀντιγόνη ἀσεβῆς οὕσα πέπονθεν ὅπερ ὁ ἀσεβὴς Λυκοῦργος· ἀλλ' ἀπλῶς τῇ παραθέσει τῶν ὁμοίων δυστυχιῶν παραμυθεῖται τὴν κόρην.

V. 941. ὀξύχολος] So Virg. Aen. III, 13 sq.: terra procul vastis colitur Mavortia campis (Thracæ arant) acriter quondam regnata Lycurgo.

V. 942. Ἡδωνῶν] A people of Thrace, dwelling near mount Edonis and the river Strymon. See Plin. H. N. IV, 11. and Gierig on Ovid. Met. XI, 69.

V. 942 sq. Schol.: κερτομίλοις ὄργαις· διὰ τὰς κερτομίλους ὄργας. Erfurdt: on account of his impetuous temper.

V. 944. πετρώδει — ἐν δεσμῷ] In a cave of mount Pangæus. See Apollod. III, 5: Ἡδωνοὶ δὲ — εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος ἐδήσαν.

945 οὕτω μανίας δεινὸν ἀποστάζει
 ἀνθηρόν τε μένος. κείνος ἐπέγνω μανίαις 960
 ψάων τὸν θεὸν ἐν κερτομίοις γλώσσαις.
 παύεσκε μὲν γὰρ ἐνθέους γυναικας εὐτόν τε πῦρ,
 950 φιλαύλους τ' ἠρέθιζε Μούσας. 965
 (στροφή β'.)
 παρ δὲ Κνανέων πελαγέων διδύμας ἀλὸς

[V. 945. οὕτω τὰς μαν. Dind.]

V. 951. παρ δὲ is my own conjecture. MSS. παρὰ δὲ. See my remarks on this passage in the synopsis of metres at the end of the play. [παρὰ δὲ K. σπυλάδων. Dind.]

V. 945 sq. οὕτω — μένος] The sentiment is a general one, and the sense as follows; so (i. e. by such a punishment) the great and flourishing power of madness or frenzy is restrained. Glossa in cod. Dresd.: ἀποστάζει· ἀπορρέει πρὸς τοὺς αὐτὴν ἔχοντας. Schol.: ἀνθηρόν δὲ, τὸ ἀκμαῖον καὶ ἀνθούον ἐν καιοῖς. Musgrave compares Trach. 1000: τὸδ' ἀκήλητον μανίας ἀνδρὸς καταδερχθῆναι. ibid. 1089: ἡνθηνεν (sc. νόσος), ἐξώρμηκεν.

V. 946 sq. κείνος — γλώσσαις] The Scholiast rightly joins ἐπέγνω τὸν θεόν, observing: τὸ ἐξῆς, κείνος ἐπέγνω τὸν θεὸν κερτομίοις γλώσσης μανίαις ψάων. The sense is: ille cognovit deum, quum eum pro insania sua acerbis dictis laederet. HERM.

V. 948. Schol.: ἐνθέους· τὰς θεολήπτους Βάκχας. εὐτόν τε πῦρ· τὸ ὑπὸ τῶν Βακχῶν αἰρόμενον ἐν ταῖς Διονυσιακαῖς δαδουχίαις. Neve compares Eur. Bacch. 219. 564. 747: τελετὰς εὐτόν, εὐτόν βακχεύματος, εὐτῶν ὀργῶν.

V. 950. On the Muses as companions of Bacchus, Neve refers to Creuzer, Symb. T. III. p. 181.

V. 951—968. παρ δὲ — ἔσχον, ὧ πατ'] I have no doubt that the sense is this: Not even Cleopatra, though descended from the gods, could withstand fate, but was confined

in a dungeon; and while her sons bewailed her calamity, wasting away with grief, they also were blinded by their step-mother. The poet, as he often does (see vs. 155 sqq.), mentioned that particular last, which ought to have come first in the narrative, first relating some particulars which did not necessarily bear upon the immediate subject. The mention of the sons of Phineus is merely ornamental. The poet seems to have had in view the following version of this legend: Phineus, king of Salmydessus, married Cleopatra, the daughter of Boreas by Orithyia, by whom he had two sons, Plexippus and Pandion. He repudiated Cleopatra, and having imprisoned her, took Idaea, the daughter of Dardanus, king of Scythia, to wife. She accused the sons of Phineus of attempting violence towards her, and thereby obtained power to deprive them of sight. See Diodor. Sic. L. IV. c. 43. 44, who treats of this fable at length. So briefly Apollodor. III, 15, 3. from whom the Scholiast on v. 980. drew his own account, introducing, however, some particulars of which Sophocles did not think.

V. 951 sqq. παρ δὲ — ἔν'] Est locus — ubi. Cf. Trach. 235. 752. Eur. Hipp. 121. Hel. 179. Ovid. Met. I, 568. II, 195. III, 155. 407. V, 385. WEX. The poet therefore means: There is, by the

ἀκταὶ Βοσπόριαι ἰδ' ὁ Θορηκῶν ἄξενος
 Σαλμυδησσός, ἔν' ἀρχίπολις Ἄρης
 955 δισσοῖσι Φινειδαῖς εἶδεν ἀρατὸν ἔλκος
 ἀραχθὲν ἐξ ἀγρίας δάμαρτος

970

V. 952. I have added ἄξενος from Boeckh's conjecture. For either this, or some such word must have been lost through the negligence of the copyists.

V. 954. Σαλμυδησσός Dind.

V. 955. δισσ. Φινειδαῖς = εἶδεν Dind.

V. 956. ἀραχθὲν is my own reading. MSS. τυφλωθέν. It is not Greek to say τυφλοῦν τινι τοῖς ὀφθαλμοῖς ἀλαόν ἔλκος, and

Thracian Bosphorus, Salmydessus, where, etc.

V. 951. παρὰ δὲ — ἁλός] On the preposition παρὰ joined with a genitive, when one would have expected the dative, cf. 1123. and Matth. §. 588. a; for the redundancy in πέλαγος ἁλός Hom. Od. V, 335: νῦν δ' ἁλὸς ἐν πελάγεσσι, Eur. Troad. 88: πέλαγος Αἰγαίας ἁλός. Rost §. 97. 2. b. and Passow s. v. πέλαγος. — The mouth of the Euxine sea was called the Cyanean sea on account of the rocks or islands of that name. Cf. Mela II, 7, 19: contra Thracium Bosphorum duae parvae (insulae), parvoque distantes spatio et aliquando creditae dictaeque concurrere, et Cyaneae vocantur et Symplegades. See also Schirlitz Handbuch der alten Geogr. p. 241 sq. So Abydena aqua, unda Sicula, Carpathium pelagus etc. διδύμη ἁλς is that same mouth of the Euxine, so called, according to the Schol. διὰ τὸ διαχωρίζεσθαι ὑπ' αὐτῶν τὴν θάλασσαν. Cf. Eustathius on Dionys. Perieg. 148 and Dionys. 156: ἐκ τοῦ δ' ἂν καὶ πόντον ἰδοῖς διθάλασσον ἔοντα.

V. 952. ὁ Θορηκῶν — Σαλμυδησσός] Schol. on Apoll. Rh. II, 177: ὑπὸ πάντων ὀμολογεῖται τὸν Φινέα περὶ τὸν Σαλμυδησσὸν κατοικῆσαι. Ὁ δὲ Σαλμυδησσός ἐπὶ τῆς Θορήκης ἐστὶ κατὰ τὰ ἀριστερὰ εἰσπλέοντι τὸν Πόντον. Cellarius Ge. Ant. T. I. p. 1077

observes: "This name was applied to both bay, shore and city; when the city was destroyed, the bay and shore still retained the name among the writers of a later period."

V. 954. Schol.: ἔν' ἀρχίπολις Ἄρης. παρὰ γὰρ Θορὰ ἐλ τιμᾶται ὁ Ἄρης, ὡς ὁ ποιητής (II. XIII, 301.): τῷ μὲν ἄρ' ἐκ Θορήκης Ἐφύρους μετὰ Θωρήσσεσθον. Mavortia regna Virg. Aen. III, 13. meaning Thrace.

V. 955—957. δισσοῖσι — κύκλοις] Both the datives δισσ. Φινειδαῖς and ἁλαστ. ὀμ. κύκλοις depend upon ἀραχθέν. Cf. Matth. §. 389. h. — On the phrase ἔλκος ἀράσσειν τινὶ τοῖς ὀφθαλμοῖς see Censura Aiac. ab Lobeck. edit. p. 64 sqq. The adjective ἀλαόν is added, and poetically joined with ἔλκος, so that the sense is ὥστε ἀλαοὺς sc. τοὺς ὀφθαλμοὺς γενέσθαι. When a prose writer would have said: where the sons of Phineus were deprived of sight by their step-mother: the poet elegantly expressed it: where Mars, who delights in beholding the wounded, saw the Phineidae blinded by their step-mother.

V. 956. ἐξ ἀγρίας δάμαρτος] We must not think Sophocles guilty of inconsistency; since, according to Schol. Apoll. Rh. II, 178 sqq. he states that the sons of Phineus were deprived of sight by their father through their

ἀλαὸν ἀλασφόροις ὀμμάτων κύκλοις
 ἄτερθ' ἐγγέων ὕφ' αἵματηραῖς 975
 χεῖρεσσι καὶ κερκίδων ἀκμαῖσιν·

(ἀντιστροφὴ β'.)

960 καὶ δὲ τακόμενοι μέλεοι μελέαν πόθαν
 κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν· 980
 ἃ δὲ σπέρμα μὲν ἀρχαιογόνων
 ἄντας' Ἐρεχθεῖδᾶν, τηλεπόροισ δ' ἐν ἄντροις
 965 τράφῃ θυέλλῃσιν ἐν πατρώαις

Sophocles must have written what I have restored, as I have shown in my *Censura Aiac.* ab Lobeck. edit. p. 64 sqq.

V. 958. ἄτερθ' ἐγγέων is from Hermann's conjecture. MSS. ἀραχθὲν ἐγγέων.

V. 960. καὶ δὲ is my own correction. MSS. κατὰ δὲ, which Dind. retains.

[V. 961. κλαῖον Dind.]

V. 962. ἀρχαιογόνων seems to be corrupt, as we may argue from the metre of the antistrophic verse. Nor is the next word ἄντας' satisfactory. I cannot however conjecture what the poet wrote.

V. 964. ἄντας' Ἐρεχθεῖδᾶν = τηλ. Dind.

V. 965. θυέλλῃσιν Dind.

step-mother. So Diodor. IV, 43. 44. Apollod. III, 15, 3. Valck. Diatr. c. XIX. p. 196. For Phineus may rightly be said to have deprived his sons of sight, in suffering them to be blinded by their step-mother.

V. 957. Schol.: τοῖς ἀλαστα πεπονθόσιν, ἢ τοῖς δυστυχέσι κύκλοις τῶν ὀμμάτων. On the meaning of the adjective ἀλάστωρος see Oed. C. 784 sq. Welcker: "ἀλάστωρος bedeutet hier ungefähr soviel als racheschreiend. In den blutigen Augen der unschuldigen Kinder verkündigen sich sofort Rachegeister; diese Wunden sind als Wahrzeichen der Rache eingegraben, welche der That bevorsteht."

V. 958. ὕφ' αἵματηραῖς etc.] On this poetical use of the preposition ὑπό see Matth. §. 395. not. Rost §. 112. 3.

V. 960 sq. Schol.: ἀνύμφευτον γονάν· κακόννυμφον γονήν· ὅτι ἐπὶ κακῷ νυμφευθεῖσα δυστυχεῖς αὐτοὺς ἔτεκεν. The poet says this: and wasting away the

wretched mourned their hapless lot, born from the ill-starred marriage of their mother. For the phrase γονήν ἔχειν μητρὸς see Oed. C. 969: ὃς οὕτε βλάστας πῶ γενεθλίου πατρὸς, οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τοῖς ἦν.

V. 962 sqq. Schol.: ἃ δὲ σπέρμα μὲν ἀρχαιογόνων· Βορέας κῆδος συνήψε τοῖς Ἀθηναίοις ἀρπάσας Ὀρεῖθνιαν τὴν Ἐρεχθεῖως, ἐξ ἧς ἔσχε Ζήτην καὶ Κάλαιν (πτρωτοὺς is added by Apollod. III, 15.) καὶ Κλεοπάτραν. The remaining narrative of the Scholiast will be found in my note on 951—968. I would add that most authors assert that Orithyia was carried off from the river Ilissus or its neighbouring rocks. See the dissertation on this fable in Plato Phaedr. p. 229. ἀντὶν τινος σπέρμα is the same as εἰναί τινος γένος, so that in both phrases the genitive depends upon the verb, and σπέρμα and γένος are accusatives. See my note on Philoct. 237: ἐγὼ γένος μὲν εἰμι τῆς περιόρουτον

Βορεὰς ἄμιππος ὀρθόποδος ὑπὲρ πάγον
θεῶν παῖς· ἀλλὰ καὶ ἐκείνα
Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

985

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν
970 δὺ' ἐξ ἑνὸς βλέποντε. τοῖς τυφλοῖσι γὰρ
αὕτη κέλευθος ἐκ προηγητοῦ πέλει.

990

ΚΡΕΩΝ.

τί δ' ἔστιν, ὦ γεραίε Τειρεσία, νέον;

ΤΕΙΡΕΣΙΑΣ.

ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.

ΚΡΕΩΝ.

οὔκουν πάρος γε σῆς ἀπεστάτουν φρενός.

ΤΕΙΡΕΣΙΑΣ.

975 τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.

ΚΡΕΩΝ.

ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα.

995

ΤΕΙΡΕΣΙΑΣ.

φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.

Σύρον. On ἀντῶν τινος see Matth. §. 328 note, who however seems wrong in making σπέρμα the nominative. — Cf. Aj. 202: ναὸς ἀρωγὸς τῆς Αἴαντος γενεᾶς χθονίων ἀπ' Ἐρεχθιδῶν.

V. 966. Schol.: ἄμιππος· ταχεῖα, ἴσον ἱππῶ δυνάμειν τρέχουσιν. πάγον· ὑψηλοῦ ὄρους καὶ ἀκρωρείας. On Βορεάς, daughter of Boreas: see Matth. §. 101.

V. 967. θεῶν παῖς] Progeny of the gods. For Boreas and Erechtheus were both accounted gods, the latter, the father of Orithyia. Cic. de N. D. III, 19, 50: Erechtheus Athenis filiaeque eius in numero deorum sunt.

Ibid. I have already observed that the poet refers to the misfortune of Cleopatra, in being repudiated by Phineus, and cast into prison.

V. 968. Schol.: μακραίωνες· ἀθάνατοι καὶ πολυχρόνιοι. ἔσχον δὲ ἐπέσχον, ἐπετέθησαν, ἐπεβάρη-

σαν. For the phrase ἔχειν ἐπὶ τινι see Passow Lex. v. ἔχω 2. h.

V. 969. Schol.: Θήβης ἄνακτες· καὶ νῦν ἄνακτᾶς φησι τοὺς ἀπὸ τοῦ Χοροῦ ἐντίμους. See v. 927.

V. 971. ἐκ προηγητοῦ] These words are added as an ἐπεξηγήσις of the preceding αὕτη. ERR.

V. 974. Schol.: οὔκουν πάρος γε· οἷον οὐδὲ τὴν ἀρχὴν τῆς σῆς καταλιγώρου μαντείας.

V. 975. δι' ὀρθῆς] Sc. ὁδοῦ, i. e. ὀρθῶς. Cf. Matth. §. 580. g. Schaefer on Bos. p. 43. For the whole line see at v. 1039.

V. 976. ἔχω — ὀνήσιμα] This refers to the preservation of the city, after the son of Creon, whom Sophocles calls Megareus, others Menoeceus, had devoted himself for his country. To this v. 1162. also refers. HERM. On μαρτυρεῖν joined with a participle see Matth. §. 555. not. 2. p. 1092.

V. 977. βεβῶς ἐπὶ ξυροῦ τύχης] A proverbial expression,

KPEΩN.

τί δ' ἔστιν; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.

ΤΕΙΡΕΣΙΑΣ.

γνώσει τέχνης σημεῖα τῆς ἐμῆς κλύων.

980 ἔς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
ἴζων, ἔν' ἦν μοι παντὸς οἰωνοῦ λιμήν, 1000
ἄγνῳτ' ἀκούω φθόγγον ὀρνέθων, κακῶ
κλάζοντας οἴστρον καὶ βεβαρβαρωμένῳ,
καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς

985 ἔργων· περὶ γὰρ φοῖβδος οὐκ ἄσημος ἦν.
εὐθύς δὲ δείσας ἐμπύρων ἐγευόμην 1005
βωμοῖσι παμφλέτοισιν· ἐκ δὲ θυμάτων

on which see Passow Lex. v. ξυρόν, signifying to be in extreme danger. For βεβώς is equivalent to ὦν. See v. 67.

V. 978. Schol.: τὸ σὸν φρίσσω στόμα· ἀντὶ τοῦ τὸν σὸν λόγον. Cf. v. 20.

V. 980. θᾶκον ὀρνιθοσκόπον] In one word οἰωνοσκόπειον. Pausan. IX, 16, 1: Θηβαίοις ἔστιν οἰωνοσκόπειον Τειρεσίον καλούμενον.

V. 981. Schol.: λιμήν· ὄρμος καὶ ἔδρα, ὅπου πάντα τὰ ὄρεα προσέχονται. A place of refuge and retreat. So Oed. R. 420. Aesch. Pers. 248, where see Schütz. Eur. Or. 1077. ERF. Boeckh cleverly supposes that it signifies a temple both here and in Oed. R. 420.

V. 983. κλάζοντας] One would have expected κλαζόντων. But see Matth. §. 434. 2. b. note. Rost §. 100. note 10. ed. VII.

Ibid. Schol.: βεβαρβαρωμένῳ· ἐρηγνευθῆναι μὴ δυναμένῳ, ἀλλὰ ἀσφαεῖ. Unless we should prefer explaining it fierce, savage, so that the sense may be: shrieking with an ill boding and savage clamour.

V. 984. Schol.: φοναῖς· ταῖς αἱματικαῖς. Every one knows that φοναῖς is a substantive, signifying a slaying. But we ought to notice the unusual

phrase χηλαῖς (for ἐν χηλαῖς is put for the simple dative of instrument) σπῶντας ἀλλήλους φοναῖς, in which φοναῖς σπῶντας, lacerating with the slaying, means tearing so as to destroy. See note Oed. C. 1313 sq.

V. 985. περὶ γὰρ — ἦν] He adds this in order to explain how, though blind, he was able to notice that which was only perceptible to the eyesight. Wex.

V. 986. Schol.: ἐμπύρων ἐγευόμην· ἀντὶ τοῦ ἀπεπειρώμην τῆς διὰ πυρὸς μαντείας. So elsewhere γεύεσθαι is to attempt, to make trial of. Brunck compares Trach. 1101. Eur. Hipp. 667: τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος, and his note on Arist. Ran. 462.

V. 987. παμφλέτοισιν] Neve compares El. 1139: παμφλέκτον πυρὸς, and 105: παμφεγγεῖς ἀστρων ὀπίας.

V. 987 sq. ἐκ δὲ — οὐκ ἔλαμπεν] In divinations by fire the chief point to observe was the manner in which the flames spread themselves through the air. A clear and glittering point to the flame portended good, but the contrary was argued from its inding in smoke and blackness. In Senec. Oed. 309. Tiresias inquires: utrumne clarus ignis et nitidus stetit, rectusque purum

Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ
μυδῶσα κηλὶς μηρίων ἐτήκετο

990 κᾶτυφε κἀνέπτυνε· καὶ μετάρσιοι
χολαὶ διεσπείροντο, καὶ καταρῶνεις
μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

1010

verticem coelo tulit et summam in auras fusus explicuit comam? an latera circumserpit incertus viae et fluctuante turbidus fumo iabat? Valer. Flacc. VIII, 247: non se pingues tum candida flamma per auras explicuit. While Idmon in Apoll. Rhod. I, 437. joyfully beholds σέλας πάντοσε λαμπόμενον θυνέον ἄπο. Valer. Flacc. I, 205: protulit ut crinem densis luctatus in extis ignis et adscendit salientia viscera tauri. These passages with others are adduced by Valck. on Eur. Phoen. 1261. See Musgr. ibid. v. 1291.

V. 988 sq. ἄλλ' ἐπὶ σποδῷ — ἐτήκετο] Κηλὶς μηρίων is the fat exuding from the thighs of the animal when placed on the fire. This ought to attract the flame, and, if the omens were prosperous, to seize upon and consume the bones, whereas, on the present occasion, it melted away (μυδῶσα) and was reduced to ashes, so that the bones, instead of being consumed, were merely laid bare by the melting of the fat. μηρία are here the thigh-bones, which were cut out for the purpose of sacrifice, and wrapped in the fat, over which the gall was placed. On this sacrifice of bones see Voss Epist. Mythol. T. II. p. 354—377 ed. sec. and his follower Passow Lex. Gr. v. μηρίον. Schneider Lex. Gr. s. v. is at variance on some points. Cf. also Nitzsch on Hom. Odys. III, 456.

V. 990. Schol.: κᾶτυφε καὶ ἔτυφε. τύφειν ἐστὶ τὸ ἡρέμα ὑπομένειν. Ἀνέπτυνε δὲ, ἀνέβαλλε τὰ μηρία ἐκ τοῦ λίπους. This is a wrong interpretation of the verb

ἀνέπτυνε. The poet means to say that the fat bubbled: and sent forth particles with a crackling noise. HERM.

V. 990 sq. καὶ — διεσπείροντο] The gall was not consumed by the fire, as was requisite in a well-boding sacrifice, but scattered and dispersed. The placing of the gall above the thigh bones, as I have described, and its being then burnt, is shown by examples by Voss l. l. p. 370 sq.

V. 991 sq. καὶ — πιμελῆς] Μηροὶ are not the thighs in this place, but the thigh bones, cut out for the purpose of sacrifice, and commonly called μηρία or μῆρα. So also Pausanias I, 24, 2: θύσας δὲ αὐτὸν (sc. ὁ Φοῖβος τὸν κριὸν) τοὺς μηροὺς κατὰ νόμον ἔκτεμών τῶν Ἑλλήνων ἐς αὐτοὺς καιομένους ὄρε. Although Matth. §. 220. 2. p. 420. and others consider the adjective καλυπτῆς as used actively, Boeckh has shown that it here retains its passive signification, πιμελὴ καλυπτῆ signifying adeps circumdatus. For the Greeks not only say καλύπτειν τινά, but also καλύπτειν τί τι, circumdare aliquid alicui. On καταρῶνεις Boeckh observes: "Die μηροὶ heissen nicht καταρῶνεις, weil sie herabgegossen wären aus dem Haufen, sondern weil die Fettumwicklung von ihnen herabgeflossen ist." But I cannot see how καταρῶνεις in this sense could have been joined with the noun μηροὶ. Perhaps therefore the μηροὶ, when they are said to have fallen down, are meant to have fallen asunder from the fat which surrounded them, and which had melted away. For the genitive πιμελῆς seems to depend upon the adjective καταρῶ-

τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα
φθίνοντ' ἀσήμεων ὀργίων μαντεύματα.

995 ἔμοι γὰρ οὗτος ἡγεμῶν, ἄλλοις δ' ἐγώ.
καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις.

1015

βωμοὶ γὰρ ἡμῖν ἐσχάροι τε παντελεῖς
πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.

1000 καὶ τ' οὐ δέχονται θυστάδας λιτὰς ἐτι
θεοὶ παρ' ἡμῶν, οὐδὲ μηρίων φλόγα,
οὐδ' ὄρνις εὐσήμεους ἀπορροιβδεῖ βοάς,
ἀνδροφθόρου βεβρωῖτες αἵματος λίπος.

1020

ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ

1005 τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν·
ἐπεὶ δ' ἐμάρτη, κείνος οὐκ ἔτ' ἔστ' ἀνὴρ
ἄβουλος, οὐδ' ἄνολβος, ὅστις ἐς κακὸν

1025

ὄνεις. Schol.: ἐκ τοῦ λίπους τῆς
καλυπτούσης αὐτοὺς πιμελῆς ἐξ-
επιπτον.

V. 993 sq. τοιαῦτα — μαν-
τεύματα] He says: τοιαῦτα ὁ
παῖς ἔλεγε τὰ τῶν ἐμπύρων μαν-
τεύματα εἶναι, δηλονότι φθίνειν
ἀσήμεων τῶν ἐμπύρων ὄντων. See
Philoct. 1233. with note. Ὅργια
are sacrifices also in Trach. 765.
Aesch. Spt. c. Th. 180: φιλοθύτων
ὄργια. But since ἀσῆμα τὰ ἐμ-
πυρά ἐστι does not intimate that
the auspices were uncertain or
obscure, but unlucky, as is
evident from the whole passage,
especially vs. 996 sqq., it is plain
that the phrase τὰ μαντεύματα
φθίνει — which seems derived
from the nature of the sacrifice,
in which the flame which ought
to have shone had disappeared —
should not be understood as if
no omens could be thence in-
ferred, but as foreboding evil
ones.

V. 996. ταῦτα — νοσεῖ] i. e.
ταύτην τὴν νόσον νοσεῖ. See Oed.
R. 239 sq.

V. 997. Schol.: ἐσχάροι αἱ
ἐστία. παντελεῖς. αἱ τὰ τέλεια
τῶν ἱερῶν δεχόμεναι ἢ ὅλαι· ἢ
δι' ὧν πάντα τελειοῦται. What

παντελεῖς here means, is uncertain.
Erfurdt with Brunck renders it
omnes, in which interpretation
he is followed by Matth. §. 446.
not. 3. a. It seems to be differently
used in Oed. R. 901.

V. 998. Schol.: πλήρεις ὑπ'
οἰωνῶν τε καὶ κυνῶν βορᾶς·
ἀντὶ τοῦ οἱ κύνες καὶ οἱ ὄρνιθες
διασπᾶσαντες τὸ τοῦ Πολυνείκου
σῶμα ἐπὶ τοὺς βωμοὺς ἐκόμισαν,
καὶ οὕτως ἐμόλυναν ἅπαντας.

V. 1000. Schol.: θυστάδας
λιτὰς· τὰς διὰ θυσιῶν γινόμενας
λιτὰς. Musgrave quotes Aesch.
Spt. c. Th. 269: θυστάδος βοῆς.

V. 1002. ὄρνις] The last syl-
lable of this word is also short in
El. 149. On the phrase ἀπορροι-
βδεῖν βοάς see Censura Aiac.
ab Lobeck. edit. p. 59 sqq.

V. 1003. ἀνδροφθόρου etc.]
Αἵματος ἀνδρ., is the same as
αἵματος ἀνδρὸς φθαρέντος. Cf.
Matth. §. 446. not. 3. e. Schol.:
βεβρωῖτες· ἀπὸ τοῦ ἐνικου ἐπὶ τὸ
πληθυντικὸν μετέβη. Cf. Matth.
§. 434. p. 811.

V. 1006. ἐπεὶ — ἀμάρτη] On
ἐπεὶ with the conjunctive see
Matth. §. 521. not. 1.

V. 1007. ἀνολβος] Unhappy,
wretched. So 1265. Aj. 1156.

πεσὼν ἀκῆται, μηδ' ἀκίνητος πέλη.
αὐθαδία τοι σκαϊότητ' ὀφλισκάνει.

- 1010 ἀλλ' εἴκε τῷ θανόντι, μηδ' ὀλωλότα
κέντει. τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν; 1030
εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
ῥιζιστὸν εὖ λέγοντος, εἰ κέρδος λέγοι.

ΚΡΕΩΝ.

- ὦ πρόβν, πάντες, ὥστε τοξόται σκοποῦ,
1015 τοξεύετ' ἀνδρὸς τοῦδε, κούδ' ἐμαντικῆς
ἄπρακτος ὑμῖν εἰμι, τῶν δ' ὑπαὶ γένους 1035
ἐξημπολόημαι κἀκπεφόρτισμαι πάλαι.
κερδαίνειτ', ἐμπολάτε τὸν πρὸς Σάρδεων

V. 1008. I have myself restored ἀκῆται. MSS. ἀκῆται. I have also retained the reading of most MSS. πέλη, for which the later editors have written πέλει. For the Greeks are in the habit of using the conjunctive in the relative members of general sentences.

V. 1013. I have restored λέγοι from La. Brunck reads φέρει from some MSS. Others λέγει.

V. 1016. Brunck and Hermann omit δ'. Even then the passage is imperfect.

V. 1011. Schol.: τίς ἀλκή· καὶ Ὀμηρὸς (Il. XXIV, 54.)· κωφήν note.

γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων. Where the Schol.: ἀντὶ τοῦ ἀναίσθητον σῶμα ὑβρίζει. See Philoct. 928. and Dorvill. on Charit. p. 252. For the phrase τίς ἀλκή — ἐπικτανεῖν cf. 753.

V. 1012. τὸ μανθάνειν δ'] For the apostrophe at the end of a trimeter see Herm. Elem. D. M. p. 36.

V. 1013. εἰ κέρδος λέγοι] For the phrase κέρδος λέγειν see below v. 1326. κέρδη παραινεῖς.

V. 1015. Schol.: ἀνδρὸς τοῦδε· ἀντὶ τοῦ ἐμοῦ. On the genitive depending upon the verb τοξεύειν see Matth. §. 350. Rost §. 108. 2. d.

V. 1015 sq. κούδ' — εἰμι] The proper expression, κούδ' ἐμαντικῆς ἄπρακτος ὑμῖν ἐστὶ κατ' ἐμοῦ, was inverted by the poet thus; and I am not even untried by prophecies at your hands. HERM. For the phrase ἄπρα-

κτος μαντικῆς cf. Matth. §. 345.

V. 1016 sq. τῶν δ' — πάλαι] Some explain: ὑπὸ δὲ τῶν γένους, so that οἱ γένους may be equivalent to οἱ ἐγγενεῖς, cf. v. 289. I think this unsatisfactory and have little doubt that there is some corruption. Schol.: κἀκπεφόρτισμαι· πεπραγματεύμαι, προδέδομαι, φόρτος γεγέννημαι. ἐποίησαντό με φόρτον. Καλλιμαχος. In German: ich bin verrathen und verkauft. Cf. Philoct. 978: πέπραμαι κἀπόλωλα.

V. 1018 sq. Schol.: τὸν — ἤλεκτρον· Σάρδεις, πόλις Ἀνδρίας, παρακειμένη τῷ χρυσοφόρῳ Παντωλῷ. Eustathius on Odys. p. 1483, 27. (p. 150, 18): Σοφοκλῆς μέντοι ἐτόλμησε καὶ αὐτὸν τὸν χρυσὸν ἤλεκτρον εἰπεῖν ἐν τῷ κερδαίνειτ' — ἤλεκτρον. Pliny speaking of gold H. N. 33, 23: ubicumque quinta argenti portio est, electrum vocatur. See Buttm. Mythol. T. II. p. 387 sqq.

- 1020 ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
 χρυσόν· τάφῳ δ' ἐκεῖνον οὐχὶ κρύψετε,
 οὐδ' εἰ θέλους' οἱ Ζηνὸς αἰετοὶ βορὰν 1040
 φέρειν νιν ἀρπάζοντες ἐς Αἰὸς θρόνους,
 οὐδ' ὥς μίᾱσμα τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κείνον. εὖ γὰρ οἶδ', ὅτι
 1025 θεοὺς μαιίνειν οὔτις ἀνθρώπων σθένει.
 πίπτουσι δ', ὃ γεραῖε Τειρεσία, βροτῶν 1045
 χοῖ πολλὰ δεινοὶ πτόματ' αἰσχρ', ὅταν λόγους
 αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

ΤΕΙΡΕΣΙΑΣ.

φεῦ·

ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται,

ΚΡΕΩΝ.

- 1030 τί χρῆμα; ποῖον τοῦτο ἀγκοῖνον λέγεις;

ΤΕΙΡΕΣΙΑΣ.

ὅσῳ κράτιστον κτημάτων εὐβουλία; 1050

ΚΡΕΩΝ.

ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

ΤΕΙΡΕΣΙΑΣ.

ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.

ΚΡΕΩΝ.

οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.

ΤΕΙΡΕΣΙΑΣ.

- 1035 καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.

ΚΡΕΩΝ.

τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055

V. 1023. οὐδ' ὥς etc.] Neve Hippol. 505: ταῖσχα δ' ἦν λέγης
 is correct in joining the particles καλῶς.

thus: οὐδ' ὥς μὴ, comparing Oed. V. 1030. Schol.: ποῖον τοῦτο
 C. 848: οὐκ οὐκ ποτ' ἐκ τούτων γε πᾶγκοινον· τῷ βίῳ κοινόν. ἐπεὶ
 μὴ σκήπτρον ἐκ τοῦ πορρήσεισ. εἶπεν ἄρ' οἶδεν ἀνθρώπων

V. 1026 sq. πίπτουσι — πτόματ' αἰσχρ'] See similar phrases
 in Matth. §. 421. not. 3. Rost τις, καὶ καθόλου ἔλαβε, πᾶσι κοι-

§. 104. 3. b. V. 1034. τὸν μάντιν] i. e.
 him who is a prophet. Cf. him who is a prophet. Cf.

V. 1027. οἱ πολλὰ δεινοὶ] Matth. §. 275.
 So Philoct. 252: ὃ πόλλ' ἐγὼ μο- V. 1036. τὸ μαντικὸν — γέ-
 χθηρός, where see note. νος] Eurip. Iph. A. 520: τὸ

V. 1027 sq. ὅταν — χάριν] μαντικὸν πᾶν σπέρμα φιλότιμον
 For the sentiment cf. Oed. C. 774: κακόν. We have the testimony of
 σκληρὰ μαλθακῶς λέγων. Eur. many authors that the art of pro-

ΤΕΙΡΕΣΙΑΣ.

τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.

ΚΡΕΩΝ.

ἄρ' οἶσθα ταγούς ὄντας ἂν λέγῃς λέγων;

ΤΕΙΡΕΣΙΑΣ.

οἶδ'· ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.

ΚΡΕΩΝ.

1040 σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλεῖν.

ΤΕΙΡΕΣΙΑΣ.

ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι.

1060

ΚΡΕΩΝ.

κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.

ΤΕΙΡΕΣΙΑΣ.

οὔτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος;

ΚΡΕΩΝ.

ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.

V. 1037. Dind. αἰσχροκερδαίν.

phcey was made a means of gain in those times. Cf. Aristoph. Av. 904—1055. Pac. 1045 sqq. Plato de Rep. p. 364. B. C. Isocrat. Aeginet. §. 5. 6. 7.

V. 1037. τὸ δ' ἐκ τυράννων] i. e. οἱ τύραννοι. See* at v. 193. For the sentiment Neve compares Aj. 1350: τὸν τοι τύραννον εὐσεβεῖν οὐ βλάδιον, adding: it is a common saying, ἡ γὰρ τυραννὶς ἀδικίας μητηρ ἔφν.

V. 1038. ταγούς — λέγων] On the double accusative see Matth. §. 416. β.; on the plural v. 10. above.

V. 1039. ἐξ ἐμοῦ — πόλιν] For by my assistance you hold this city in safety. Cf. 975. 1141. It was at the instigation of Tiresias that the son of Creon, whom Sophocles calls Megareus, others Menoeceus, devoted his life for his country. See Eur. Phoen. 918 sqq.

V. 1041. τὰκίνητα] Cf. Oed. C. 624: οὐ γὰρ ἀνδρῶν ἡδὺ τὰκίνητ' ἔπη. 1526: ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ. Schol.: τὰ ἀρόητα με δημοσιεύειν ἀνακινεῖς.

V. 1043. οὔτω — μέρος] Schol.: οὔτω νομίζεις, ὅτι ἐπὶ κέρδεσι λέγω; But Tiresias could not ask this, as Creon had already expressly told him that his words proceeded from a desire of gain. Boeckh has interpreted the passage thus: do I now seem to you to speak for the purpose of exacting some profit from you? The meaning is: I certainly expect no gain from you; for you will quickly perceive that I am far from courting your favour, since I am about to tell you fearful news. On the words τὸ σὸν μέρος cf. Trachin. 1217: κοῦ καμεῖ τοῦμὸν μέρος.

V. 1044. Schol.: ἐμπολήσων· ἐξαπατήσων.

ΤΕΙΠΕΣΙΑΣ.

- 1045 ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
 τροχοὺς ἀμιλλητῆρας ἡλίου τελῶν, 1065
 ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἔνα
 νέκυν νεκρῶν ἀμοιβὸν ἀντιδούς ἔσει·
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω
 1050 ψυχὴν τ' ἀτίμως ἐν τάφῳ κατῳκίσας,
 ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν 1070
 ἄμοιβον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.

V. 1045 sq. μὴ πολλοὺς — τελῶν] Τροχοὶ ἀμιλλητῆρας ἡλίου, the racing wheels of the sun is the same as ἀμίλλας τροχῶν ἡλίου, the contests of the sun's wheels, i. e. the whole space of the sun's course, the sun's journey in one continued course from his starting to his setting, i. e. the space of one day. The seer was quite at liberty to speak thus, although he knew his predictions to be on the eve of accomplishment. I need scarcely add that τελῶν is the future participle.

V. 1047. ἐν οἷσι] This phrase, μὴ πολλοὺς — τελῶν, ἐν οἷσι etc., is suited to an excited and imposing style of speech, signifying: after a very short time. So in Oed. C. 619 sq.: μυχίας ὁ μυχρός χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰῶν, ἐν αἷς etc. Electr. 1365 sq.

V. 1048. ἀντιδούς ἔσει] So Oed. R. 1146: οὐ σιωπήσας ἔσει; See Oed. R. 928.

V. 1049 sq. Schol.: ἔχεις βαλὼν ἀπὸ τοῦ ἔβαλες. ψυχὴν τὴν τῆς Ἀντιγόνης. Triclinius: τὸ ψυχὴν καὶ πρὸς τὸ βαλὼν καὶ πρὸς τὸ κατῳκίσας λάμβανε κατὰ συνειδοχὴν. If this, as it appears to me, is correct, I do not see why we should hesitate respecting the genitive τῶν ἄνω, which is

evidently either dependent upon the substantive ψυχὴν, or upon some word, the idea of which is implied in ψυχὴν, as τινά or ὄντα. ἀνθ' ὧν is quite a common equivalent for διότι.

V. 1051 sq. ἔχεις δὲ — νέκυν] The construction is: ἔχεις δὲ ἐνθάδε αὖ νέκυν ἀμοιβὸν τῶν κάτωθεν θεῶν. But here, on the contrary, you have a dead man deprived of communion with the shades. On the phrase οἱ κάτωθεν θεοί see v. 519.

V. 1052. Schol.: ἀνόσιον· μὴ τυχόντα τῶν ὁσίων νῦν. Eustathius p. 29, 37 (p. 22, 41): ἀνόσιος πάλαι ποτὲ ἐδήλου τὸν ἄταγον.

V. 1053 sq. Schol.: μέτεστιν· ἔξουσία δέδοται· λέγει δὲ τῶν νεκρῶν. ἐκ σοῦ δὲ βιάζονται καὶ οἱ ἄνω θεοὶ ἔχειν αὐτὸν ἄνω ἄταγον. ὧν is evidently the neuter gender, for τάδε below must be referred to it. The sense is: the right or power over this (i. e. the nonburial of Polynices) is not thy province, nor that of the gods above, but they (the gods above) are forced by thee to retain the corpse of Polynices in their own jurisdiction. For the phrase τάδε βιάζομαι see v. 66., for μέτεστί μοι τιнос v. 48.

- 1055 τούτων σε λωβητήρες ὕστεροφθόροι
 λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες 1075
 ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
 καὶ ταῦτ' ἄθρησον εἰ κατηγορημένους
 λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβῇ
 1060 ἀνδρῶν, γυναικῶν σοῖς δόμοις κωκύματα.
 [ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις,
 1080 ὅσων σπαράγματ' ἢ κύνες καθήγισαν,

V. 1061—64. I have bracketed these verses as spurious. [Dindorf omits them.]

V. 1055. τούτων] So above 931. τοιγὰρ τούτων etc. See Matth. §. 364. and Oed. R. 1444. Schol.: ὕστεροφθόροι αἱ ὕστερον μέλλονσαι βλάψαι· καὶ τὸ λοχῶσι γὰρ τὴν οὐ παραχρῆμα, ἀλλὰ τὴν ἐς ὕστερον ἀποφητὶ τιμωρίαν δηλοῦ. τὸ ἀρσενικὸν δὲ ἀντὶ τοῦ θηλυκοῦ ἔταξεν, ὥς καὶ τὸ σωτήρι τύχη (Oed. R. 81.). Erfurdt quotes Aesch. Ag. 58: ὕστερόποινον Ἑρινύν. Cf. vs. 1103 sq.

V. 1056. Ἄιδου — Ἑρινύες] Hermann observes that the avengers of the gods of heaven and hell are meant.

V. 1058. Schol.: κατηγορημένος ἀργύρωπεισθεῖς. Boeckh compares Pind. Pyth. XI, 42: φωνῶν ὑπάργον.

V. 1059 sq. φανεῖ — κωκύματα] A short delay is poetically represented as about to show that which will be shown in a short time. So Oed. C. 609. Aj. 640 sqq. and 714. Schol.: ἀνδρῶν, γυναικῶν· λέγει δὲ καὶ καὶ γυναικῶν. Erfurdt refers to Kuster on Aristoph. Ran. 157.

V. 1061—1064. ἐχθραὶ δὲ — ἐς πόλιν] Erfurdt, who is followed by Hermann, notices that the expedition of the Epigoni, driven by paternal hatred, is foretold in these verses. For their fathers had lain unburied according to Euripides Suppl. and Hyginus fab. LXX. See Isocrat. Paneg. §. 54. 55. p. 56. ed. Bekk. Panath. §. 168 sqq. Plataic. §. 53.

We cannot admit the interpretation of Boeckh: that there is disturbance in every city where a corpse lies without burial, pointing to the destruction of Thebes itself by the very calamity, which the royal house is about to suffer. Besides other objections to this, it would have been very foolish for Tiresias, after he had mentioned the impious deed of Creon, and the heavy punishment which was immediately to follow, to make use of the general remark that all cities, in which a corpse was suffered to lie unburied, were wont to be overthrown. The adjective ἐχθραὶ too could never have been used in that sense. The expedition of the Epigoni, as was before mentioned, is evidently here predicted. Whether Sophocles made Tiresias utter this prophecy, may with reason be doubted. For Boeckh rightly observes that there are matters contained in it neither appropriate nor in accordance with the other expressions of Tiresias.

V. 1061. ἐχθραὶ — πόλεις] All the cities full of hatred against thee are excited, i. e. all the cities pursue thee with hatred and are excited to war. We must not suppose with Hermann that ἐχθραὶ is proleptically used for ὥστε γίνεσθαι ἐχθραί.

V. 1062. Schol.: καθήγισαν· μετὰ ἄγους ἐκόμισαν. To nearly the same purport Triclin.: εἰς δὲ

ἢ θῆρες, ἢ τις πτηνὸς οἰωνὸς, φέρων
ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.]

1065 τοιαῦτά σου, λυπεῖς γάρ, ὥστε τοξότης

ἄφηκα θυμῷ καρδίας τοξεύματα

1085

βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεῖ.

ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα

τὸν θυμὸν οὔτος ἐς νεωτέρους ἀφῇ,

1070 καὶ γυνῷ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν,

τὸν νοῦν τ' ἀμείνω τῶν φρενῶν, ἣ νῦν φέρει.

1090

ΧΟΡΟΣ.

ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.

ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγώ

[V. 1071. ὦν νῦν φέρει. Dind.]

τὸ ὅσων μὴ λάβης ἔξωθεν ἐπὶ, ἀλλὰ πρὸς τὸ καθ' ἡγίαν, οὕτω, καθ' ὅσων ἡγίαν, ἡγοῦν μεμιασμένως ἔφερον. ἄγος γὰρ τὸ μυσος. See comm. on Aristoph. Plut. 681. Hermann observes that καθ' αἰγίαν is neither found elsewhere with a genitive, nor can it be construed so in this passage, for every one will naturally join the words ὅσων σπαράγματα. There is no doubt that ὅσων σπαράγματα is an unusual phrase in the sense Hermann and Boeckh suppose, ὅσων ἀνδρῶν σπαράγματα, i. e. ὅσων ἀνδρῶν σώματα ἐσπάραξαν καὶ etc. I agree with Boeckh that καθ' αἰγίαν is to consecrate, and when used of the dead means to pay just rites, in which sense it is here used with great bitterness: to whose torn limbs dogs pay the last rites. Gorgias apud Longin. III, 2. γῦπες ἐμψυχὸι τάφοι. Of a vulture Ennius (ap. Priscian. VI. p. 683 ed. Putsch.): crudeli condebat membra sepulcro; and so we must explain El. 1487 sq.: πρόσθεσ ταφῆσιν, ὦν τόνδ' εἰκὸς ἐστὶ τυγχάνειν.

V. 1064. Schol.: ἐστιοῦχον τὴν ἔχουσαν ἐστίαν καὶ βωμούς. ἐστιοῦχον ἐς πόλιν· ἀντὶ τοῦ ἐπὶ τὴν ἐστίαν τῆς πόλεως.

V. 1065 sq. Schol.: τοιαῦτα κατὰ τῆς καρδίας σου τοξεύματα ἄφηκα μετὰ θυμοῦ. Hermann and Boeckh join καρδίας τοξεύματα, meaning the darts which harass the mind of Creon, but render differently the words σου θυμῷ. Hermann: on account of thy anger. Boeckh: against thy mind. cf. v. 1034.

V. 1067. τῶν σὺ θάλλπος] So ἔθαλψεν αἰτῆς σπασμός Trach. 1084. μανίαι θάλλποισι Aesch. Prom. 878. On τῶν for ὧν see v. 600.

V. 1068. ὦ παῖ, σὺ δ'] On the position of the words σὺ δέ see Matth. §. 312. 3.

V. 1071. τὸν νοῦν — φέρει] I. Uld. Faesi in Seebode's Misc. Crit. Vol. II. part. IV. p. 707. observes: "the poet seems to have had in mind two modes of comparison, neither of which he completed: τὸν νοῦν τ' ἀμείνω τῶν φρενῶν τῶν νῦν (αὐτῷ οὐσῶν), and τὸν νοῦν τ' ἀμείνω ἢ ὧν νῦν φέρει." — But if Sophocles had wished to say this, he would doubtless have written what Brunck has proposed, ὧν νῦν φέρει. Which alteration I am much inclined to adopt, for there seems no satisfactory way of explaining the common reading.

V. 1073. Schol.: ἐξ ὅτου

τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
1075 μηπῶποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.

ΚΡΕΩΝ.

ἔγνωκα καὐτός, καὶ ταράσσομαι φρένας·
τό τ' εἰκαθεῖν γὰρ δεινὸν, ἀντιστάντα δὲ
ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα.

1095

ΧΟΡΟΣ.

εὐβουλίας δεῖ, παῖ Μενοικέως, Κρέον.

ΚΡΕΩΝ.

1080 τί δῆτα χορὴ δρᾶν; φράξε· πείσομαι δ' ἐγώ.

ΧΟΡΟΣ.

ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης
ἄνες, κτίσον δὲ τῷ προκειμένῳ τάφον.

1100

ΚΡΕΩΝ.

καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρειαθεῖν;

ΧΟΡΟΣ.

ὅσον γ', ἄναξ, τάχιστα. συντέμνουσι γὰρ
1085 θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

ΚΡΕΩΝ.

οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι

1105

V. 1075. Dind. μὴ πῶ ποτ'.

V. 1079. For Κρέον La. and Lb. λακεῖν.

λεν κῆρ ἐγώ· ἀντὶ τοῦ ἀπὸ νεό-
τητος ἄχει γήρας.

tion of τὲ — δὲ see Matth. §. 626.
Rost §. 134. annot. 1. II.

V. 1075. Schol.: λακεῖν· φθέγγασθαι. For ἐς πόλιν Neve compares 1247. El. 606. 642. Oed. R. 93. Pors. Adv. p. 224. 308., for λακεῖν Trach. 824. interpp. Aristoph. Plut. 39.

V. 1083. καὶ — παρειαθεῖν] Et utile censes obsequi? Cf. Passow Lex. Gr. v. δοκῶ 2. b. On καί beginning a question see El. 1456.

V. 1077 sq. Schol.: τὸ μὲν ὑποχωρεῖν δεινόν, τὸ δὲ ἀντιστάντα βλαβῆναι. He is right, for he says that it is a grievous thing either to yield, or to suffer ill from resisting. Hermann explains ἀντιστάντα δὲ etc. thus: if I resist, this, itself grievous, is increased, by striking my anger with some great calamity. — On the opposi-

V. 1084 sq. Schol.: συντέμνουσι· συντόμως κατακόπτουσι καὶ βλάπτουσι. But like ἀνύειν, so συντέμνειν is used without the noun τὴν ὁδὸν to signify to take a swift course, to approach very rapidly. See v. 736. Οἱ κακόφρονες are not so much those who meditate evil as they who act and think wrongly.

V. 1086 sq. μόλις μὲν, καρ-

τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.

ΧΟΡΟΣ.

δρᾶ νυν τὰδ' ἐλθὼν, μὴδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡΕΩΝ.

ᾧδ' ὥς ἔχω στείχοιμ' ἄν· ἔτ' ἔτ', ὁπάονες,

1090 οἳ τ' ὄντες οἳ τ' ἀπόντες, ἀξίννας χερσὶν

ὀρμᾶσθ' ἐλόντες εἰς ἐπόψιον τόπον,

1110

*

*

*

ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,

αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.

V. 1088. νυν is my own correction. MSS. νῦν.

V. 1091. Hermann rightly observes that some verses have been lost between this and the line which follows.

δίας δ' etc.] For the particles μὲν — δὲ see Matth. §. 535. c. not. 3., for the phrase ἐξίσταμαι καρδίας τὸ δρᾶν, which is the same as πεῖθομαι τὸ δρᾶν, *ibid.* §. 622. 3. and §. 543. not. 2. Schol.: μόγῃς μεθίσταμαι τῆς προτέρας γνώμης. So Euripid. *Iph. A.* 479: καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων.

V. 1088. μὴ δ' — τρέπε] Rightly Brunck: and do not entrust them to others.

V. 1090. οἳ τ' ὄντες οἳ τ' ἀπόντες] Hermann wrongly explains οἳ ὄντες by οἳ ὄντες μοι νῦν ὁπάονες, who now follow me. For the usage of the language demands that the participle ὄν when joined with ἀπών, signify present. See *El.* 298 sq. The nominative οἳ ὄντες instead of the vocative, is quite in accordance with common custom. Cf. *El.* 634: σὺ, ἢ παροῦσά μοι. *Aj.* 703: ὁ Δάλιος. and below 1103. See Rost §. 103. 2. a. The following instances may seem strange, though they are not so. *El.* 504: ὦ Πέλοπος ἀ πρόσθεν etc. *Aesch. Pers.* 156: μῆτερ ἢ Ξέρξον γεραίᾶ, χαίρε, Δαρείον γύναι. — The servants are ordered to bring with them

axes, in order to cut wood for burning the body of Polynices.

V. 1091. εἰς ἐπόψιον τόπον] Hermann was the first to observe that between this and the following verses some others have been lost, in which Creon had more clearly designated the place here meant, and had given orders for the burial of Polynices and the liberation of Antigone. But from the preceding words and from v. 411. ἄκρων ἐν πάγων, and 1197. πεδίον ἐπ' ἄκρον, we may gather that the words ἐπόψ. τόπον signify that place in which Polynices lay unburied.

V. 1092 sq. ἐγὼ δ' — ἐκλύσομαι] But I myself, since my mind inclines to it, will set out thither with you, and disentangle what I have entangled, i. e. I will rectify my error. In this metaphorical sense (cf. v. 40. with the note) the words must be used, as is evident from the one fact, that if used in their proper sense, Creon would merely announce his intention of liberating Antigone. But he ought necessarily to show that he also meant to render just rites to Polynices. For the phrase δόξα

δέδοικα γὰρ, μὴ τοὺς καθεστῶτας νόμους
1095 ἄριστον ἢ σῶζοντα τὸν βίον τελεῖν.

ΧΟΡΟΣ.

(στροφὴ β').

Πολώννυμε, Καδμεῖτας νύμφας ἄγαλμα 1115
καὶ Διὸς βαρυβρεμέτα
1100 γένος, κλυτὰν ὅς ἀμφέπεις Ἰταλίαν, μέδεις δὲ
παγκοίνοις Ἐλευσινίας 1120
Διοῦς ἐν κόλποις, Βακχεῦ, Βακχᾶν
ὁ ματρόπολιν Θήβαν

τῇδ' ἐπεστράφη cf. Oed. R. 882.
with note.

V. 1096 — 1133. The Chorus perceiving from the predictions of Tiresias, that Creon had brought the city into a state of extreme danger (996 sqq. 1061 sqq.) implores the aid of Bacchus, the guardian and tutelary deity of Thebes.

V. 1096. Schol.: πολώννυμε, ὃ Διόνυσος· οἱ μὲν γὰρ Βάκχον, οἱ δὲ Ἰακχον, οἱ δὲ Λύαιον, οἱ δὲ Εὐόιον, οἱ δὲ Διθύραμβον καλοῦσιν. Cf. Spanheim on Callim. in Apoll. 70. But since that god who possessed the greatest variety of names, was also worshipped and invoked by the greatest number of mortals, πολώννυμος is the same as greatly celebrated, worshipped, invoked.

Ibid. ἄγαλμα] By a frequent usage of the poets children are called ἀγάλματα, deliciae, the delight of their parents. See Markl. on Eur. Suppl. 367. Ruhnck. on Timaeus v. ἄγαλμα. ERF. Καδμεῖας νύμφας, Semetes. Similar pleonasm in appellations are collected by Blomf. on Aesch. Prom. 140. On the diaeresis Καδμεῖας cf. v. 1116. Θηβαῖας, v. 954, 963. Φινεΐδαις, Ἐρεχθεΐδαν, Aesch. Suppl. 61. Τηρεῖας. Eur. Hec. 479. Ἀργεῖον, and the yet more frequent Τρώϊος and Τροῖα. See Elmsl. on Med. 806.

V. 1100. ἀμφέπεις] Neve

compares El. 651. Pind. Pyth. V, 68. IX, 71.

V. 1100 sq. κλυτὰν — Ἰταλίαν] It is evident that lower Italy or Magna Graecia is meant, more particularly its western part, which was inhabited by Greek colonies, and celebrated (κλυτὰν) for its beauty of situation, and fertility of soil, and fine climate. It is mentioned among the dwellings of Bacchus, because very productive of wine. Schol.: διὰ τὸ πολυάμπελον τῆς χώρας. Varro 1, 2. Lucian Navig. 23. Etymol. M. p. 525, 39. Wex.

V. 1101. Schol.: παγκοίνοις· ἐν οἷς πάντες συνάγονται διὰ τὰς πανηγύρεις· ἢ διὰ τὸ τὴν θεὸν πάντας τρέφειν· ἢ ὅτι κοινὰ τὰ μυστήρια Δήμητρος καὶ Διονύσου. The first interpretation is correct. But it is well known that Bacchus was worshipped in the Eleusinian Mysteries in conjunction with Ceres. Cf. Musgr. on Eur. Ion 1093. — For the prosody of the word Ἐλευσινίας Boeckh compares Hom. h. in Cer. 105, 266. Antimach. fr. 55. Eratosth. fr. Merc. XV, 15. Herm. Elem. D. M. p. 44.

V. 1102. Schol.: κόλποις· ἀντὶ τοῦ πεδίοις. > Cf. Passow v. κόλπος 3. b.

V. 1103. Βακχᾶν ματρόπολιν] Triclinius: ἐπεὶ δὲ ἐν Θήβαις ὁ Διόνυσος μὲν γέγονεν, οὗτος δὲ τὰς Βάκχας πεποίηκε, διὰ τοῦτο μητρόπολιν αὐτὴν τῶν Βακχῶν λέγει.

βαιετων παρ' ὑγρων

1105 Ἰσμηνοῦ ρείθρων ἀγρίου τ'
ἐπὶ σπορᾷ δράκοντος·

1125

(ἀντιστροφὴ α'.)

σὲ δ' ὑπὲρ διλόφοιο πέτρας στέροψ ὅπως
λιγνὺς, ἔνθα Κωρύκται

1110 νύμφαι στίχουσι Βακχίδες, Κασταλίας τε νῆμα· 1130

καὶ σε Νυσαίων ὀρέων
κισσῆρεις ὄχθαι χλωρά τ' ἀκτὰ
πολυστάφυλος πέμπει

1115 ἀμβρότων ἐπέων

V. 1107. διλόφοιο is Dindorf's conj. MSS. διλόφον. See v. 100.

V. 1115. Dind. ἀβρότων.

V. 1104 sq. παρ' ὑγρῶν —
[ρείθρων] On this use of the pre-
position παρά see v. 951.

V. 1105 sq. Schol.: ἀγρίου —
δράκοντος· παρὰ τὸν τόπον,
ἐν ᾧ ἐσπάρησαν οἱ ὀδόντες τοῦ
δράκοντος.

V. 1107 sq. Schol.: σὲ δ' ὑπὲρ·
σὲ ὀρᾷ ὁ λαμπρὸς καπνός· ἀντὶ
τοῦ σοὶ θυσίαι κατὰ Παρνασσὸν
γίνονται· ἢ παρ' ὅσον αὐτόματον
πῦρ ἐκείσε ἀναδίδεται. διλόφον
πέτρας· τοῦ Παρνασσοῦ· τοιοῦτο
γὰρ ἐστὶ τὸ ὄρος. Elmsley on
Eur. Bacch. 306. observes: "There
is frequent mention among the
poets of a flame shining by night
on mount Parnassus, which was
supposed by those who saw it to
proceed from Bacchus with torch
in hand dancing with his wonted
company of attendants. The nature
of this flame, it is the part
of the physical student to investi-
gate. For the classics, I will add
some testimonies of the tragedians.
Eur. Phoen. 233. where see Schol.,
Ion 711. 1125. Aristoph. Ran.
1242."

V. 1109. Schol.: Κωρύκται·
αἱ Παρνασσίδες· Κωρύκιον γὰρ
ἄντρον ἐν Παρνασσῷ. Cf. interpp.
on Aesch. Eum. 22. Elmsl. on
Eur. Bacch. 559. and Ulrichs
Reisen und Forschungen in Grie-
chenland p. 48.

V. 1110. στίχουσι] Hesy-
chius: στίχουσι· βαδίζουσι,
πορεύονται. DINDORF.

V. 1111. Schol.: Κασταλίας·
πηγὴ ἐν Παρνασσῷ.

V. 1112 sq. Schol.: Νύσσα
Φωκίδος ὄρος· εἰς δὲ καὶ
ἄλλαι πολλαὶ Νύσσαι [Euboica,
Thracica, Arabica, Indica, Aethio-
pica, etc]. χλωρά τ' ἀκτὰ· ἢ
τὸ ἐν Εὐβοίᾳ φησὶν ἄλσος, ἢ τὸ
ἐν Παρνασσῷ· ἐν ἀμφοτέροις γὰρ
τόποις ἢ ἀμπελος, ἢ καθ' ἑκάστην
ἡμέραν περὶ μὲν τὴν ἑω βότρυας
φέρει, περὶ δὲ τὴν μεσημβρίαν
ὀμφανκας, ἐτρογγυὰ δὲ πεπανθεῖσα
περὶ τὴν ἑσπέραν. Erfurdt rightly
observes that we must here under-
stand the Euboean Nysa, compar-
ing v. 1125. Cf. Steph. Byz. v.
Νύσαι· δεκάτη ἐν Εὐβοίᾳ, ἔνθα
διὰ μιᾶς ἡμέρας τὴν ἀμπελὸν
φασιν ἀνθεῖν καὶ τὸν βότρυον πε-
παίνεσθαι. Eustath. on Dionys.
p. 224, 34. ed. Bernh.: Νύσαι δὲ
— Εὐβοϊκῇ, περὶ ἣν λέγεται καὶ
τὸ τῆς ἀμπελὸν τεράστιον, βότρυον
ἐκφερούσης καθ' ἡμέριον. This is
also related by the Schol. on Eur.
Phoen. 227., quoting a fragment
from Soph. Thyest: ἔστι γὰρ τις
ἐναλλία πόλις γῆς Εὐβοείας,
ἐνθα Βάκχιος βότρυς ἐπ' ἡμαρ
ἔρπει.

V. 1115. ἀμβρότων ἐπέων]
Holy words, words used at

- εὐαζόντων Θηβαῖας
ἐπισκοποῦντ' ἀγνιάς
(στροφὴ β'.)
τὰν ἔκπαγλα τιμᾶς
ὑπὲρ πασᾶν πόλεων
1120 ματρὶ σὺν κεραυνία·
καὶ νῦν, ὥς βιαίως
ἔχεται πάνδημος ἀμὰ πόλις ἐπὶ νόσον,
μολεῖν καθαρσίῳ ποδὶ Παρνησίαν
1125 ὑπὲρ κλιτὺν, ἣ στονόεντα πορθμόν.
(ἀντιστροφὴ β'.)
ὠὖ πῦρ πνεόντων
χοράγ' ἄστρον, νυχίων

V. 1124. Παρνασίαν Dind.

sacred rites. Cf. Pind. Pyth. IV, 11: ἀθανάτιον στόματος.

V. 1116. Schol.: εὐαζόντων· ὑμνούντων, μετὰ εὐφημίας εὐοῦ λεγόντων, ὅς ἐστιν ὕμνος Διονύσου. The word εὐάζειν, usually spoken of the Bacchantes, is here applied to song.

V. 1117. ἐπισκοποῦντ'] Wex: visiting the streets: the streets through which the procession is led, that you may preside over it. Cf. vs. 1127 sq.: νυχίων φθ. ἐπίσκοπε.

V. 1118. τὰν] This must be referred to the noun Θήβην, contained in the preceding words. See Matth. §. 435.

V. 1118 sq. ἔκπαγλα — πασᾶν] For the adverb ἔκπαγλα cf. Oed. C. 716 sqq. ἔκπαγλα — θρώσκει; for the use of the preposition ὑπὲρ see Pind. Nem. IX, 129: εὐχόμεαι ὑπὲρ πολλῶν τιμαλφείν λόγοις νίκαν, quoted by Matth. §. 582. p. 1156.

V. 1120. Schol.: κεραυνία· κεραυνοβλήτω. Cf. Eur. Bacch. 6: ὀρῶ δὲ μητρὸς μνημα τῆς κεραυνίας.

V. 1121 sqq. καὶ νῦν etc.] The sense is: Thou who art ever present at our sacred

rites, come also now, since our city labours under heavy trouble, and bear safety to us.

V. 1122. ἀμὰ πόλις] Dindorf well observes that the pronoun ἐμός is added in a similar manner in Oed. C. 842: πόλις ἐναίρεται, πόλις ἐμὰ σθένει.

V. 1123. Schol.: μολεῖν· λείπει θέλησον· ἢ ἀπαρέμφατον ἀντιπροστακτικοῦ. Cf. Matth. §. 546. Rost §. 125. not. 6.

V. 1125. Schol.: ἣ στονόεντα πορθμόν· τὸν ἡχώδη διὰ τὰ κύματα. πορθμόν δὲ τὸν ἀπ' Εὐβοίας εἰς Βοιωτίαν.

V. 1126 sq. Schol.: ὠὖ πῦρ πνεόντων χοραγέ· τῶν πυρπνύων ἄστρον ἐπίσκοπε· καὶ γὰρ αἰθέριος τιμᾶται, ὥς καὶ Εὐριπίδης ἐν Βάκχαις (1076.) φησὶν αὐτὸν ἐν αἰθέρι κατοικεῖν. Ἄλλως· χοραγέ, τὸν χορὸν ἄγων. ἢ τῶν ἄστρον χορηγέ· κατὰ γὰρ τινα μυστικὸν λόγον τῶν ἄστρον ἐστὶ χορηγός. καὶ νυχίων φθεγμάτων· τῶν ἐν νυκτὶ εὐφημιῶν καὶ ὕμνων. ἐν νυκτὶ γὰρ αἱ Διονυσιακαὶ χορεῖται γίνονται, ὅθεν καὶ νυκτέλιος, καὶ Εὐριπίδης (Bacch. 486.)· νυκτωρ τὰ πολλὰ· σε-

- φθεγμάτων ἐπίσκοπε,
 παῖ Ζηνὸς γένεθλον,
 1130 προφάνηθ' ὧ Ναξίαις σαῖς ἅμα περιπόλοις 1150
 Θυίαισιν, αἷ σε μαινόμεναι πάννυχoi
 χορεύουσι τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ.

- Κάδμον πάροιχοι καὶ δόμων Ἀμφίονος, 1155
 1135 οὐκ ἔσθ' ὅποιον στάντ' ἂν ἀνθρώπου βίον
 οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρῶπει
 τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἶε.
 καὶ μάντις οὐδείς τῶν καθεστῶτων βροτοῖς. 1160
 1140 Κρέων γὰρ ἦν ξηλωτὸς, ὥς ἐμοί, ποτέ,

V. 1131. *Θυίαισιν* is from the conjecture of Bothe, MSS. *Θυιάσιν*. Brunck *Ναξίαις Θυιάσιν ἅμα περιπόλοις, αἷ πάννυχoi σε μαινόμεναι*, Hermann *Ναξίαις ἅμα περιπόλοις αἷσιν*, omitting *Θυίαισιν*.

μνότῃ ἔχει σκότος. See Lo-beck *Aglaoph.* p. 218 sq.

V. 1129. *καὶ Ζηνὸς γένε-θλον*] Hermann observes that these words must be joined together, so as to signify *ἐκ Ζηνὸς γεγῶς παῖς*.

V. 1130. *προφάνηθ' ὧ*] Sophocles rarely places the exclamation ὧ with the imperative. I recollect but one other passage, *El.* 666: ὧ χαῖρ', ἄνασσα.

V. 1131. Schol.: *περιπόλοις· ταῖς ἱεραῖς, ταῖς σαῖς ἀπολού-θους· καὶ ἐν Νάξῳ γὰρ τιμᾶται, ὅτι ἐκεῖ τῇ Ἀριάδῃ συνεγένετο.*

V. 1133. *χορεύουσι*] The verb *χορεύειν* is here active, signifying to celebrate the god with dances. Brunck compares *Pind.* *Isthm.* I, 7: *καὶ τὸν ἀκραιφνέμαν χορεύων*. See *Eurip.* *Iph. A.* 1057, *Ion* 1085.

V. 1134. *Κάδμον* — *Ἀμφίονος*] After the city of Thebes had been founded by Cadmus, it is said that Amphion and Zethus the sons of Antiope and Jove, having conquered their uncle Lycus, the guardian of Laius, obtained

and enlarged the ancient kingdom. CAM. Schaefer rightly refers *δόμων* also to *Κάδμον*. For the phrase *πάροιχοι δόμων Κάδμον*, by which the Theban citizens are meant, see *Oed. R.* 1.

V. 1135 sq. *οὐκ ἔσθ' — ποτέ*] i. e. *οὐδείς γὰρ βίος ἐστίν, οὔτε στᾶς, ὃν ἂν αἰνέσαιμι, οὔτε πεσών, ὃν ἂν μεμψαίμην ποτέ*. The particles *οὔτε — οὔτε* are therefore here used for the same reason as in vs. 4 sq. On the suppressed verb *πεσών*, which I have supplied in my explanation, see *El.* 72. note.

V. 1137. *καταρῶπει*] This verb is properly neuter, but here assumes a transitive force, as *ῶω Eur. Hec.* 528. *Cycl.* 391., where see examples. *Theognis* 157: *Ζεὺς τὸ τάλαντον ἐπιρῶπει*. *MUSG.* So the Latin *ruere*, on which see *Ruhnck. Terent. Ad.* III, 2, 21.

V. 1139. *καὶ — βροτοῖς*] *Aj.* 1419: *πρὶν ἰδεῖν δ' οὐδείς μάντις τῶν μελλόντων ὅ τι πράξει*.

V. 1140. Schol.: *ὥς ἐμοί· λείπει ἑδόνει*. Cf. *Matth.* §. 388. a. *Rost* §. 105. *animadv.* 2. extr.

- σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
 λαβὼν τε χώρας παντελῇ μοναρχίαν
 εὖθυνε, θάλλων εὐγενεῖ τέκνων σπορᾶ·
 καὶ νῦν ἀφείται πάντα. τὰς γὰρ ἡδονὰς 1165
 1145 ὅταν προδῶσιν ἄνδρες, οὐ τίθῃμ' ἐγὼ
 ζῆν τοῦτον, ἀλλ' ἐμψυχον ἡγοῦμαι νεκρόν.
 πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,
 καὶ ζῆ τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπῇ
 τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς 1170
 1150 οὐκ ἂν πριάμην ἀνδρὶ πρὸς τὴν ἡδονήν.

ΧΟΡΟΣ.

τί δ' αὖ τόδ' ἄχθος βασιλέων ἦκεις φέρων;

ΑΓΓΕΛΟΣ.

τεθνᾶσιν· οἱ δὲ ζῶντες αἵτιοι θανεῖν.

ΧΟΡΟΣ.

καὶ τίς φρονεύει; τίς δ' ὁ κείμενος; λέγε.

[V. 1143. *ἡῦθυνε*, Dind.]

V. 1141 sqq. *σώσας μὲν* — *σπορᾶ*] On the association of the particles *μὲν* — *τε* see note Trach. 996 sqq.; on the participle *σώσας* with a finite verb v. 805. of this play. The poet meant to say: *ὅς ἐσώσε μὲν — χθόνα, ἔθαλλε δὲ, ὅτε λαβὼν χώρας — εὖθυνε, εὐγενεῖ τ. σπορᾶ*. For the adj. *παντελῇ* see at v. 997. On the preservation of the city by Creon see v. 1039. note.

V. 1144 sq. *τὰς γὰρ ἡδονὰς* etc.] The words *τὰς ἡδονὰς* are explained by the poet himself in the following *τὸ χαίρειν*. Schol.: *προδῶσιν· ἀπολέσασιν. τίθῃμι* is equivalent to *ἡγοῦμαι*. Cf. Dorville on Char. p. 403. ed. Lips. For the sentiment cf. Simonidis fragm. 57. in Schneidewin's Delect. p. 399.

V. 1147 sq. *πλούτει* etc.] On the notion of the imperative see Matth. §. 511. 5. c.

V. 1148. Schol.: *ζῆ. ἀντὶ τοῦ ζῆθι, προστακτικῶς*. Other examples of this imperative are quoted from the tragedians in Bekk.

Anecd. p. 97, 29. By the words *τύραννον σχῆμα* the royal dignity is meant. Hermann refers to Bergler on Alciph. I, 34. p. 140.

V. 1149 sq. *καπνοῦ σκιᾶς*] Nothing can be more paltry than the shadow of smoke. It is derived from a Pindaric phrase *σκιᾶς ὄναρ ἀνθρώπου*. Br. Cf. Philoct. 946: *κοῦκ οἶδ' ἐναίρων νεκρὸν ἢ καπνοῦ σκιάν, εἰδωλον ἄλλως*. But the phrase *πριάσθαι τί τι*, the German jemandem etwas abkaufen, may be compared with the phrase *δέχεσθαι τί τι*, jemandem etwas abnehmen, on which see Matth. §. 394. 3. Rost §. 105. animadv. 1. For the words *πρὸς τ. ἡδονήν* cf. Matth. §. 591. γ.

V. 1151. *φέρων*] Announcing. See Oed. C. 416. So the Latin poets use *ferre*. On the plural number *βασιλέων* see Trach. 313. note.

V. 1152. *αἵτιοι θανεῖν*] Cf. Matth. §. 542. b. β. Rost §. 125. 6.

V. 1153. *καὶ τίς φρονεύει*]

ΑΓΓΕΛΟΣ.

Αἴμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται.

1175

ΧΟΡΟΣ.

1155 πότερα πατρώας ἢ πρὸς οἰκείας χερός;

ΑΓΓΕΛΟΣ.

αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίδας φόνου.

ΧΟΡΟΣ.

ὦ μάντι, τοῦτος ὥς ἄρ' ὀρθὸν ἤνυσας.

ΑΓΓΕΛΟΣ.

ὥς ὧδ' ἐχόντων, τᾶλλα βουλευέιν πάρα.

ΧΟΡΟΣ.

καὶ μὴν ὄρω τάλαιναν Εὐρυδίην ὁμοῦ

1180

1160 δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμαίων
ἦτοι κλύουσα παιδὸς ἢ τύχη πάρα.

ΕΥΡΥΔΙΚΗ.

ὦ πάντες ἄστοί, τῶν λόγων ἐπησθόμην
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
ὅπως ἰκοίμην εὐγμάτων προσηγόρου·

1185

So Oed. R. 716. See Philoct. 1067. note.

V. 1154. αὐτόχειρ δ' αἰμάσσεται] Neve on Aj. 841: τὼς αὐτοσφαγεῖς πρὸς τῶν φιλήστων ἐκγόνων ὀλοίατο, observes: "αὐτοσφαγεῖς and αὐτόχειρες are not only those who die by their own hand, but likewise those who perish through any wicked deed. Ant. 1154. Aesch. Suppl. 65 sqq.: ξυντίθησι δὲ παιδὸς μόρον, ὥς αὐτοφόνως ὤλετο πρὸς χειρὸς ἑῆς δυσμάτορος κότου τυχών." This is scarcely admissible. αὐτόχειρ probably means the man who does anything not only by his own hand, but likewise by that of some one of his own family.

V. 1157. ὥς ἄρ'] For these particles thus joined with the preterites, Neve compares Aj. 367. El. 1185. Oed. R. 1395. Trach. 871. Reisig Conj. p. 274.

V. 1159 sq. Schol.: Εὐρυδίην. Ἡσίοδος Ἡνιόχην αὐτὴν καλεῖ (Scut. Herc. 83). ἔκετο δ'

εἰς Κρεῖοντα καὶ Ἡνιόχην. — ὁμοῦ· ἑγγύς. See Philoct. 1190.

V. 1161. κλύουσα παιδός] See Oed. C. 303. On the phrase ἐκ δωμαίων πάρα see Doederl. Spec. ed. Soph. p. 35.

V. 1162. τῶν λόγων] i. e. τίτων λόγων. See Trach. 984: παρὰ τοῖσι βροτῶν κείμεναι.

V. 1163 sq. Παλλάδος — προσηγόρου] That I might offer up prayers to the goddess Pallas. Cf. Matth. §. 344. and §. 367. Rost §. 108. 4. c. But we must suppose that a statue of Pallas was erected before the palace. See Oed. R. 16. So Jocasta is said to be about to offer prayers to Apollo Oed. R. 882—894. which passage may be compared with the present one. See El. 1355 sqq. On the phrase Παλλάδος θεᾶς Musgrave compares Eur. Troad. 545: Παλλάδος θεᾶς, and ibid. 983: θεᾶ Ἥρα.

- 1165 καὶ τυγχάνω τε κληῖθρ' ἀνασπαστοῦ πύλης
 χαλῶσα, καὶ με φθόγγος οἰκείου κακοῦ
 βάλλει δι' ὧτων· ὑπὶα δὲ κλίνομαι
 δείσασα πρὸς δμῳαῖσι ἀποπλήσσομαι.
 ἀλλ' ὅστις ἦν ὁ μῦθος, αὖθις εἶπατε. 1190
- 1170 κακῶν γὰρ οὐκ ἄπειρος οὗς' ἀκούσομαι.

ΑΓΓΕΛΟΣ.

- ἐγὼ, φίλη δέσποινα, καὶ παρῶν ἐρῶ,
 κούδεν παρήσω τῆς ἀληθείας ἔπος.
 τί γὰρ σε μαλθᾶσσοιμ' ἂν ὦν ἐς ὕστερον
 ψευῖται φανούμεθ'; ὀρθὸν ἀλήθει' αἰέ. 1195
- 1175 ἐγὼ δὲ σῶ ποδαγὸς ἐσπόμην πόσει
 πεδλίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι
 καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν
 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν 1200
- 1180 λούσαντες ἄγνὸν λουτρόν, ἐν νεοσπάσιν

V. 1165. I have substituted τὲ for γὰρ with La. Neve conjectures γάρ.

V. 1165. ἀνασπαστοῦ πύλης] The drawing back of the bolt is meant. On the particles καὶ—τε—καὶ cf. Xen. Anab. IV, 6, 2: καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ ὁ Χειρόσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς κόμας ἦγεν· ὁ δὲ ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τουτοῦ. Cyrop. I, 4, 28: καὶ οδὸν τε οὐπω πολλὴν διηνύσθαι αὐτοῖς, καὶ τὸν Μῆδον ἦκειν πάλιν ἰδρύνει τῷ ἱππῳ. Anab. I, 8, 1: καὶ ἤδη τε ἦν ἀμφὶ ἄγορᾶν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύσειν, ἡνίκα Παταγύας προσφαίνεσθαι.

V. 1171. παρῶν] Boeckh: als Augenzeuge. Hermann quotes Aesch. Pers. 266: καὶ μὴν παρῶν γε κοῦ λόγους ἄλλων κλύων. Πέρσαι, φράσαιμ' ἂν, οἳ ἐπορσύνθη κακὰ. See also Demosth. Ol. III. p. 29, 11: πέπεισμαι γὰρ ἔξ ὧν παρῶν καὶ ἀκούων συνοῖδα. id. Lept. 473, 22.

V. 1175. ἐγὼ δέ etc.] Wex explains the particle δὲ in such a manner as to show that the poet meant to say: ἦν δὲ τὸ πρᾶγμα τοιοῦτο· ἐγὼ ἐσπόμην.

V. 1176. Schol.: νηλεὲς· ἐλέους μὴ τυχόν. Cf. Oed. R. 180: νηλέα δὲ γένεθλα πρὸς πέδῳ θανατηφόρα κείται ἀνοίκτως.

V. 1178 sqq. καὶ τὸν μὲν — λούσαντες ἄγ. λουτρόν] See Matth. §. 421. not. 3. But to the words τὸν μὲν etc. are opposed αὖθις πρὸς etc. Schol.: ἐνοδίαν θεόν· τὴν Ἐκάτην ἢ τὴν Περσεφόνην. Understand Trivia.

V. 1179. ὀργὰς — κατασχεθεῖν] That they would propitiously curb their anger, i. e. that they would be propitious to us, not angry. Cf. El. 1011: κατὰσχες ὀργήν. Musgrave interprets it to have a mild disposition, comparing Eur. Troad. 53: ἐπῆνεσ' ὀργὰς ἡπίους.

- θαλλοῖς ὃ δὴ λείλειπτο συγκατήθμεν,
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
χάσαντες, αὐτὶς πρὸς λιθόστρωτον κόρης
νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν. 1205
- 1185 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
κλύει τις ἀκτέριστον ἀμφὶ παστᾶδα,
καὶ δεσπότη Κρέοντι σημαίνει μολών·
τῷ δ' ἀθλίας ἄσημα περιπολεῖ βοῆς
ἔρχονται μάλλον ἄσσον, οἰμώξας δ' ἔπος 1210
- 1190 ἦσι δυσθρήνητον· ὦ τάλας ἐγώ,
ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην
κέλευθον ἔρω τῶν παρελθουσῶν ὁδῶν;
παιδὸς με σαίνει φθόγγος. ἀλλὰ, πρόςπολοι,
ἴτ' ἄσσον ὠκέϊς, καὶ παραστάντες τάφῳ 1215
- 1195 ἀθρήσαθ', ἄρμον χάματος λιθοσπαδῇ

V. 1188. περιπολεῖ is my own conjecture. MSS. [and Dind.] περιβαίνει. I have given my reasons against this reading in Comment. de Schol. in Soph. tragg. auctoritate p. 18.

V. 1181. θαλλοῖς] Boeckh rightly observes that olive branches are meant, which were used at funerals. Cf. Demosth. c. Macart. p. 1074, 22.

V. 1182. οἰκείας χθονὸς] Domesticæ terræ, i. e. his native soil.

V. 1183 sq. πρὸς — εἰσεβαίνομεν] This must be understood thus: πρὸς τὴν κόρην εἰς τὸ λιθόστρωτον αὐτῆς νυμφεῖον — εἰσβαίνομεν. This cave, in which Antigone was confined, is styled νυμφεῖον Ἄιδου for the reasons mentioned in 654 and 816.

V. 1186. Schol.: ἀκτέριστον· τὸν κακοκτέριστον τῆς Ἀντιγόνης τόπον. ἢ τὸν μὴ δεξαμενον ἐντάφια. The poet says παστᾶδα, referring to νυμφεῖον Ἄιδου, and as that weddingchamber was to Antigone a sepulchre, he calls it ἀκτέριστον. HERMANN.

V. 1188. ἀθλίας ἄσημα — βοῆς] So 1265: ἐμῶν ἀνολβα βουλευμάτων. See Matth. §. 442. 4. For the verb περιπολεῖ cf. Oed. R. 1254: ἀλλ' εἰς ἐκεῖνον περιπο-

λοῦντ' ἐλεύσομεν. Eurip. Iph. T. 1455: οὐς ἐξεμὸς χθεις περιπολὼν καθ' Ἑλλάδα. Rhes. 773: λεύσω δὲ φῶτε περιπολοῦνθ' ἡμῶν στρατὸν πυννῆς δι' ὄρηνης.

V. 1189. μάλλον ἄσσον] Examples of this use are adduced by Matth. §. 458.

V. 1191 sq. δυστυχεστάτην — ὁδῶν] See Matth. §. 464. cf. Oed. C. 1397: οὕτε ταῖς παρελθούσαις ὁδοῖς ξυνήδομαι σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν, and Aj. 994: ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ μάλιστα τοῦμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην.

V. 1193. σαίνει] Moves me, comes softly on me. NENE. For the phrase ἵτε ὠκέϊς see my note on Phil. 1062.

V. 1195 sq. ἄρμον — δύντες] When you penetrate through the opened joint (see Liddell and Scott's Gr. Lex. sub v.) of the rocky tomb to the entrance itself, i. e. when you enter the tomb after having broken open the heap of rocks at its entrance. The servants are ordered

- δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἴμονος
φθόγγον συνίημι, ἢ θεοῖσι κλέπτομαι.
τάδ' ἐξ ἀθύμον δεσπότην κελύσμασιν
ἡθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι 1220
1200 τὴν μὲν κρεμαστὴν ἀνχένος κατείδομεν,
βρόχῳ μιτῶδει σινδόνης καθημμένην,
τὸν δ' ἀμφὶ μέσση περιπετὴ προσκείμενον,
εὐνῆς ἀποιμῶζοντα τῆς κάτω φθορὰν
καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225
1205 ὁ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμῶξας ἔσω
χωρεῖ πρὸς αὐτὸν, κἀνακωκύσας καλεῖ·
ὦ τλήμων, οἷον ἔργον εἰργασαι; τίνα
νοῦν ἔσχεις; ἐν τῷ ξυμφορᾷ διεφθάρης;
ἔξελθε, τέκνον· ἰκέσιός σε λίσσομαι. 1230
1210 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
πτύσας προσώπῳ κοῦδ' ἐν ἀντειπὼν, ξίφους

to tear away the stones by which the entrance of the tomb had been blocked up after the confinement of Antigone, and having done so, to enter the cave, as Creon himself did immediately after (1205 sq.). For the preposition πρὸς cf. Phil. 22: εἴτ' ἔχει χῶρον πρὸς αὐτὸν τόνδε. If any one object to this interpretation on the ground that Haemon must already have removed the stones to effect his entrance, he must recollect that Creon did not then know the fact, and had merely ordered his servants to see whether Haemon had entered, and to remove the barrier for that purpose. His grief hindered him from thinking how Haemon's entrance could have been effected.

V. 1197. Schol.: ἢ θεοῖσι κλέπτομαι· ἢ ἀπατῶμαι ὑπὸ θεῶν. See v. 681.

V. 1198 sq. τὰδ' — ἡθροῦμεν] i. e. We examined this, as our terrified master had bidden. For the words ἀθροῦσατε, εἰ τὸν Αἴμονος etc. were used in the same sense before, see, i. e. ascertain whether the

voice I hear is Haemon's. On the phrase κέλευσμα ἐξ ἀθ. δεσπότην see v. 95.

V. 1200. κρεμαστὴν ἀνχένον] Cf. Matth. §. 331.

V. 1201. Schol.: καθημμένην· τὸν τράχηλον δεδεμένην.

V. 1202. ἀμφὶ μέσση] See Trachin. 626 sq. note.

V. 1203. εὐνῆς — τῆς κάτω] Brunck translates rightly: of his wife sent down to Orcus. S. v. 877: μετοικίας τῆς ἄνω.

V. 1207 sq. εἰργασαι — ἔσχεις] On the connection of the perfect and aorist see Phil. 910. note.

V. 1208. ἐν τῷ ξυμφορᾷ] i. e. ἐν τίνι ξυμφορᾷ; cf. Matth. §. 442. 3. Rost §. 108. not. 13.

V. 1211. Schol.: πτύσας προσώπῳ· οἷον ἀποστραφεὶς καὶ συνδραπάσας, καὶ ἐκ τοῦ προσώπου καταμεμψάμενος. οὐ κρυῖας προσπτύσας τῷ πατρὶ, ὡς καὶ ἡμεῖς ἐν τῇ συνηθείᾳ φαμέν, κατεπτυνσεν αὐτοῦ, ὃ ἔστι κατεφρόνησε τῶν λόγων αὐτοῦ. See v. 653.

V. 1211 sqq. ξίφους — ἡμ-

ἔλκει διπλοῦς κνώδοντας, ἐκ δ' ὀρμωμένον
πατρός φυγαῖσιν ἡμπλακ'. εἶθ' ὁ δῦσμορος
αὐτῷ χολωθεῖς, ὥσπερ εἶχ', ἐπενταθεῖς

1235

1215 ἤρρισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὕγρον
ἀγκῶν' ἐτ' ἔμφρων παρθένῳ προσπύσσεται.
καὶ φυνσιῶν ὀξεῖαν ἐκβάλλει πνοήν
λευκῇ παρειᾷ φοινίου σταλάγματος.

κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ

1240

πλακ'] When Haemon in the excess of his grief, driven almost to madness, had embraced the lifeless corpse of his betrothed, whom he considered most unworthily sacrificed by his father for the performance of a glorious deed, what was more natural than to draw his sword to prevent his father, the author of the whole calamity, from dragging him forcibly away from her, with whom he had resolved to die?

V. 1212. Schol.: διπλοῦς κνώδοντας· ἀντὶ τοῦ διπλᾶς ἀκμᾶς· ἀμφηκες γὰρ τὸ ξίφος· κνώδων δὲ τὸ ὀξύ τοῦ ξίφους παρὰ τὸ κἀννεν τοῖς ὁδοῦσι. See Aj. 998. For the phrase ἐξορμᾶσθαι φυγαῖς see Philoct. 1126 sq. note.

V. 1214. ἐπενταθεῖς] Rightly Erfurdt: stretched upon his sword: in ensem protentus.

V. 1215. Schol.: τὸ ἔγχος οἱ τραγικοὶ καὶ ἐπὶ ξίφους λαμβάνουσιν. See Aj. 95. 287. 658. 907, compared with v. 30. 828, 1034. Oed. R. 1255. Trach. 1034. μέσσον ἔγχος is used in this sense: midway between the ribs: ut medius esset inter costas.

V. 1215 sq. ἐς δ' ὕγρον — προσπύσσεται] The poet has spoken in an unusual manner, but correctly, meaning: and while yet sensible he embraces the virgin with arms relaxed. For whoever embraces another, receives him as it were into

his own arms; and as the poet wished παρθένῳ προσπύσσεται to be understood in this sense, he rightly added ἐς ὕγρον ἀγκῶνα. On the adjective ὕγρος in the sense of weak or languishing, Brunck compares Eur. Phoen. 1448, on the dying Eteocles: ἤκουσε μητρός ἀπιδεῖς ὕγρῳν χέρεα. In Latin we should render ὕγρον ἀγκῶνα deficientem manum, cf. Tibull. I, 1, 60: te teneam moriens deficiente manu. προσπύσσεται is here joined with a dative, instead of the accusative, as in Trach. 767: προσπύσσεται πλευραῖσιν. For the whole passage compare Propert. II, 8, 21: Quid? non Antigona tumulo Boeotius Haemon corruit ipse suo saucius ense latus? Et sua cum miserae commiscuit ossa puellae, qua sine Thebanam noluit ire domum?

V. 1218. Schol.: φοινίου σταλάγματος· τὴν πνοὴν τοῦ φοινίου σταλάγματος ἐκβάλλει τῇ λευκῇ αὐτῆς παρειᾷ, ὃ ἐστὶν αἷμα ἐξέπνευσεν.

V. 1219. νεκρὸς περὶ νεκρῷ] Erfurdt refers us to Eurip. Phoen. 888: πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες, with the note of Valcken. Here a mutual embrace is signified, in reference to which the poet added: τὰ νυμφικὰ τέλη λαχόν.

Ibid. Schol.: τὰ νυμφικὰ τέλη· τοὺς γὰρ γαμοῦντας τελείους ἐκάλουν. See Oed. R. 901.

- 1220 τέλη λαχὼν δαίλαιος ἔν γ' Ἰδίου δόμοις,
δείξας ἔν ἀνθρώποισι τὴν ἀβουλίαν
ὅσῳ μέριστον ἀνδρὶ πρόσκειται κακόν.

ΧΟΡΟΣ.

τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245

ΑΓΓΕΛΟΣ.

- 1225 καὐτὸς τεθάμβηκ', ἐλπίσιν δὲ βόσκομαι
ἄχῃ τέκνου κλύουσιν ἐς πόλιν γόους
οὐκ ἀξιόσειν, ἀλλ' ὑπὸ στέγῃς ἔσω
δμῳαῖς προθήσειν πένθος οἰκτεῖον στένειν.
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτάνειν. 1250

ΧΟΡΟΣ.

- 1230 οὐκ οἶδ'. ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγῇ βαρὺ
δοκεῖ προσεῖναι χῆ μάτην πολλή βοή.

ΑΓΓΕΛΟΣ.

ἀλλ' εἰσόμεσθα, μὴ τι καὶ κατὰσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένη,

V. 1220. ἔν γ' is Heath's conjecture. Most MSS. ἔν, a few εἰν. See note Philoct. 675. [Dind. εἰν.]
[V. 1233. κρυφῇ Dind.]

V. 1221 sq. τὴν ἀβουλίαν — κακόν] So Oed. C. 1197 sq.: γνώσει κακοῦ θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται. On the verb πρόσ-κειται see El. 233.

V. 1223 sq. τί τοῦτ' — λόγον] For the meaning expressed by these words see at Oed. R. 1045.

V. 1225 sq. Schol.: ἐλπίσιν δὲ βόσκομαι. ἐλπίσω αὐτὴν μὴ βούλεσθαι δημοσίᾳ θρηνεῖν, ἀλλ' ἐν τῷ οἴκῳ μετὰ τῶν θερα-παινίδων.

V. 1227 sq. οὐκ ἀξιόσειν etc.] After ἀξιόσειν understand στένειν from the following words. For as in Aj. 581, we have γόους δακρύειν, so γόους εἰς πόλιν στένειν may be correctly used. Then δμῳαῖς προθήσειν στένειν is used in the same sense as above v. 216: νεωτέρῳ τῷ βασιτάξειν πρόθεις.

V. 1229. Schol.: οὐκ ἀνόητος,

φησὶν, ὑπάρχει, ὥστε δημοσίᾳ ὀδύρεσθαι. ἀμαρτάνειν δὲ λέγει νῦν τὸ ἐμφανῶς θρηνεῖν. Triclinius more correctly renders: ἀνοίκεια ἐκείνη ἔργα ποιεῖν. λέγω δὴ τὸ δρᾶσαι τι περὶ αὐτὴν δυσ-χερὲς ἐπὶ τῷ παραδόξῳ τῆς τοῦ παιδὸς συμφορᾶς ἀκούσματος.

V. 1230 sq. βαρὺ — προσεῖναι] On the neuter βαρὺ see v. 1174, on its signification v. 761., on the word προσεῖναι at El. 233.

V. 1232 sq. μὴ — καλύπτει] See El. 567, note. The word κατὰσχετον is rightly interpreted by Erfurdt kept back. For the words καρδίᾳ θυμουμένη Neve compares Hom. Il. XXIV, 114. 135: φρεσὶ μαινομένησιν. 584: ἀγρυμνήνῃ καρδίᾳ. Schol.: ἀλλ' ἔσω ἀπελθόντες μαθησόμεθα, μὴ τι καὶ μανιώδες κρύφα βουλευεται, ἀνελεῖν ἐκείνην περιωμένην.

δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις. 1255
1235 καὶ τῆς ἄγαν γὰρ ἐστὶ που σιγῆς βάρος.

ΧΟΡΟΣ.

καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφῆκει
μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
εἰ θέμις εἰπεῖν, οὐκ ἄλλοτρίαν
ἄτην, ἀλλ' αὐτὸς ἁμαρτών. 1260

(στροφὴ α'.)

ΚΡΕΩΝ.

1240 ἰὼ

φρενῶν δυσφρόνων ἁμαρτήματα
στερεὰ, θανατόεντ',
ὦ κτανόντας τε καὶ
θανόντας βλέποντες ἐμφυλίους,
1245 ὦμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
ἰὼ παῖ, νέος νέφ' ξὺν μόρῳ.
αἰαῖ, αἰαῖ,
ἔθανες, ἀπελύθης,
ἐμαῖς, οὐδὲ σαῖσι δυσβουλίαις.

ΧΟΡΟΣ.

1250 οἴμ', ὥς ἔοικας ὁπὲ τὴν δίκην ἰδεῖν. 1270

V. 1240—41. in one line Dindorf.

V. 1237. Schol.: μνημα' τὸν νεκρόν. The phrase διὰ χειρὸς is explained by the poet himself in v. 1258. πρὸ χειρῶν, and 1277. ἐν χεῖρεσσιν.

V. 1238. εἰ θέμις εἰπεῖν] Compare 801 sq. The words οὐκ ἄλλ. ἄτην must be referred to μνημα. See Matth. §. 432. Schol.: οὐκ ἄλλοτρίαν ἄτην. οὐ δι' ἄλλον ἀποθανόντα, οὐκ ἐξ ἄλλου νεκρωθέντα.

V. 1239. αὐτὸς ἁμαρτών] Neve quotes Eur. Or. 638: οὐκ ἔξαμαρτῶν αὐτός, ἀλλ' ἁμαρτίαν τῆς σῆς γυναικὸς ἀδικίαν τ' ἰώμενος.

V. 1241. φρενῶν δυσφρόνων] See v. 500 sq. The adjective στερεὰ must not be referred to the substantive ἁμαρτή-

ματα, but to the words φρ. δυσφ. ἁμαρτ., which almost make up one idea. See vs. 786 sq. Schol.: θανατόεντα' θανάτον ἄξια, ἢ θανάτου αἷτια. The last explanation is correct.

V. 1243 sq. ὦ κτανόντας — ἐμφυλίους] The Chorus is addressed in these words: O ye who behold! instead of Alas! you see.

V. 1246. νέφ' ξὺν μόρῳ] By an untimely death. On the preposition σύν cf. v. 172 and Oed. C. 814. note.

V. 1248. ἀπελύθης] See v. 1292. note.

V. 1250. οἴμ', ὥς ἔοικας etc.] This is spoken in the same manner as in v. 320. οἴμ', ὥς, which Hermann appears not to have noticed.

ΚΡΕΩΝ.

- οἴμοι,
 ἔχω μαθὼν δειλίαιος· ἐν δ' ἐμῷ κάρᾳ
 θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
 ἔπαισεν, ἐν δ' ἔσεισεν ἀγροῖαις ὁδοῖς,
 1255 οἴμοι, λακπάτητον ἀντρέπων χαράν. 1275
 φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

- ᾧ δέσποθ', ὥς ἔχων τε καὶ κεκτημένος,
 τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
 ἔοικας ἦκειν καὶ τάχ' ὄψεσθαι κακά. 1280

V. 1253. Erfurdt's is a probable conjecture: τότ' ἄρα τότε θεὸς μέγα βάρος μ' ἔχων.

V. 1252 sqq. ἐν δ' ἐμῷ κάρᾳ — ἔπαισεν] The order is: ἐν δ' ἐμῷ κάρᾳ θεὸς ἄρα τότε με ἔπαισε μέγα βάρος ἔχων. See on Oed. C. 1223. The phrase παῖειν τινά ἐν κάρᾳ means to shake any one's mind, to deprive any one of sense. On βάρος ἔχων, meaning the same as βαρύνων, see Aj. 532. Compare also Oed. C. 1142: βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.

V. 1253. τότε — τότε] i. e. when I made that decree which drove my son to self destruction.

V. 1254. ἐν δ' — ὁδοῖς] Musgrave rightly explains: instigated me to cruel counsels or cruel deeds, comparing Herodot. VII, 163: ταύτην τὴν ὁδὸν ἡμέλεισε. Pindar Olymp. VII, 85: πραγμάτων ὀρθὰν ὁδόν. Libanius Vol. I. p. 167: ποίαν ὁδὸν ἔλθω πραγμάτων; Id. p. 388: ἄγων δέ με ἐπὶ τὴν αὐτὴν ὁδόν. Id. 806: ὀρεῖς τὴν ἐμὴν ὁδόν. Schol.: ἀγροῖαις ὁδοῖς· ἀγροῖαις ὁμαῖς.

V. 1255. λακπάτητον] Eustathius on Il. VI, p. 625, 21. (479, 4): ὅρα δὲ, ὅτι λάξ ἐμβαῖν λέγει τοῖς στήθεσι τὸ ποδὶ πατῆσαι εἰς τὸ στήθος, ἐξ οὗ παρὰ Σοφοκλεῖ τὸ λαξπάτητον ἀντρέπων χαράν, ὅτι τις λακπάτητον διὰ τοῦ κ γράφουσιν. And again on Il. X, p. 796, 5. (712, 25.): τὸ λάξ κινήσας παρή-

γαγεν ἐν τῇ τραγωδίᾳ τὸ λαξπάτητον, ὥς ταυτόν ὃν εἰπεῖν λάξ κινήσαι καὶ λάξ πατῆσαι. On this twofold orthography see Lobeck on Phryn. p. 414. Schol.: λακπάτητον· τὴν μεθ' ὕβρεως ἀποθουμένην· ἢ τὴν μεγάλως καταπατουμένην. Εἰς τὸ αὐτό· τὴν χαράν λάξ πατήσας.

V. 1257. ὥς — κεκτημένος] Boeckh: wieder wahre Inhaber und Besitzer des Unglücks. We must take in the noun κακά from the third verse below. This use of the verb κητῆσθαι is illustrated with examples by Wex.

V. 1258 sq. τὰ μὲν — κακά] Some editors have here been needlessly perplexed. There would be no difficulty, however, had the reading been: τὰ μὲν — φέρων, τὰ δ' ἐν δόμοις ἔοικας ἦκειν τάχ' ὀψόμενος κακά. The participle φέρων evidently depends upon the words ἔοικας ἦκειν or rather upon the simple ἦκεις. But the poet might with perfect propriety write καὶ τάχ' ὄψεσθαι instead of τάχ' ὀψόμενος, after ἔοικας ἦκειν had preceded. Nor is there anything objectionable in the closely connected words τὰ δ' ἐν δόμοις and τάχ' ὄψεσθαι κακά being separated by ἔοικας ἦκειν. See Electr. 459 sq. and

KPEΩN.

1260 τί δ' ἔστιν αὖ κáκιον, ἢ κακῶν ἔτι;

ΕΞΑΓΓΕΛΟΣ.

γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.

(ἀντιστροφὴ α'.)

KPEΩN.

ἰὼ

ἰὼ δυσκάθατος Ἄιδου λιμήν.

1285

1265 τί μ' ἄρα, τί μ' ὀλέκεις,
ὦ κακάγγελτά μοι
προπέμψας ἄχῃ, τίνα θροεῖς λόγον;
αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.
τί φῆς, ὦ παῖ, τίνα λέγεις μοι νέον,

V. 1260. Hermann has restored ἐκ κακῶν with Brunck. [V. 1263—64. One line in Dind.]

V. 1264 sq. The comma is usually placed after λιμήν, and a note of interrogation after ὀλέκεις. [Dind. retains the common punctuation.]

V. 1269. I have retained the reading of the old MSS. except that I have omitted the noun λόγον at the end of the verse, following

v. 535. note. So Ter. Adolph. V, 7, 19: tu illas abi et traduce. On ἦκειν thus added see Philoct. 953 sq. Schol.: τὰ μὲν πρὸ χειρῶν ὡς τοῦ Κρέοντος τὸν παῖδα βαστάζοντος. For the phrase πρὸ χειρῶν see Matth. §. 575.

V. 1260. τί δ' ἔστιν — ἔτι] Boeckh rightly observes that the particle ἦ is disjunctive, and explains κακῶν as in v. 6: or what of evil is left?

V. 1261. Schol.: παμμήτωρ ἢ κατὰ πάντα μήτηρ· ἐμφατικῶς δὲ εἶπεν, ὅτι καὶ μέχρι θανάτου μήτηρ ἐδείχθη, μὴ ἐλομένη ζῆν μετὰ τὸν τοῦ παιδὸς θάνατον.

V. 1264. ἰὼ — λιμήν] Orcus is styled inexorable, because death succeeds death, and there is no end of slaying. On λιμήν see v. 981., on καθαίρειν, to expiate or appease, Oed. C. 466.

V. 1265. τί μ' — ὀλέκεις] Since Creon utters these words in a paroxysm of grief, no one will object to the rather unusual ex-

pression: Why then, why do you kill me? By which he orders the messenger to repeat what he has told, and at the same time says that he is undone by that intelligence. Cf. v. 1268. These words are commonly supposed to be addressed to Orcus. If this were the case, I do not see the meaning of the repeated τί.

V. 1267. προπέμψας] On this use of the verb προπέμπειν see Oed. C. 664.

V. 1268. Schol.: ἐπεξεργάσω· ἐπέσφαξας. Cf. 1030: μηδ' ὀλωλότα κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπιπτανεῖν;

V. 1269 sqq. τίνα λέγεις — μόρον] The order of these words is interrupted by the interjections αἰαῖ, αἰαῖ, which often happens. The connection is: τίνα λέγεις μοι νέον σφάγιον ἐπ' ὀλέθρῳ — μόρον, so as to mean, what is the new murderous death of a woman that thou sayest is

1270 αἰαῖ, αἰαῖ,

σφάγιον ἐπ' ὀλέθρῳ

γυναικεῖον ἀμφικεῖσθαι μόρον;

ΧΟΡΟΣ.

ὄρα ἄν πάρεστιν. οὐ γὰρ ἐν μυχοῖς ἔτι.

ΚΡΕΩΝ.

οἷμοι,

1275 κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας.

τίς ἄρα, τίς με πότιμος ἔτι περιμένει;

ἔχω μὲν ἐν χεῖρεσσιν ἀρτίως τέκνον,

τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.

φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον.

ΕΞΑΓΓΕΛΟΣ.

1280 ἡ δ' ὀξύθηκτος ἦδε βωμία πέριξ

1290

1295

1300

the conjecture of Seidler, with the approval of Boeckh and others. Brunck omits *μοι*; Hermann omits *ὦ παῖ* and writes *νέον μοι* for *μοι νέον*. I myself think, that the words *ὦ παῖ* are unsuited to the metre and the sense; but I can find no remedy for the error. [*τί φῆς, τίνα λέγεις νέον μοι νέον*, Dind.]

V. 1280. Brunck and Hermann are of opinion that a line

added to death? i. e. what is this new slaughter that thou tell-est after my son's? Is it that of my wife? The Schol.: *ἐπ' ὀλέθρῳ τοῦ Αἴμονος*. How the death of the woman is called *σφάγιον*, i. e. deadly, killing, is plain from vs. 1265 and 1268. For the phrase *ἐπ' ὀλέθρῳ ἀμφικ.* *μόρον* cf. Oed. C. 1620: *τοιαύτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι λυγδὴν ἐκλαιον πάντες*. As *ἐπ' ἀλλ. ἀμφικ.* there signifies to be held in a mutual embrace, so *μόρον ἐπ' ὀλέθρῳ ἀμφικ.* here means death is joined to death. On the adjective *γυναικεῖον*, where one would have expected the genitive of the substantive, see Aj. 134.

V. 1273. Schol.: *οὐ γὰρ ἐν μυχοῖς ἔτι ἐγκέλεισται ἡ γυνή*. The folding doors of the palace being opened, the body of Eurydice is beheld. See Aj. 338.

V. 1276. *τίς ἄρα — περιμένει*] So Oed. C. 1715 sq.: *τίς ἄρα με πότιμος ἐπαρμένει σέ τ', ὦ φίλα;*

V. 1277 sq. *ἔχω μὲν — νεκρόν*]. The poet seems to have changed the construction with which he commenced. For it seems as if the latter member should have been thus formed: *προσβλέπω δὲ ἔναντα τὴν μητέρα αὐτοῦ*. But the present reading is correct, in as much as the first member contained this sense also: *τὸν μὲν νεκρόν, τὸ τέκνον, ἐν χερσὶν ἔχω*. And in this sense he added the latter member *τὸν δ' — νεκρόν*, i. e. *τὸν δὲ νεκρόν, τὴν μητέρα αὐτοῦ, ἔναντα προσβλέπω*. Similar is the construction in v. 63 sq. El. 748 sqq. See Oed. R. 430. They are much mistaken, who suppose that the words *ἐν χερσὶν ἔχω* refer to Creon clasping the body of Haemon with his hands. For *ἐν χερσὶν ἔχω*, as in many other passages signifies to have before one, or close at hand. So Dinarchus Orat. 1, §. 107.

V. 1280. Schol.: *ὀξύθηκτος ὀξεῖαν λαβοῦσα πληγὴν ὡς ἰσχεῖον*

λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λάχος,
αὐθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
πράξεις ἐφνυμνήσασα τῷ παιδοκτόνῳ.

1305

(στροφή β').

ΚΡΕΩΝ.

1285 αἰαῖ, αἰαῖ,
ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
ἔπαισέν τις ἀμφιθήκῳ ξίφει;
δείλαιος ἐγὼ, φεῦ φεῦ,
δείλαία δὲ συγκέκραμαι δύα.

1310

ΕΞΑΓΓΕΛΟΣ.

1290 ὥς αἰτίαν γε τῶνδε κἀκείνων ἔχων

has been lost between this and the following verses. But Neve rightly observes that trimeters at least are excepted from the antistrophic response: he compares Aj. 915 sqq. and 961 sqq. El. 1264 sqq. Oed. R. 669 sqq.

V. 1288. δ. ἐγὼ; αἰαῖ, Dind.

περὶ τὸν βαμὸν ἐσφάλη [Brunck understands the altar of Jupiter Hercaeus] προσπετής. If the pronoun ἧδε be not corrupt, we must understand it in the sense of ὧδε or ἐνθάδε.

V. 1281. Schol.: λύει κελαι-
νὰ ἀπόλλυται. Cf. Passow Lex.
Gr. v. λύω n. 7. — For κελαινὰ
applied to βλέφαρα see Oed. C.
1666 sq.

V. 1282. τοῦ πρὶν — λάχος] The death, namely, of Megareus (Menoeceus in Euripides), son of Creon, who devoted himself to death for his country. See Eur. Phoen. 911 sqq., Apollod. III, 6, Muncker on Hygin. fab. 67. Pausan. IX, 25. relates thus: Θηβαίοις δὲ τῶν πολλῶν ἐστὶν ἐγγύτατα τῶν Νηϊτέων Μενοικέως μνήμα τοῦ Κρέοντος. ἀπέκτεινε δὲ ἐκουσίως αὐτὸν κατὰ τὸ μάντευμα τὸ ἐκ Δελφῶν, ἥντινα Πολυνείκης καὶ ὁ σὺν αὐτῷ στρατὸς ἀφίκοντο ἐξ Ἀργεῖος. — Aeschylus agrees with Sophocles in calling this son of Creon Megareus Spt. adv. Th. 474.

V. 1283 sq. κακὰς πράξεις]

Adversity, as κακῶς, or εὖ πρᾶτ-
τειν signifies to fare adversely, or
prosperously.

V. 1284. Schol.: ἐφνυμνήσα-
σα· καταρασάμενη σοι, ὡς παι-
δοκτόνῳ. See Oed. R. 1251.

V. 1286. Schol.: ἀνέπταν·
ἐσείσθην, ἐταράχθην. Wex quotes
Oed. R. 487: πέτομαι δ' ἐλπίσιν.
Aj. 693: περιχαρὴς δ' ἀνεπτόμαν.
Eur. Suppl. 88: ὡς φόβος μ' ἀνα-
πτεροῖ. Seidler on Eur. El. 177.

V. 1286 sq. τί μ' οὐκ ἐπαι-
σέν τις] This is used as a com-
mand. On the aorist see at Oed.
R. 974.; on the phrase ἀνταίαν
παίειν El. 1415. Valck. on Phoen.
1440. Herm. on Vig. p. 869.

V. 1289. συγκέκραμαι δύα] Musgrave compares Aj. 895:
οἴκτῳ συγκεκραμένῃν. Pindar Ol.
XI, 108: ὥρα τε κερκαμένον.
Arist. Plut. 854: πολυφόρῳ συγ-
κέκραμαι δαίμονι. In a similar
way Soph. El. 1485: τί γὰρ βρο-
τῶν ἂν σὺν κακοῖς μεμιγμέ-
νων θνήσκειν ὁ μέλλων τοῦ χρό-
νου κέρδος φέροι;

V. 1290 sq. Schol.: ἐπεσχή-
πτου· κακῶς ἐλέγον τελευτώσης

πρὸς τῆς θανούσης τῆςδ' ἐπεσκήπτου μόρων.

ΚΡΕΩΝ.

ποιῶ δὲ ἀπελύσαι' ἐν φοναῖς τρόπῳ;

ΕΞΑΓΓΕΛΟΣ.

παῖσας' ὕφ' ἧπαρ ἀντόχειρ αὐτὴν, ὅπως 1315
παιδὸς τόδ' ἥσθητ' ὀξυκώκυντον πάθος.

ΚΡΕΩΝ.

1295 ὦμοι μοι, τὰδ' οὐκ ἐπ' ἄλλον βροτῶν
ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
ἐγὼ γάρ σ' ἐγὼ σ' ἔκανον, ὦ μέλεος,
ἐγώ. φάμ' ἔτυμον. ἰὼ πρὸςπολοι, 1320
ἄγρετέ μ' ὅ τι τάχιστ', ἄγρετέ μ' ἐκποδῶν,
1300 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325

V. 1297. Dind. ἐγὼ ἔκανόν.

V. 1299. τάχιστ' is the conjecture of Erfurdt. MSS. [and Dind.] τάχος, which violates the metre. Cf. Oed. R. 1340: ἀπάγρετ' ἐκτόπιον ὅ τι τάχιστα με.

αὐτῆς, ἐνομίζου, ἐπεγράφον. He says: you were accused by this dead woman of bearing the guilt of his death and hers. There is nothing objectionable in the active ἐπισκήπτειν being joined with the dative in this sense. See Matth. §. 490. Rost §. 112. 5.

V. 1292. Schol.: τίνοι τρόπῳ, φησὶν, ἐλύετο καὶ ἐφέρετο εἰς φοναῖς; ἀντὶ τοῦ ποιῶ τρόπῳ εἰς φόνον ἐπεσεν; But ἐν φοναῖς ἀπελύσατο must be rather considered as spoken in the same sense as above 1229: ἐν τῷ ξυμφορᾷ διεφθάρης; cf. note on Phil. 60. On the verb ἀπολύειν Eustathius p. 548, 42. (416, 26.): ἰστέον δὲ, ὅτι ἐξ Ὀμήρου λαβόντες οἱ ὕστερον καὶ αὐτοὶ δὴ μόνον τὸ λυθῆναι ἀντὶ τοῦ θανεῖν ἔφρασαν: ὥς δηλοῖ καὶ Σοφοκλῆς ἐν τῷ ἔθανες, ἀπελύθης [1268.], καὶ ἐν τῷ ποιῶ ἀπελύσατο τρόπῳ. Musgrave compares Fragm. Plutarch. Wyttenb. p. 135: ἀπολύεσθαι γὰρ τὸν ἀποθνήσκοντα

καὶ τὸν θάνατον ἀπολύειν καλοῦσι, Athenaeus p. 507. E: ἡ ψυχὴ — κατὰ τὴν ἀπόλυσιν χωρίζομένη τοῦ σώματος. For the phrase ποῖος δὲ καὶ see v. 766.

V. 1295 sq. τὰδ' — ἐξ αἰτίας] An unusual mode of expression, meaning: this fault which proceeds from myself will never suit or be transferred to another mortal. For he ought to have said: αὕτη ἡ αἰτία ἢ ἐξ ἐμοῦ γενομένη, or ταῦτα, ὧν ἐγὼ αἴτιος, οὐκ ἐπ' ἄλλον βροτῶν ἀρμόσει ποτέ. The verb ἀρμόσει is here used intransitively, as in El. 1293. Oed. R. 902. Trach. 731.

V. 1300. τὸν οὐκ — μηδένα] When he says that he has perished (τὸν οὐκ ὄντα), more than one who is nought he means to imply that he is so utterly lost as to have become less than nothing. He does not merely call himself like the most miserable, ἴσον τῷ μηδενί, as Oed. R. 1019., but more wretched than the most wretched.

ΧΟΡΟΣ.

κέρδη παραινείς, εἴ τι κέρδος ἐν κακοῖς·
βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

(ἀντιστροφὴ β'.)

ΚΡΕΩΝ.

ἴτω, ἴτω,

φανήτω μόρων ὁ κάλλιστ' ἐμῶν

1330

1305 ἐμοὶ τερμίαν ἄγων ἀμέραν

ὑπατος· ἴτω, ἴτω,

ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω.

ΧΟΡΟΣ.

μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ

πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν.

1335

ΚΡΕΩΝ.

1310 ἄλλ' ὦν ἐρῶ μὲν, ταῦτα συγκατηξάμην.

ΧΟΡΟΣ.

μή νυν προσεύχου μηδέν· ὥς πεπρωμένης

οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγῇ.

ΚΡΕΩΝ.

ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδῶν,

[V. 1310. ἄλλ' νῶ ἐρῶ, τοιαῦτα Dind.]

V. 1301. κέρδη παραινείς] You advise profitably. See v. 1013. The Chorus applies the word profitably to the advice of Creon to lead him within the house, that he may avoid the sight of those evils of which he was himself the cause.

V. 1302. βράχιστα — κακά] Though the Scholiast adduces five interpretations of this verse, yet the sense is plain: τὰ ἐν ποσὶ κακά βράχιστα κράτιστά ἐστι. It is best that present evils be as brief as possible, i. e. it is best to get rid of the present evil as quickly as possible. HERM. Cf. Matth. §. 462.

V. 1304 sqq. φανήτω etc.] i. e. φανήτω μόρων ἐμῶν ὑπατος, ὁ καλλίστως ἄγων ἐμοὶ τερμίαν ἀμέραν, as Hermann rightly ren-

ders: let the last of deaths wrought by me come bearing to me the last day most wished for.

V. 1309. Schól.: ὅτοισι χρὴ μέλειν· τοῖς θεοῖς. On the pronoun τούτοις omitted before ὅτοις, and to be supplied with μέλει, see Philoct. 137 sqq. Τῶνδε, i. e. τῶν μελλόντων.

V. 1310. Schól.: ὦν βούλομαι τυχεῖν, ταῦτα ηὔξάμην. Creon had expressed a wish for his own death.

V. 1311. μή νυν προσεύχου μηδέν] Brunck compares Virg. Aen. VI, 376: Desine fata deum flecti sperare precando.

V. 1313. ἄγοιτ' ἄν] See Matth. §. 515. γ. and Rost §. 119. 3. b.

- ὄς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κατέκτανον, 1340
 1315 σέ τ' αὖ τάνδ', ἰὼ μέλεος, οὐδ' ἔχω
 ὅπα πρὸς πότερον ἰδῶ· πάντα γάρ
 λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατὶ μοι 1345
 πότμος δυσκόμιστος εἰσῆλατο.

ΧΟΡΟΣ.

πολλῶ τὸ φρονεῖν εὐδαιμονίας

[V. 1314. *κάντανον* Dind.]

[V. 1315. *ᾧμοι μέλεος* Dind.]

V. 1316. The older MSS. have ὅπα πρὸς πότερον ἰδῶ. πᾶ καὶ θῶ. except that for ὅπα πρὸς πότερον Aug. ὅπη πρότερον, Dresd. ὅπα πρὸς πρότερον. The passage is extremely corrupt, and it is difficult to conjecture how Sophocles wrote it. πρὸς πότερον is probably a gloss, though a bad one, formerly written over ὅπα or πᾶ, the reception of which excluded the genuine reading. But we must not restore in their place πᾶ καὶ θῶ, which are evidently quite corrupt, and destitute of all sense, perhaps corrupted from παιδῶ. See explanatory note. Brunck reads πᾶ δὲ θῶ, Hermann πᾶ θῶ, ὅπα πρότερον ἰδῶ without adding any interpretation.

V. 1315. σέ τ' αὖ τάνδ' So v. 724 sq.: σέ τ' εἰκός, εἴ τι καίριον λέγει, μαθεῖν, σέ τ' αὖ τοῦδε. For τάνδε see v. 1295: κακὸν τόδ' ἄλλο δεύτερον βλέπω. The words ἰὼ μέλεος are parenthetical, as above v. 1319: ὦ μέλεος. οὐδ' ἔχω must be referred to the pronoun ὄς in the antecedent verse.

V. 1315 sqq. οὐδ' ἔχω — εἰσῆλατο] This passage is corrupt. Nevertheless I have no doubt but that the sense of the words originally placed between μέλεος and πάντα γάρ was to this effect: nor do I know where to look, nor whither to turn. For the gloss written in Dresd. and Augst. over the adverb ὅπα: εἰς τὸν παῖδα ἢ εἰς τὴν γυναῖκα; is absurd, although similar to the explanation of Triclinius: ἥ γων τι ποιήσω; οὐ γάρ ἔχω, πότερον θρηνήσω πρότερον, πότερον τὸ τῆς γυναικὸς πάθος, ἢ τὸ τοῦ παιδός. For Creon would thus be made to say that he knew not which corpse he should mourn, because his whole present and

future fortunes were afflicted; for the words πάντα — εἰσῆλατο give a reason for the sentiment before expressed, as is evident from the particle γάρ. This sense is evidently absurd. All difficulty is removed by taking the words οὐδ' ἔχω — ἰδῶ as I have directed. The reason for that remark is given in the words πάντα — εἰσῆλατο, which mean: For all that I have in my hands (my present condition) is ruined, and as for what is distant (my future prospects), an intolerable fate has fallen on my head. For the phrase ἐπὶ κρατὶ μοι πότμος, εἰσῆλατο cf. above 1272: ἐν δ' ἐμῷ κάρῳ θεός ἐπαισέ με. Oed. R. 263: νῦν δ' ἐς τὸ κείνον κρατ' ἐνήλαθ' ἢ τύχη. Aesch. Pers. 515 sq.: ὡ δυσπρόνητε δαίμον, ὡς ἄγαν βαρὺς ποδοῖν ἐνήλλον παντὶ Περσικῷ γένει.

V. 1319 sq. Schol.: πολλῶ τὸ φρονεῖν· τὸ καλῶς φρονεῖν πρῶτον ἐστὶν εὐδαιμονίας. καὶ τοῖς ἀνθρώποις ἐξοχωτάτον. Musgrave thinks that πρῶτον is put for πρό-

1320 *πρῶτον ὑπάρχει· χορὴ δ' ἐς τὰ θεῶν*
μηδὲν ἄσεπτειν· μεγάλοι δὲ λόγοι 1350
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτίσαντες
γῆρα τὸ φρονεῖν ἐδίδαξαν.

V. 1320. *δ' ἐς τὰ θεῶν* is Dindorf's conjecture. MSS. *δὲ τὰ τ' εἰς θεούς*, the Triclinian *δὲ τὰ γ' εἰς θεούς*.

τερον, defending this usage by pertaining to the gods. *Εὐσε-*
many examples. He observes that *βεῖν τὰ πρὸς θεούς* (Philoct. 1441.)
it would retain its own proper means, to be pious towards
meaning, if *τὸ φρονεῖν* were a the gods. Hence *μηδὲν ἄσε-*
species of *εὐδαιμονία*. But as it *πτειν ἐς τὰ θεῶν* means to vio-
really is so, so it was considered by late nothing which pertains to the
the Greeks. Compare v. 1050 above, gods or divine laws.

Eur. Heracl. 746: *οἴόμεσθα γὰρ*
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι V. 1321 sqq. *μεγάλοι — ἐδί-*
καλῶς. Fr. inc. CCIV: *τὸν εὐτυ-*
χοῦντα καὶ φρονεῖν νομίζομεν. *δαξαν]* But the proud learn
ERF. wisdom at last, when they

V. 1320 sq. *χορὴ δὲ — ἄσε-*
πτειν] By the words *ἐς τὰ θεῶν* have paid the penalty of
ἄσεπτειν nothing else is meant suffering severe affliction.
than to be impious in matters BRUNCK. On the signification of
the aorist *ἐδίδαξαν* see v. 703.

EXCURSUS

ON

THE BURIAL OF POLYNICES BY ANTIGONE.

There are two points in the burial of Polynices by Antigone (v. 382—466.) which at first sight appear somewhat obscure: first, that the burial was performed twice, next, that the guard, who gave up Antigone to the king, should, in his description of the second burial, dwell at such length on the violent storm, which immediately preceded it. The reason of the latter could not arise from the scattering by the storm of the earth which on the first occasion Antigone had sprinkled over the corpse, for we are expressly told in v. 405 sqq. and v. 425 sq. that the guard had carefully removed this before, and had been cursed for it by Antigone, on her return to the body; the fact is, the tempest raised such clouds of dust, that the guards were compelled to shut their eyes for awhile, and so were prevented from watching the body. From the words *ὀυρανίον ἄχος* (v. 416) and *θεῶν νόσον* (v. 419) it is plain that the guard himself felt the calamity to be sent from the gods, while the citizens who composed the chorus, men of wisdom and right feeling, ought to have thought that the gods opposed the denial of the rites of sepulture. Creon too ought surely to have seen still more from this than from what had passed before, the disapprobation of the gods, with respect to his treatment of Polynices. As soon as he was informed of the mysterious burial, unobserved by any of the watch, he ought, — even while angrily reproaching the Chorus with their folly in attributing these things to heaven, — to have been persuaded that the deities, by sending a fearful storm to blind the watch, willed the burial of the corpse. It is therefore an aggravation of his fault that he yielded neither to the advice of the Chorus nor to the portents of the gods. Antigone, however, though she could have taken advantage of the storm to perform the burial secretly, carried her sense of piety and honour so far that she returned on the abatement

of the storm, not secretly, but openly and fearlessly, not content with the first slight accomplishment of her duties, but anxious fully to satisfy the will of heaven, and procure for her brother rest undisturbed in his tomb. She had a strong reason for coming to see if the body were still covered, knowing how Creon was opposed to the burial, and aware of his threats to the watch. Her virtue obtained its reward: she was proved to have paid the funeral rites to Polynices, and he obtained his resting-place. For when Antigone was taken and incarcerated alive underground by Creon, the deity whose will she had obeyed in burying her brother, accomplished the prayers of his servant: — her brother was entombed, and Creon, harassed and terrified by the general outcry, paid at last to Polynices the rites of burial which had so long been his due.

METRES

USED IN THE FOREGOING PLAY.

Vs. 1—99 trimeter iambs.

Vs. 100—109.

100 $\underline{\text{—}} \cup$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$, $\cup \underline{\text{—}}$, $\underline{\text{—}} \cup$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$, $\cup \underline{\text{—}}$ dim. glyconic.

102 $\underline{\text{—}} \underline{\text{—}}$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$, $\cup \cup$ glycon.

$\cup \underline{\text{—}}$, $\underline{\text{—}} \cup \cup \cup \underline{\text{—}}$ id. (Herm. El. p. 550.)

$\underline{\text{—}} \cup$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$ chori. with base. (Herm. El. p. 559. and p. 567.)

105 $\underline{\text{—}} \underline{\text{—}} \underline{\text{—}} \cup$, $\underline{\text{—}} \cup \cup \cup \underline{\text{—}}$ \cup antisp. and logaoed.

$\underline{\text{—}} \cup$, $\underline{\text{—}} \cup$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$ glycon. }

$\underline{\text{—}} \cup$, $\underline{\text{—}} \underline{\text{—}} \cup$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$ glycon. }

(Cf. Herm. El. p. 548. coll. p. 525.)

$\underline{\text{—}} \cup \cup$, $\cup \cup \cup$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$ id.

$\underline{\text{—}} \underline{\text{—}}$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$ \cup glyc. cat. (pherecratic.)

V. 102. On the short syllable and hiatus at the end of glycons, see Seidler on Eur. Elect. v. 153. 207. et Advers. in Philoct. p. 117 sqq.

Vs. 110—146 an anapaestic system, composed of dimeters, with two monometers interposed.

Vs. 134—140.

$\underline{\text{—}} \cup \cup \cup \cup \cup \cup \underline{\text{—}} \cup \underline{\text{—}}$ trim. dact. and dip. troch. (logaoed.).

135 id.

$\underline{\text{—}} \underline{\text{—}}$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$ as v. 104.

$\underline{\text{—}} \underline{\text{—}} \cup$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$ glycon.

$\underline{\text{—}} \cup \underline{\text{—}}$, $\underline{\text{—}} \cup \cup$ dimeter cretic.

$\underline{\text{—}} \cup \cup \underline{\text{—}}$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$, $\underline{\text{—}} \cup \cup \underline{\text{—}}$ tetram. chori. hyperc.

140 $\underline{\text{—}} \cup \cup \underline{\text{—}}$ \cup adonius.

V. 134. On the metre of this verse, called Praxilleian, see Hermann El. p. 365 sq. Epit. p. 137.

Vs. 141—147 an anapaestic system, consisting of dimeters.

Vs. 162—331 trimeter iambs.

Vs. 332—341.

— — — — —, — — — — —, — — — — —, — — — — —, — — — — — dimet. glycon.

— — — — —, — — — — —, — — — — — glycon.

335 — — — — —, — — — — —, — — — — — id.

— — — — —, — — — — — glyconic. (Herm. El. p. 563.)

— — — — — dim. iamb. brachycat.

— — — — —, — — — — — dim. iam. hyperc.

340 — — — — — } octameter dactyl. and ithyphallic.
— — — — — }

Vs. 339—341. Hermann has rightly observed that these three verses are joined in one continued range of metre.

Vs. 352—362.

— — — — —, — — — — —, — — — — — { anacr., logaoed. and pen-
them. dact.

— — — — —, — — — — — anap. logaoed.

355 — — — — —, — — — — — dipod. iamb. and dim. cret.

— — — — —, — — — — —, — — — — — dipod. iamb. and dim. cret.

— — — — —, — — — — — dim. iamb.

— — — — —, — — — — — dipod. iamb. and cret.

360 — — — — —, — — — — —, — — — — —, — — — — — tetram. troch. cat.

— — — — — monom. troch.

V. 354. On the logaoedic anapaests, among which we must reckon v. 354. see Hermann Elem. p. 418 sqq. Epit. p. 154 sqq. See vs. 580. 589. 835 sqq. 852 sqq. 1096. 1107.

Vs. 374—381 an anapaestic system, consisting of dimeters.

Vs. 382—523 trimeter iambs.

Vs. 524—528 an anapaestic system, consisting of dimeters, with one monometer interposed.

Vs. 529—579 trimeter iambs.

Vs. 580—588.

580 — — — — —, — — — — — { anap. logaoed. (very similar to
verse 354.)

⌒ ⌒ ⌒ ⌒, ⌒ ⌒ ⌒ ⌒ ⌒ ⌒ — epitrr. and trim. dact. cat.

⌒ ⌒ ⌒ —, ⌒ ⌒ ⌒ ⌒ ⌒ ⌒ ⌒ ⌒ ⌒ epitrr. and logaoed.

⌒ ⌒ ⌒ —, ⌒ ⌒ ⌒ — dim. iamb.

— ⌒ ⌒ ⌒, ⌒ ⌒ — dim. troch. cat.

585 — ⌒ ⌒ ⌒ ⌒, ⌒ ⌒ ⌒ ⌒ ⌒ ⌒, ⌒ ⌒ ⌒ — trim. iamb.

⌒ ⌒ ⌒ ⌒, ⌒ ⌒ ⌒ — antisp. and penthem. iamb.

⌒ ⌒ ⌒ ⌒, ⌒ ⌒ — dim. troch. cat.

⌒ ⌒ ⌒ —, ⌒ ⌒ ⌒ —, ⌒ ⌒ ⌒ trim. iamb. cat.

V. 586. I shall take another opportunity to show that Boeckh has wrongly united this verse and the following in one. On the metre of v. 586. see Herm. El. p. 230.

Vs. 587 sq. These verses are often joined by lyric poets likewise. So Hor. Od. II, 18. Non ebur neque aureum Mea renidet in domo lacunar.

Vs. 587—608.

⌒ —, — ⌒ ⌒ —, ⌒ —, ⌒ ⌒, ⌒ ⌒ ⌒ —, ⌒ — { two glycon., the
last hypercat.

600 —, ⌒ ⌒ ⌒ —, ⌒ ⌒ ⌒ —, ⌒ ⌒ — as 608.

⌒ ⌒ ⌒ ⌒ ⌒ — logaoed.

⌒ ⌒ ⌒ —, ⌒ ⌒ ⌒ —, ⌒ — { One verse, consisting of two
chori., iamb. and two logaoedic
ranks.
⌒ ⌒ ⌒ ⌒ ⌒ —, ⌒ ⌒ ⌒ ⌒ —

605 ⌒ ⌒ ⌒ ⌒ ⌒ — anacreont.

—, ⌒ ⌒ ⌒ —, ⌒ — chori. with anacr. and iamb.

⌒ ⌒ ⌒ ⌒ ⌒ — dim. troch. brachyc.

—, ⌒ ⌒ ⌒ —, ⌒ ⌒ ⌒ —, ⌒ ⌒ — trim. chori. cat. with anacr.

V. 600. This kind of verse is noticed by Hermann Elem. p. 433.

Vs. 603 sq. The measure of this verse has never yet been perceived, but my own system defends itself. Cf. vs. 781 sq. It consists of two logaoedic ranks, such as elsewhere form complete verses, as in Eur. Bacch. 105: ὦ Σεμέλας τροφοί Θῆβαι, στεφανοῦσθε κισσῶ, which is even now wrongly divided by the editors into two lines. Hermann is under the same mistake, Elem. p. 424.

V. 606. See Hermann Elem. p. 556.

Vs. 620—624 an anapaestic system, composed of dimeters, with one monometer interposed.

Vs. 625—774 trimeter iambics.

Vs. 775—783.

775 $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ } dip. iamb., chor., dip.
 $\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}, \bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}$ } iamb., chor. and
 two glyce., the latter
 hyperc.

780 $\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}$ } trim. chori. brachyc. with di-
 pod. iamb.

$\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}$ } trim. chori. brachyc. with base
 $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ } and two logaoedic ranks.

Vs. 781 sq. On the other part of this verse, consisting of two logaoedic ranks, see at vs. 603 sq.

Vs. 793—797 an anapaestic system, consisting of dimeters.

Vs. 798—808.

$\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ dip. iamb. and logaoed.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ chori. and iamb. (or dact. and cret.).

800 $\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}$ two glycons.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}$ two glycons.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ adonius.

805 $\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ pherecratic.

$\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}$ dim. chori. brachyc. with amphibr.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}$

V. 808. This verse consists of two parts, a choriambus and iambus, or rather a dactyl and cretic, and a glycon joined with a spondaic, or ending with an antispast instead of an iambus.

Vs. 809—814 and 826—828 two anapaestic systems, consisting of dimeters.

Vs. 830—842.

830 $\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ dipod. iamb. and logaoed.

$\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ logaoed. with anacrusis.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ adonius and the same as v. 796.

$\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ pherecratic.

$\bar{\cup}\bar{\cup}$ iambus (or orthius? Cf. Herm. El. p. 663. nr. 5.).

835 $\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}$ dim. anap. cat.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}$ anap. logaoed.

$\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}$ two anap. and antisp.

$\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}$ dim. iamb. and cret.

$\bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}, \bar{\cup}\bar{\cup}\bar{\cup}$ tetram. iamb.

840 $\bar{\cup}\bar{\cup}\bar{\cup}\bar{\cup}$ dochmius.

⊖ ♂ ♂ ♂, ⊖ ♂ ♂ — antisp. and penthem. iamb.

♂ ♂ —, ♂ ♂ ♂ ⊖ two penth. iamb.

V. 839. The same kind of verse occurs in vs. 939. 949. Oed. C. 1445. 1470. Aj. 343. 350. El. 1069. 1075. It is made a tetrameter iamb. cat. in El. 1398. Hermann (Elem. p. 146. 158. and Epit. p. 66. 70.) erroneously asserts that these metres are not used by the Tragedians.

Vs. 843—846.

♂ ♂ —, ♂ ♂ — dim. iamb.

⊖ ♂ —, ♂ ♂ — id.

845 ♂ ♂ —, ♂ ♂ ⊖ id.

♂ ♂ —, ♂ ♂ — ⊖ antisp. and penthem. iamb.

Vs. 864—869.

♂ ♂ ♂ —, ♂ ♂ ♂ — dim. iamb. hyperc.

805 ♂, ♂ —, ♂ —, ♂ — iamb., chori., two cret.

♂ — — — — — three dact. and two troch.

♂ — — — — — ithyphallic.

♂ — —, ♂ — — dim. troch.

— ♂ —, ♂ — dim. iamb. catal.

Vs. 870—915 trimeter iambics.

Vs. 916—930 an anapaestic system, consisting of dimeters, with one monometer interposed.

Vs. 931—940.

♂ —, ♂ — —, ♂ — — ⊖ dim. chori. hyp. with a base.

♂ —, ♂ — —, ♂ — —, ♂ — trim. chori. brachyc. with a base.

♂ — —, ♂ — —, ♂ — —, — ♂ — chori., moloss., chori., antisp.

935 —, ♂ — —, ♂ — —, ♂ — trim. chori. brachyc. with anaer.

♂ —, ♂ — —, ♂ — —, ♂ — — trim. chori. with a base.

♂ —, ♂ — —, ♂ — —, — as v. 932.

— ♂ —, ♂ — —, ⊖ ♂ —, ♂ — — tetram. iamb.

940 ♂ ♂ —, ♂ ♂ — antisp. and penth. iamb.

Vs. 951—959.

♂ —, ♂ — — — — — ⊖ Aeolic metre.

♂ —, ♂ — — — — — id.

♂ —, ♂ — —, ♂ — — dim. chori. hyperc. with a base.

955 — ♂ —, ♂ — —, ♂ — —, ♂ — — trim. chori. cat. with amphibr.

♂ — — —, ♂ — — — two penth. iamb.

υ υ υ υ —, υ υ υ — trim. iamb.

υ υ υ —, υ υ υ — antisp. and penth. iamb.

— υ υ υ —, υ υ υ — as v. 956.

V. 951. The metre of this verse is styled *πεντάμετρον Σαπφικόν τεσσαρεςκαιδεκασύλλαβον* by Hephaestion p. 42 ed. Gaisf. who adduces the following verse of Sappho as an example. ἡράμαν μὲν ἐγὼ σέδεν, Ἄτθι, πάλαι πόκα. The 29th idyll of Theocritus, if it be his, which is doubted, is written in the same metre. It consists of a base, three dactyls and a cretic. But with regard to the whole subject of the Aeolic metre, the same grammarian remarks p. 40 sq.: τὰ δὲ Αἰολικὰ καλούμενα τὸν μὲν πρῶτον ἔχει πόδα πάντως ἓνα τῶν δισυλλάβων ἀδιάφορον, ἥτοι σπονδεῖον, ἢ ἱαμβον, ἢ τροχαῖον, ἢ πυρρὸν· τοὺς δὲ ἐν μέσῳ δακτύλους πάντας· τὸν δὲ τελευταῖον πρὸς τὴν ἀποθέσιν δάκτυλον μὲν, ἢ κρητικὸν διὰ τὸ τῆς τελευταίας ἀδιάφορον, ἔαν ἀκατάληκτον ᾗ. ἔαν δὲ καταληκτικόν, καὶ τὰ ἀπὸ τούτου μεμειωμένα. εἰς δισύλλαβον καὶ συλλαβήν. Hence it is evident that the base was never disyllabic, therefore I have altered παρὰ δὲ and κατὰ δὲ in the antistrophic verse into πὰρ δὲ and καὶ δὲ, although without the authority of MSS. I will not adduce other arguments which fully confirm my emendation. Hermann has treated of this metre in *Elem.* p. 360 sqq.

V. 952. We must not conclude from the remarks of Hephaestion that this cannot be an Aeolic verse, since it has a spondee instead of the third dactyl. Not so the Schol. on Hephaestion p. 177: τὸ δὲ δακτυλικὸν τὸ Αἰολικὸν κατὰ μὲν τὰς ἄλλας χώρας πάσας ἐπιδέχεται ὡσαύτως τῷ κοινῷ τοὺς τε δακτύλους καὶ σπονδεῖους, ὁμοίως καὶ τὰς ἀποθέσεις· τὸν δὲ πρῶτον πόδα ἔχει ἓνα τῶν δισυλλάβων ἀδιάφορον. Nor did Aristides and Quintilian think otherwise, as is clear from *Herm. El.* p. 361. The Scholiast seems to agree with Hephaestion that the base was only of two syllables.

Vs. 969—1095 trimeter iambics.

V. 1096—1106.

υ υ υ υ υ υ —, υ υ υ υ υ logaoed. anap.

υ υ υ υ, υ υ υ υ glycon. polyschem.

1100 υ υ υ υ, υ υ υ υ, υ υ υ υ υ dim. iamb. and logaoed.

υ υ υ υ, υ υ υ υ as 1099.

— υ —, — υ —, — υ — three molossi.

- $\cup \cup \cup \cup$, $\cup \cup$ dim. chori. brach. with anacr.
 $\cup \cup$, $\cup \cup \cup$ troch. and chori.
 1105 $\cup \cup \cup$, $\cup \cup \cup$ as 1099.
 $\cup \cup \cup$, $\cup \cup \cup$ dim. iamb. catal.
 V. 1096. See remarks on this kind of metre at v. 354.
 V. 1102. Three molossi are found similarly joined in Oed. C.
 1554.

Vs. 1118—1125.

- $\cup \cup$, $\cup \cup$ mol. and bacch.
 $\cup \cup$, $\cup \cup \cup$ bacch. and chori.
 1120 $\cup \cup \cup$, $\cup \cup \cup$ dimet. troch. cat.
 $\cup \cup$, $\cup \cup$ as v. 1118.
 $\cup \cup \cup$, $\cup \cup$, $\cup \cup \cup \cup \cup$ ion. a min., cret., dact., cret.
 $\cup \cup \cup$, $\cup \cup \cup$, $\cup \cup$ penth. iamb. chori., cret.
 1125 $\cup \cup \cup$, $\cup \cup \cup \cup \cup$ antisp. and logaoed.
 Vs. 1134—1235 trimeter iambs.
 Vs. 1236—1239 an anapaestic system, consisting of dimeters.

Vs. 1240—1250.

- 1240 $\cup \cup$ as v. 834.
 $\cup \cup \cup \cup$, $\cup \cup \cup \cup$ dim. dochm.
 $\cup \cup \cup \cup \cup$ dochm.
 $\cup \cup$, $\cup \cup$ dim. cret.
 $\cup \cup \cup \cup$, $\cup \cup \cup \cup \cup$ dim. dochm.
 1245 $\cup \cup \cup \cup \cup$, $\cup \cup \cup \cup$ id.
 $\cup \cup \cup \cup$, $\cup \cup \cup \cup$ id.
 $\cup \cup \cup \cup$ monom. iamb.
 $\cup \cup \cup \cup \cup$ dochm.
 $\cup \cup \cup \cup$, $\cup \cup \cup \cup$ dim. dochm.
 1250 $\cup \cup \cup$, $\cup \cup \cup$, $\cup \cup \cup$ trim. iamb.

Vs. 1251—1256.

- $\cup \cup$ trochee, perhaps semantus.
 trimeter iamb.
 $\cup \cup \cup \cup \cup \cup$, $\cup \cup \cup \cup \cup \cup$ dimet. dochm.
 trimeter iamb.
 1255 $\cup \cup \cup \cup$, $\cup \cup \cup \cup \cup$ dochm. and dim. iamb. brachyc.
 $\cup \cup \cup \cup$, $\cup \cup \cup \cup \cup$ dim. dochm.
 Vs. 1257—1262 trimeter iamb.

Vs. 1285—1289.

1285 $\cup \perp \cup _$ monom. iamb.

$\cup \perp \perp \cup _$, $\cup \perp \perp \cup _$ dim. dochm.

$$\cup \frac{\perp}{\perp} \cup \frac{\perp}{\perp} \cup \frac{\perp}{\perp} \cup \frac{\perp}{\perp} \text{ id.}$$

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ doehm. with anacr.

$\cup \perp \cup \cup, \cup \perp \cup \cup$ dim. dochm.

Vs. 1290—1294 trimeter iamb.

Vs. 1295—1300.

1295 $\cup \frac{1}{2} \frac{1}{2} \cup -$, $\cup \frac{1}{2} \frac{1}{2} \cup -$ dim. dochm.

u l l u -; u l l u - id.

$$\cup \perp \perp \cup -, \cup \cup \cup \perp \cup \neg \text{ id.}$$
$$\cup \perp \perp \cup \cup \cup, \cup \perp \perp \cup \supset \text{id.}$$

$\cup \cup \cup \pi' \cup _ , \cup \cup \cup \perp \cup _ \text{ id.}$

1300 $\cup \perp \perp \cup _$, $\cup \perp \perp \cup \cup$ id.

Vs. 1301 sq. trimeter iamb.

Vs. 1319–1324 an anapaestic system consisting of dimeters with one monometer interposed.

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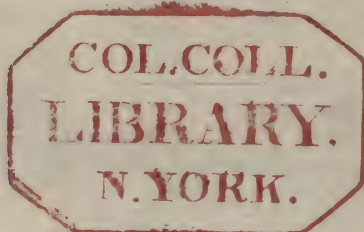
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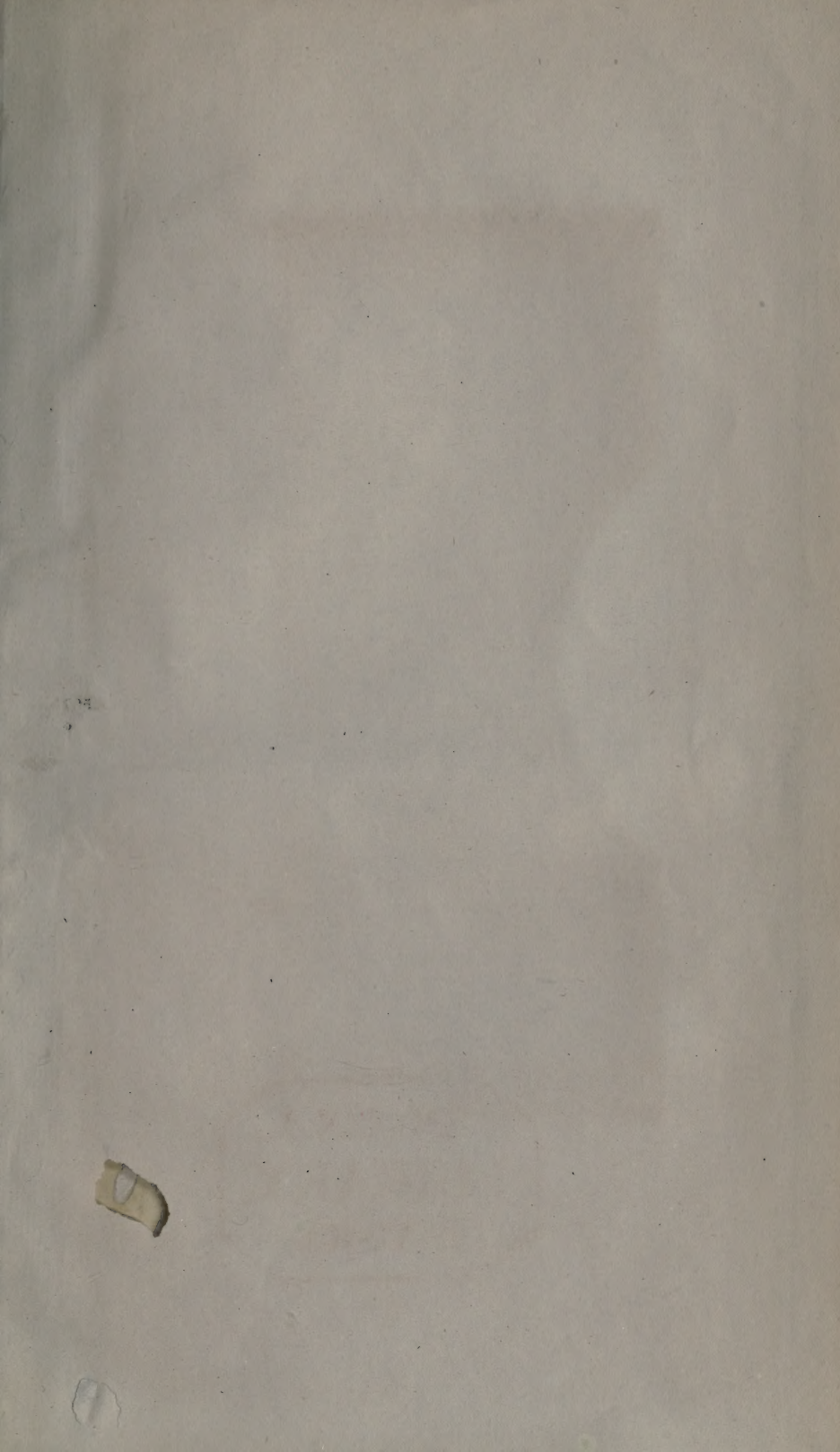
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26

LGr
S712Wu

Sophocles

10289

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